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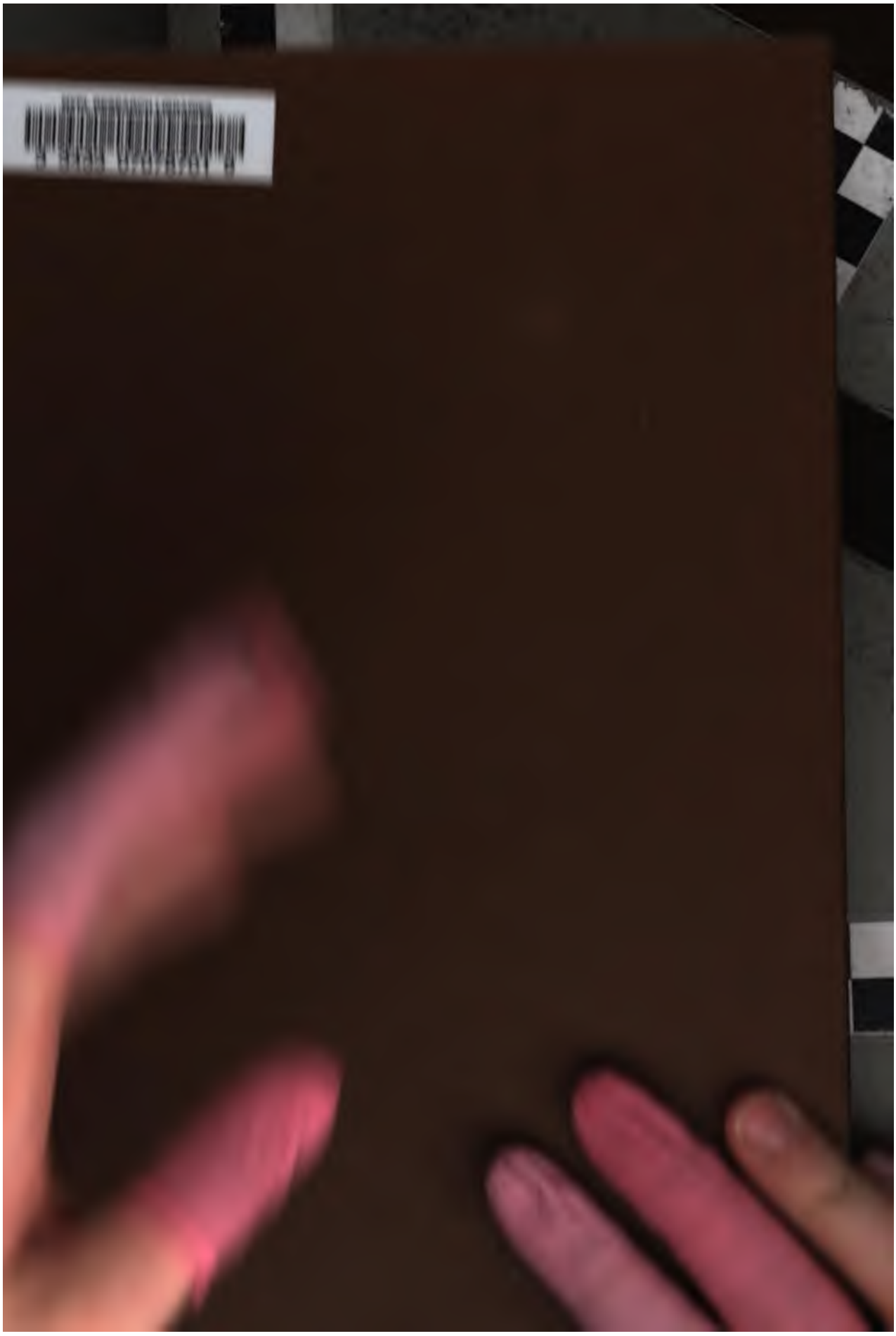

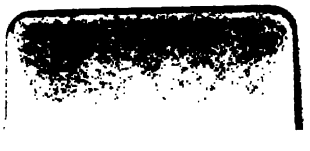

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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MEDITATION ON GOD'S WORKS.

BY THE REV. JOHN JACKSON, M.A.
Head Master of Islington Proprietary School.

IT can hardly be denied, that most men neglect, to a very great extent, the means which God has put within their reach, for the improvement of their religious feelings and spiritual condition. I am not now referring to that large class of professing Christians, who think little of religion at all, or consider it as demanding attention but once a week, and drop all care about it till the succeeding sabbath; as if God slumbered through the intervening time, and as if their souls required no aid, excepting on that day, when they, perhaps, are least in danger. These do, indeed, neglect the means of grace; and while they run on in this course, it must be feared they are yet under the doom of all the people that forget God. But amongst Christians having more title to the name, amongst those who pray daily for the continual guidance of the Holy Spirit, and, consistently with their prayer, endeavour to do God's holy will, is there not much neglect of means which might conduce to their soul's health, as well as comfort? How else shall we account for the almost universal disuse of the church's daily services, her fasts and festivals, constituting, as they do, a system of spiritual discipline more productive, under God's grace, of a habit of sound, consistent, and practical piety, than any we can construct for ourselves, or borrow from others? How for the repeated absence of many serious persons from the administration of the Lord's supper, the rich and perennial fountain of grace and consolation? We cannot afford to lose any means of strengthening our religious habits, and bringing ourselves nearer to God. Use all we may, do all we can, we shall still be too far from him. The culture of a sterile heart requires all our care and all our industry, as well as the breath of heaven to stir it, and the fire of divine grace to give it warmth and light.

Habitual meditation upon the works of God seems to be one of the most obvious, as well as most effectual, means of fixing in our hearts the reverence and love of the Almighty. We live in God, and are surrounded by the evidences of his power wisdom and goodness; but we are so occupied by the pursuits of life, that we overlook or forget them. How much this is the case with each of us, we must all confess, if we reflect how very seldom we recognize God in his works of nature, and of grace; though every object around us bears witness to the one, and every day should bring experience of the other. The natural cure for this insensibility is to cultivate a habit of meditating upon the works of God, of seeing him in every thing, and of tracing every beauty, every contrivance, every mercy to its source. In the psalms, accordingly, this practice is frequently recommended and exemplified. "I will remember the works of the Lord:" (we read in the 77th psalm) "surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings." The 8th and 19th psalms are meditations on God as manifested in the starry heavens; in the 29th he is praised as speaking in the thunder, in the 104th is traced through all the works of creation, and in the 78th is

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followed through all the history of the Israelites. Nor is this mode of acquainting ourselves with God limited to any class of men, or difficult of application. Difficult it certainly is, as is every religious exercise to our natural hearts, which would rather fix themselves on earth than heaven, on the things of this life, than on the God who gave them; which require to be dragged to the one, while they fly and cling to the other. But with this exception, which must be remedied by perseverance in prayer, meditation on the works of God is in every one's power, and everywhere. We have but to open our eyes to behold his works in nature; we have but to unclose the bible to find his works in grace. Of course higher degrees of knowledge afford a clearer insight into the former, and higher degrees of holiness deeper acquaintance with the latter. But the good hand of God is abundantly evident in earth, and air, and ocean, to even the most ignorant beholder, and his infinite mercy in the redemption of the world may furnish unceasing matter for thankful meditation to even the weakest disciple of the Saviour of mankind.

It it proposed in this essay to review briefly the chief topics of meditation on the works of God, and in a following, to consider a few of the advantages to be derived from the practice.

1. On the first class of subjects, the works of God in creation, few words need be spent. They are so obvious, so beautiful, so wonderful, and meet us so constantly at every turn, that we have only to fix firmly in our minds the truth, "God made all these things," to have an inexhaustible source of profitable meditation. The earth is below our feet, prolific in the varied loveliness of ten thousand herbs and flowers, and itself sufficient for a life of admiration and praise. The sky is above our heads, and in it are floating the fleecy clouds, the treasure-ships of heaven, bearing each to its appointed place the nourishment of earth's fruits. In it, too, are the stars, wheeling in their eternal orbits, or scattered at immeasurable distances throughout the fields of space, unceasing witnesses to the infinity and omnipotence of God. Or why look out of ourselves? What is the body we inhabit but a monument of Almighty wisdom?—the mirror of the eye, the ear's fine echo, and the complicated yet perfect mechanism of every joint, and limb, and organ? These things indeed are grown so familiar, that we look on them daily without any feelings of wonder or adoration. And here is our folly and our fault. Every thing beautiful and useful about us was intended as much to lead us to our Creator, as to minister to our wants. It is thus that God left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness (Acts xiv. 17). We do wrong, then, when we enjoy any thing, admire any thing, pass by any thing we ought to admire or enjoy, without lifting up our thoughts to that great Being who created all things by the word of his mouth. And those especially, who by education and science may be enabled to look beyond the surfaces of things, and to descry the laws, and composition, and contrivance of the objects which surround them, are doubly inexcusable, if with the key, as it were, to God's character in their hands, they misuse their privilege, and neglect to meditate on all his works.

2. There is much matter for profitable meditation to be drawn from a review of the course of Providence. The most philosophical, as well as the most Christian light, in which to look at history, is to view it as exhibiting, upon the largest scale which we are capable of apprehending, the workings of the providence of God. Regarded in any other way, it is an inexplicable chaos of interfering events. We have before us the picture of strife and struggle, of plots and counterplots, plans falling short of their end, and new designs following each other in rapid succession, nations rising and blending, flourishing and decaying, succeeding and swallowing up each other like the waves of some mighty ocean. There is no order, no harmony, no law. But view the same scene in connection with the superintending providence of God, and you will see all things combining to fulfil some one of his great designs; elements the most adverse made to work together for good; the will of man, though still free, overruled to higher ends than the weak and passion-wearied agent himself dreams of; and the restless waves of empire and of conquest, which before seemed confusion and tumult, are now bearing forward, on their successive billows, some mighty purpose of their Almighty ruler. There are in the works of nature astounding instances of the Creator's power, and infinite must be the might of that arm which wields the thunder, and confines the ocean; but nothing so displays omnipotence as when the conflicting wills of men and nations, all following their own little schemes, and hurried along by their own engrossing passions, free and unshackled though they be, are yet overruled by a law of which they know nothing, and made to accomplish ends of which God alone is the willer and contriver. But such views as these of the works of God are, it may be said, beyond the reach of the many, and require time, learning, and research. It has been already said that knowledge mul-

tiplies the objects of our meditation; but it can never be, that the workings of God's providence in human affairs can be too obscure or too difficult for any to trace, as long as the bible is within the reach of all. In the scriptures, the providence of God, concealed in all other histories, is laid bare, as it were, to us. We see, indeed, the outward machinery with which it works, the nations, and kings, and events, and human passions, and human purposes; but we also see clearly defined, the great designs of God, using and directing the whole mass. For instance: in the history of Joseph, we find jealousy, hatred, and crime, the disappointment of ungratified lust, and the wise policy of a prince, all pursuing their own ends, while plenty and famine seem the usual accidents by which all nations, in their turns, are visited; but we also discover the wisdom of God making all these discordant means work together to his own purpose of forming a peculiar people, to be the depositories of the knowledge of himself, and the stock of whom, after the flesh, was to come the promised Saviour of the world. To the great design of preparing and establishing the gospel kingdom tended, though man knew it not, the rise and fall of empires which, as far as they so tended, are brought before us in the bible; and the Assyrian, Babylonian, Grecian, and Roman monarchies chased each other off the world's stage, as each had performed its part in hastening on that consummation. These remarks will, perhaps, be more easily understood if we read with attention the history of our Saviour's crucifixion, and observe the motives which swayed with the different parties who thus, unknowingly, performed God's eternal counsel, and set forward the salvation of sinners—the avarice of Judas, the envy of the priests, the fickle inconstancy of the multitude, and the irresolute cowardice of Pilate. They all followed their own ends, but God had willed the death of his Son, that we might live; and these wicked men performed his will. The bible abounds in such instances of the providence of God; and it is these which are especially recommended to the Christian's deep and devout consideration, when he would look on God's works in the records of the past.

3. But wonderful as are the ways of Providence, and admirable the operations of nature, the Christian's dearest objects of meditation, if he be a Christian indeed, will be *the* work of God, the riches of his grace in the redemption of man. And here again the bible is open to all, and the meanest believer is permitted to behold in its pages mysteries which angels once in vain desired to look into. The eternal purpose of God to redeem a world of sinners, undeterred by their opposition, and untired by their obstinacy; the means which, even from the fall itself, were set working together for its fulfilment; the prophecies, the miracles, the choice and establishment of a peculiar people; the great mystery of godliness, God, the Son of God, taking upon him the nature of man, and born of a pure virgin; his life, his goodness, his teaching, his miracles, his sufferings and agony, and death; these are works, to which the universe does not contain nor can the imagination conceive the like. And shall a rational being pass day after day, and never meditate upon these things? If, in some furthest corner of the universe, there was a world beyond the reach of vision, or of calculation, for which the Son of God had become man to die, we could not, surely, hear the tale of mercy without admiration and praise. How much more, then, when the visited and rescued beings are ourselves! And this brings us to another topic of this subject of meditation, the redemption of man: the work of God on our own souls. It is not enough, we know, that the word should be preached, the gospel should be true, the Saviour should have died; we must believe it, and believe it in such a way, that our faith shall show itself in our lives. And this is the work of God, the Holy Spirit. The conversion and renewing of the soul by the waters of baptism, and power of regeneration; by Christian education and the church's instruction; by holy precept or holy example; by misfortune, or sickness, or sorrow; or by the thousand means which a God of love is constantly employing to drive into their forsaken fold the erring sheep of his pasture—this is surely a work in which they who hope that it is being wrought in them, can never want a subject of meditation and thankfulness. And the gradual subjection of the world and the flesh, and the devil within us, the passions restrained, the affections purified, the whole man strengthened, renewed—and all this by a power clearly not our own—furnish a still more exhaustless topic for those who would, with David, muse on the work of their Redeemer's hands.

But then, it cannot be concealed, that this is not a subject into which all can enter. The book of history lies open to all; the wonders of nature at times must touch all; the blessings of redemption are offered, freely offered to all—but do all receive them? Do you, for instance, who may be perusing this page, can you, muse upon the great work of God in making you a Christian in heart, and in hope, and not merely in name? Are you such a Christian? Do you believe in Jesus Christ?—trust in him, and love him as your

only hope and refuge? Do you set God's will before you as your rule, and his glory as your end? Do you, day by day, dedicate yourself to his service, sacrificing your own desires and fancies to him, and in the power of a constraining love taking up your cross to follow him? If not, why do you not? Is it not better to be a son of God than a slave of sin?—a follower of the Spirit, than a lover of the flesh?—an heir of heaven, than an heritor of hell? Why are you not saved? The way is open; Jesus Christ, the Lamb of God, that taketh away the sins of the world. The promise is made—"Him that cometh to me, I will in no wise cast out."

RECOLLECTIONS OF A TOWN PASTOR.

No. VII.

The Pawnbroker's Shop.

There is something excessively painful in the sight of pawnbrokers' shops, and often, as I have passed their windows, so sadly numerous in the metropolis and its vicinity, have I been led to reflect how many tales of joy and sorrow may be connected with the jewels, and the portraits, the plate, and other articles tastefully arranged to attract the notice of the passer by, and willingly sold at a price often much under their real value; but on which the broker makes an ample profit. The outside of the shop forms, in many cases, a striking contrast to the inside. There rooms will be found crammed, with furniture, not unfrequently of the most miserable description; with dresses of the most heterogenous and squalid character; and a stranger could scarcely credit the number of the various articles which may have been pledged, even at one shop of no extraordinary size. The value of the property thus lodged as security, is almost incalculable; and the wealth amassed by their proprietors is often very great. I am far from saying it has been dishonestly amassed.

The pawnbroker's shop is the resort, too frequently, indeed, but by no means invariably, of sin. Many an honest man, reduced to misfortune, has there deposited, bit by bit, his little property, in the vain hope that he might be enabled to redeem it in due time, and has laboured day and night to do so, but to no purpose. Many a pledge of affection has there found its way, left by the person whose heart was bursting—but left as the only resource for deliverance from prison, or starvation, or from guilt. "Marriage and mourning-rings sold here, second-hand cheap," so conspicuously displayed in the windows, might fill volumes with the details of the circumstances which compelled their owners to part with them; and the very character of the articles pawned testifies that they must have once belonged to persons far above the lowest ranks in life. Nay, not unfrequently such articles are deposited by those of high respectability, from temporary pressure of difficulties.

In some points of view, then, these shops are useful, and, could they be confined to their legitimate purpose, might doubtless be productive of much good, and might save a person from the difficult and always unpleasant state of a borrower; for, generally speaking, he, who is the most worthy of pecuniary assistance for a season, is the person who feels most pained in requesting it; and even many a hard-working and honest man often finds it impossible to procure money which is absolutely necessary. This not very indirectly leads us to the consideration of the many benefits vouchsafed by savings' banks and benefit societies, founded on strictly legal principles. Suppose a person thrown out of work by the failure of his employer, or the slackness of trade, and to have no means of sustenance for himself or family, it would scarcely be said he acted dishonestly in pawning his goods for the support of his family, in the hope that he might regain employment, and very soon redeem these goods; and this was precisely the case of the paupers referred to in my last paper. Still, how different would have been their situation, as far even as their temporal matters were concerned, had the money spent in sabbath desecration been laid up against a day of need; much, if not all of their misery might have been spared; and cases upon cases have come under my own notice, when the only means, by which a parent's wants on a sick bed could be supplied, was the gradual parting with a few articles of furniture, until all were pledged. This deserves very serious consideration, and affords an additional argument to many others which might be adduced in support of such excellent institutions as those referred to.

But if the shop of the pawnbroker could tell many tales of misery, how many more could it relate of sin—of sin in the shape of theft, gambling, sensuality, drunkenness, fraud, and many others. If it is calculated to remind us of ruined property, is it not more calculated to remind us of ruined souls? Let the characters who enter the pawn-shop be observed, in certain districts especially, and they will generally be perceived to be the squalid and licentious, the same class that resort to our gin-shops. I was scarcely ever more disgusted than by one day observing two females, half intoxicated, and with children in their arms, enter a pawn-shop in Shoreditch, with their bonnets on, and immediately leave it with bare heads, to grope their way—for in fact, they could with difficulty stagger along, into a neighbouring gin-shop. The children they carried were doubtless their own. How fearful the reflection—that they were mothers—that they were responsible for the instruction, by precept and example, of those whom God had given them; and what a miserable fire-side—if fire was to be found—in the wretched rooms they inhabited, where vice ruled with unbounded sway. Scenes such as these rarely offend the eye, depress the spirits, and sadden the heart of the strictly country pastor; and yet they are such as continually present themselves to him who is called to labour in town, and who is not unfrequently the object of envy to some one located in a far remote rural curacy, who thinks himself extremely unfortunate, and his talents buried, because he is not privileged to attend the meetings of our great societies, and to minister to the inhabitants of some densely populated or fashionable neighbourhood.

How frequently, on those who have been committed to our prisons, and in searching the dens of infamy,

abounding in every part of the metropolis, have numerous pawnbrokers' duplicates been found? and how often by means of these, have the murderer and the thief been detected and brought to punishment. So far this is well. But this only goes to prove how much vice and wretchedness are connected with the whole system. The legislature, indeed, requires that such shops as those referred to, should be licenced. It is to be regretted, however, that it cannot, or if it can, does not further interfere to prevent, as far as may be, the evil system as now carried on, a system which renders great facility to the indulgence of vice. Thousands pawn their property, like the women referred to, in a state of half-intoxication; for the first glass of stimulating liquor generally leads to strong desire for indulgence in a second, which is rapidly followed by a third, and so on. The habitual thief too often finds it an easy method of disposing of what he has stolen, and the fraudulent servant or apprentice has little difficulty of turning his master's property into money. When the temptations to vice in the metropolis are so great, and that vice cannot be indulged in without money, there is little doubt that a vast deal of property is surreptitiously removed, and finds its way into the pawn-shop, which is never inquired after; and that the entrance money paid at the theatres, and other scenes of vice and immorality, is obtaned by these means.

I believe most London clergymen will fully bear testimony, from their parochial experience, that the evils arising from the pawnbroking system infinitely outweigh all its (under certain circumstances) supposed benefits; and some late trials, of no common interest, which it were unnecessary here to detail, have fully demonstrated the truth of the above remarks; and may, and I trust will, be instrumental in putting the pawnbroking system on a footing more respectable to itself, and in reality more beneficial to the community.

THE MISERY OF FORSAKING GOD:

A Sermon,

BY THE RIGHT REV. P. N. SHUTTLEWORTH, D.D.,

Lord Bishop of Chichester.

JUDGES x. 10—16.

"And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, Did I not deliver thee from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you, and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me and served other gods; therefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel."

I KNOW not, my brethren, how anything can be imagined more sublime, more edifying, or, let me add, more truly affecting, than the delineations of the moral character of the Almighty Governor of the universe, afforded to us by scripture. Immensity of power, combined with the most unrestricted condescension to the wants of the meanest of his creatures; and purity, which charges the very heavens with comparative uncleanness, united with that plenitude of compassion and forbearance which, amid the daily offences of mankind, waits, with more than a father's love, for an opportunity to be gracious, meet us in every page where the attributes of the divine Being are spoken of. Perhaps, however, there is no passage in the book of the Old Testament more completely to this purpose than the striking extract which I have chosen for my text. To attempt to lay before you all the others which might be quoted on the same subject, would, in fact, be to transcribe no small portion of the sacred volume; I will, therefore, on the present occasion, recite only one other similar clause, and will pass on. It will be familiar to most of you. The words are those of the Almighty himself, as proclaimed to Moses amid the thunders of mount Sinai. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty."

It is observed, in the articles of our church, that the Old Testament is not contrary to the New. On no topic is this observation more obviously correct than on that now before us, namely, the delineation of the character and attributes of our almighty Creator. Now, be it remembered, that a correct theory of the divine Being, and sound views of practical morality, are as closely connected with each other as cause and effect. A true religion (and such both the Jewish and Christian covenants respectively are) must conceive of God as he really is, or otherwise all the conclusions derived from it for the regulation of man's actions must be false. Accordingly we find that, however the subject matter of the Old and New Testaments on other points may vary according to circumstances, the great first principle of religious faith, involved in the description of the moral nature of our great Creator, is invariably the same. Christianity is a scheme for the final salvation of mankind by the development of the self-same awful and lovely characteristics which had been previously delineated in detail by the Jewish scriptures.

The expiation of sin by the death of Christ, and the sanctification of the human soul by the Holy Spirit, are but harmonious continuations of the same original design. We

recognize in them the same uncompromising denunciation of everything that is unholy; the same willingness to be reconciled; the same desire to shew mercy and to restore the sinner, which pervade almost every page of the earlier covenant. The gospel, indeed, contains the history of the divine justice and benevolence in its more advanced state, but the whole book of revelation gives us the workings, through a lengthened process, of that wonderful contrivance by which the waywardness of human free agency, and the tortuousness and perversity of man's actions, are made eventually compatible with our highest notions of an all-perfect Providence.

It is, I repeat, obviously impossible that any views of practical religion can be sound, which have their basis in inadequate conceptions of the divine nature. All real morality being the adaptation of our actions to some authentic first rule, and that rule being the presumed will of the great Being who has an undisputed claim to our obedience, it follows as a matter of course, that, in order that our standard of morals should be high, our notions of him to whose approbation that standard is referable, should be high in a like proportion. We might as well expect the subsequent course of a stream to be more elevated than its fountain, as imagine holy and perfect actions to proceed from belief in an imperfect or impure deity. This consideration will at once shew us that spiritual debasement is a necessary result of false worship; and will point out the fallaciousness of that favourite assertion of the unbeliever, that accuracy of our abstract notions respecting the Deity is of no consequence, provided our practical theory of morality be correct. And now, then, by this infallible test let us try the Christian revelation, comparing it with all that the most plausible surmises of pagan philosophy, or of modern infidelity, have at any time suggested in opposition or rivalry to it. Has, I ask, any delineation of the moral attributes of the Creator of the universe ever been attempted by any other system of doctrine, from which the highest possible conceptions of him, through whom we live and move and have our being, together with a system of the holiest practical morality, and with the sublimest anticipations of our eventual destination in a future state, result as a necessary consequence? We may confidently say, there has been none such. To say nothing of those gross and revolting fables of heathen mythology, to which it can scarcely be imagined that any human being could, at any time, have seriously attached any belief; under which the adulterer, the drunkard, or robber, might have retorted his own crimes upon the professed object of his worship; passing over, I say, these extreme cases, it may still be confidently questioned whether any speculative theory of an over-ruling and retributive Providence has ever existed (with the single exception of the Jewish and the Christian), which has embraced perfect and practical rules of duty for our guidance in this life, or held out any probable reversion, any prospect of immortality in a future state. The question is easily asked, and, let me add, it is as easily answered.

The more substantial theories of paganism on this subject lie in very small compass. It is true that the better disposed heathens in all ages have, from an instinctive feeling of religion, been ready to admit the occasional intervention of Providence with the affairs of mankind, and something like a general system of rewards and punishments, having reference to the morality of human actions. These opinions, however, so far as they went, were, I believe, on all such occasions, rather the spontaneous suggestion of the moral feeling within them, acting against theory, than the result of any deliberate assent of the understanding, founded upon rational inquiry. In fact, I know only of two views of the great question, "What is God?" or, "What is the great moral sanction for the guidance of man's actions?" as taken up after mature deliberation by the philosophers of antiquity, which can lay claim to the character of a regular system; the one is that adopted by the Stoics, which pronounces virtue to be so intrinsically lovely in itself, as, under all external circumstances, to prove its own reward; the other, that which, though not formally avowed, would, if strictly reasoned out, necessarily result from the principles of the Peripatetics, which, considering the Creator of the universe as the summit of all possible perfection, would represent him as eternally wrapt up in the contemplation of his own transcendental nature, and consequently indifferent to the vicissitudes which may befall inferior beings.

Now it is obvious that both these views, either if entertained as physically true, as affording a substantial first principle of religious morality, are quite unsatisfactory and inoperative. The former theory, which considers the reward of virtue to consist in its own intrinsic loveliness, without any necessary reference to the declared will of the supreme Being, or to a state of future reward or punishment, in fact makes the whole of morality and religion to depend upon an abstract idea, called into imaginary existence by a mere conventional phraseology. The latter is almost equally unsatisfactory, by its proving too much. In attempting to refine and elevate our notion of the supreme Being

by withdrawing from him every subordinate motive to action, it in fact severs him from all connexion with his creatures, and, whilst it recognizes his existence as God, at all events ceases to consider him as *our* God. Theoretically, it is theism; practically, it is atheism. Now that, on the other hand, which pre-eminently strikes us in the delineation of the God of revelation is, that he is emphatically a Being whose attention is entirely directed to the minutest circumstances of the creation which his wisdom originally called into existence. Nothing is too small, nothing too trifling, to escape his notice. Not a sparrow perishes, not a hair of our head falls to the ground without his express permission. Heathen philosophy argued learnedly and plausibly, that the divine mind being complete in its own eternal perfections was necessarily impassive, and therefore incapable of being in any way operated upon by the external universe. The theory, I repeat, was plausible; but it unfortunately leads necessarily to this conclusion, not only that our Maker must be deaf and indifferent to the physical wants, and to the prayers of his creatures, but that even our good or evil works, our sufferings for conscience sake, or our total disregard for every rule of justice or humanity, are alike undeserving of his notice, and thus (as is almost always the case where unsound views of either physical or of moral questions are taken up) the monstrous nature of the conclusion leads us to discover the fallacy lurking in our premises.

Strange, then, as the proposition may sound in the ears of those who have not been accustomed to consider the doctrines of paganism in all their strictness, and in all their consequences, it is undoubtedly true, that the belief in a Being at once all perfect in his own nature, and yet at the same time watchfully attentive to all that passes in the creation beneath him, is the result of revelation only. Let us never lose sight of this important fact. Our natural reason not only never could have arrived at such a conclusion, but in fact, at the first blush of the question, it absolutely recoils from it. Can God really regard, not merely perishable man, but even the very worms that creep at our feet? Our first impulse, when we consider the presumed impassiveness of his nature is, to say, "Certainly not." How can he be at once complete in his own perfection and happiness, and accessible to prayer; or, in other words, liable to be influenced by causes external to himself? Our natural reason is quite unequal to the solution of this difficulty. It is only, I repeat, when we reflect how entirely the whole sum and substance of religion, the elevation of our souls, the establishment of all morality, and the consequent entire welfare of society turn upon this very doctrine, that we learn how much more complete is the revealed wisdom which is from heaven, than that which it is given to unassisted man to find out.

It has been well observed by an acute English writer, that there are two ways of conceiving of the divine Being, both of which have in their turns received the sanction of philosophers, but of which one only, in our present state of darkness and ignorance is the sound and the safe one. The first is that which, taking into consideration the whole of God's presumed attributes, his infinite power, wisdom, justice, and goodness, argues "a priori" (as though no actual creation were in existence to limit our theories) what ought in necessity to be the course of his providence. This is, for the most part, the mode of reasoning adopted by speculative men in ancient times, and by sceptical deists in our own. The latter, not venturing upon this wide and presumptuous range, looks up to him through his actual and acknowledged works; and, having admitted, in the first place, as a necessary element in its calculation, all the existing phenomena of the creation, including, of course, the prevalence of moral and physical evil, and all the consequences of a state of general imperfection, attempts upon these unpromising data to vindicate the dealings of the Almighty, and the perfection of his nature. I surely need not remind you what unsound views of religion, how much sophistry, how much determined blindness to palpable matter of fact, and how much impiety have resulted from a too great indulgence in the former mode of considering divine things; nor, on the contrary, how uniformly the bible, and every principle of sound reason, urge us to confine ourselves to the latter.

Nothing can be more certain, as a theological maxim, than that, if we would argue the matter fairly and truly either as pagans or as Christians, we must begin our speculations upon the ways of the divine providence by the admission of many startling, but nevertheless incontrovertible, propositions. We must take the universe as we find it. We must assert the wisdom and goodness of Providence, not upon any abstract principles, but as concurrent and reconcileable with a vast number of facts, the first impression from which would lead us to the opposite conclusion.

The question is, not what God migh thave done, but what he actually has done. The infidel may try to get rid of the difficulty by turning the whole discussion into ridicule, and attempting to show that human life, and

all connected with it, is merely like a feverish dream, or an ill-told tale without object or connexion. The worldly man may assert that, after all which may be said against it, life is still a state of tolerable ease and comfort; and, contented with living like the brutes, may think it unnecessary to inquire further; or the more stern philosopher, arguing upon the principles of the ancient Stoics, may assert, contrary to self-evident fact, that life in reality possesses no evil for the truly wise, and that the theory of a future state is not necessary for the vindication of the ways of Providence. But meanwhile the really painful circumstances of our existence will make themselves felt, whether we will or not; and, if we would explain them in a manner satisfactory to our highest notions of God's goodness, we must have recourse to our bible. I do not, indeed, say that even in our bibles we shall find all our difficulties removed. Very far from it; but I do say, that the bible presupposes the existence of all these very difficulties; that the theory of the bible would be false did we not find the world precisely what we do find it; and that the great object of the bible is to show how this very state of things (the great stumbling block of every other form of religious belief) is part and parcel of the divine arrangements for the accomplishment of God's wise and beneficent purposes.

And now, my brethren, reflect, for a moment, what a cheering and satisfactory view does this revealed exposition of the ways of God's providence afford us! Recollect what a strange anomalous state of being human life is; and recollect what are the only legitimate inferences respecting it, to which we should be led by our unassisted reason; and what are those to which, on the other hand, we are led by revelation! Even heathen philosophy was capable of finding out that God is an infinite and all-perfect Being. Most true. He is so. But he is more than this. He is, at the same time, what no human philosophy could have discovered him to be, an ever-active moral Agent, superintending, and anxiously caring for, the meanest and minutest of his creatures. He is all pure and all just—true, and yet the full development of this tremendous attribute does not lead him (as human theory would lead us to anticipate) to the destruction of the sinner. He is all merciful—true, but he has not, therefore, closed his eyes to the enormity of sin; on the contrary, our minutest transgressions all stand numbered and recorded against us. And yet he has found out a way by which he may punish the offence, and yet spare the offender: he has laid the burden of sin upon him who was able to *bear it, and has opened* to us a way, through faith in Christ, to forgiveness and salvation. He has strewed the path-way of life with sorrows no less than with comforts—true, but he has exposed us to these trials, not from any disregard to our well-being, or from a wish to inflict misery, but that we may be tried, and prepared, and exercised by calamity, for an eventual state of unmitigated happiness. All this, and more, much more I repeat, does the bible teach us.

But let me not detain you by the enumeration of details with which, as Christian students, you must necessarily be familiar. Let us rather pass on to the inferences resulting from these momentous facts. Consider then in what a new position, with respect to every thing around us, we are all of us placed by this circumstance of the intimate, and almost social, connexion which revelation thus declares to exist between ourselves and our Maker. What a vast interest is communicated to the whole tenor of our existence, when we recollect that we are not, as heathen speculation would teach us, placed as in a dreary moral solitude, withdrawn from the superintendence of the divine mind, who has other and better occupations than to trouble himself with the details of our sorrows or of our pleasures, of our good or of our bad actions; but that we subsist day and night under his all-searching eye; that not a thought passes through our breasts, not a word escapes our lips, but is pregnant with the consequences of our future weal or woe; that every apparent blessing, every seeming evil with which we are visited, has its peculiar errand and object, viz., the disciplining of our hearts, and the preparing us for immortality! These are indeed stirring and consolatory truths; and yet, used as we are to these awful conceptions from our very cradles, it is difficult for us to place our minds in that state of abstraction as to be aware that it is to revelation only that we are indebted for the possession of them. In fact, were we to lend an ear to the assertions of modern infidelity, we should be told that these truths, (admitting them to be such) are nothing more than natural surmises which our unassisted reason, drawing its inferences from the obvious order of things, is fully equal to arrive at. But let the infidel ask himself this question:—Why is it that he at the present day, without any extraordinary effort of thought or extent of capacity, entertains sublimer conceptions of the ever-present Godhead, and more accurate notions of his own moral duties, than were ever attained to by the foremost minds of antiquity? It is most assuredly the reflected beam of revelation which thus kindles, as it were, into a kind of twilight, the darkness of modern scepti-

cism. But remember that it was not always so; the records of pure paganism fortunately still exist of that dreary time when God had not communicated his final revelation to the world; or, at all events, when that revelation had not yet extended itself to the more civilized portions of society. And we all know in what a total state of hopelessness and desolation the minds of the wisest and best men were placed at that unhappy period. Which of us, for instance, can read without an aching heart the strange, loose, and inconclusive arguments, by the aid of which that truly good man, Socrates, strove in the last evening of his life to hope even against hope, and to persuade himself and his hearers that there was really a Providence superintending the affairs of men, and an eventual reward laid up in store for the righteous? What again can we suppose to have been the moral situation of civilized Rome, when, upon the detection of the Catalinarian conspiracy, her foremost orators and statesmen were occupied in discussing publicly the expediency or inexpediency of capital punishments, on the ground that death being the entire destruction of the whole being of man, its infliction could not, in strictness, be deemed an object of terror? The result of this fearful state of moral darkness was just such as might have been supposed. Let us eat and drink, for to-morrow we die, was the prevailing maxim. An eager determination to make the most of the passing moment for the purposes of animal pleasure, a contemptuous disregard for the claims of their neighbour or of their country upon their services, and a reckless and desperate apathy with regard to the prospect of death, form the leading characteristic of those times, which the pens of Suetonius and Tacitus have delineated in such portentous colours. But the fact may be stated still more strongly. Pagan Rome possessed, even in those days, its men of an enlightened moral understanding, and of pure unsophisticated hearts. Let us then, in order to do justice to our present argument, select as favourable an example as we can find in contemporary history, of what must have been the state of a kind and affectionate mind in that period when men may be emphatically said to have lived without God in the world. Such an example we shall find in the pages of that well-informed and apparently sincerely good man, the celebrated Quintilian. Of all the writers of antiquity, I know not whether, upon the whole, we can mention one who appears to have united more completely sound practical good sense with a warm heart and purity and delicacy of moral feeling. Traits illustrative of these good and amiable qualities are thickly *scattered through his whole* works, and probably will be readily recalled by many of my hearers. Now, observe from this excellent person's own words, what must have been the hopeless and disconsolate condition of even such men under the visitations of domestic calamity, before revelation had opened an intercourse with heaven, and directed the attention of mankind to the hopes of a future state. "I was studiously preparing (says he) the completion of my present work, (viz., his valuable treatise on the education of an orator) looking forward to the time when my dear and singularly accomplished son might receive the book from my hand as a paternal bequest, intended for his instruction when I myself should, in the regular course of fate, be called away from him. Hastening onward with all my might to accomplish this task before the hand of death should intercept my labours, I now find all the interest which I had felt in my occupation cut off by an overwhelming and unexpected blow. He, to whose future eminence in life I was thus anxiously looking forward as the hope and stay of my declining years; he, the second and only surviving of my children, has himself been taken from me. What, then, have I now worth living for; or to what shall I betake myself, living, as I seem to do, under the malediction of heaven? When I was in the course of composing my former treatise on the causes of the decline of eloquence, then it was that my other child was, in like manner, snatched away. Would it not then seem best to consume at once in the funeral flames which have devoured the bodies of my poor children, these wretched and ill-omened records of their father's scholarship, and give up henceforward my unprofitable work in despair? In fact, what parent could do otherwise than give me credit for the absence of every kind and paternal feeling, should I, at such a moment, be toiling in the unprofitable career of literature; or, left as I am, a forlorn straggler on the earth's surface, should study, at this moment, any other expressions than those of remonstrance with heaven for its injustice—injustice, I repeat, if not towards myself (and yet I know not what offence I have committed to incur this heavy visitation) but, at all events, injustice towards them thus prematurely removed; injustice also to their own mother, torn away even before the completion of her nineteenth year, by an equally cruel dispensation, with only this single mitigation to her affliction, that she lived not to witness the death of her children? Had this last grievous bereavement alone befallen me, it had been enough to extinguish all my prospects of future happiness. Endowed with every possible excellence, she bequeathed to me by her death an

incurable weight of sorrow; heightened, perhaps, by this circumstance, that, from her very tender years, as compared with my own, I mourned for her almost with the grief of a parent, no less than with that of a husband. Yet still I retained a consolation in my surviving children, and she at least, by her early removal, escaped the agony which protracted existence would have brought upon her. But alas! this loss was soon followed by that of my younger boy, a child who had just completed his fifth year, one out of my two still surviving blessings. I do not wish to make a parade of my miseries; I would indeed suppress and conceal them, had I the power to do so. And yet, can I forget my boy's beauty, his playfulness, his early display of talent, and the proof he had already exhibited of a lofty and comprehensive mind? Had he been the child of any total stranger I should still have loved him deeply. What, then, must be my feelings, when I recollect that he attached himself to me individually, with a preference exceeding all his fondness towards his nurses, his grandmother, and all his other doating friends! In my agony for this loss, I even felt a strange consolation, as it were, for the grievous calamity of my wife's death, recollecting what an excess of sorrow she had thus had the fortune to escape. Still my one remaining hope, my dear Quintilian, survived: and, in truth, he was just that dear and excellent person, who, if spared to me, might have consoled me for all that had been thus taken away. He had now attained his tenth year; in him, therefore, I witnessed, not merely the blossom promising future redundance of fruit, but the moulding and formation of the fruit itself. Never, I solemnly declare, never did I meet with not only such pre-eminent talents, combined with such willingness to learn, but also such an abundant store of integrity, piety, kindness of heart, generosity—all, all indeed, in such perfection, that perhaps their very excellence (for such we invariably find to be the jealousy and envy of Providence) ought to have prepared me for their early extinction. I might add to all these excellencies just now enuenumerated, a fine tone of voice, an harmony in utterance, and accuracy and elegance in the use of his own and of foreign languages; these accomplishments, however, were only in their progress, whilst his more valuable moral faculties were already ripe and fully developed. Witness his incredible patience under a sickness of eight months' duration; witness his pathetic exhortation to me to be comforted for his loss; witness, even whilst in the ramblings of delirium, his frequent recurrence to questions connected with his favourite literary pursuits. And have I, indeed, my child, lived to witness your closing eyes, and your last expiring sob? Have I lived to embrace your cold your lifeless corpse? and do I live still to recollect that all this I really have borne? Yes, I do live; and I must occupy my mind, and distract my attention as I best can. Learned men assure us that literature affords the only consolation under circumstances like mine. Let me try. My mind is broken, and my genius, if not destroyed, feels at least all but overpowered. Still, let me try, or rather let me harden myself against my fortune, and learn to defy, by expelling it forcibly from my mind, the affliction which it is impossible for me at the same moment to think of, and to endure*."

Long as this quotation is, I have abridged and compressed it from the more detailed, and singularly affecting passage, as contained in the original work. And now let me ask this question. Had this amiable and estimable man—for such he apparently was—been brought up under the light of gospel truth; had he been taught to know that God careth for his creatures with more intensity of affection than that of a parent for his children: that not the minutest event takes place without his permission; and that, even when his face appears to be most turned away from us, he is even then, perhaps, most immediately contriving our eventual good, making the very machinery of evil and affliction work out the happiness of those who seek after him—had he really known and believed all this, would his language or the cast of his feelings have been, could they have been, what you have just now heard? Would he have thus charged his Maker with envy and jealousy? Would he have thus lamented for those who are gone, as one without hope? Would he not rather have found, in the affecting duties of religion, in the turning to his Creator and Redeemer, and in humbly kissing the chastising rod which smote him, and in repeating the words of David, "I shall go to them, but they shall not come back to me"—would he not, I say, have found in such occupations, a consolation ten thousand times more effectual, as also more rational, than in attempting to block up forcibly the inlets of sorrow, by turning his whole thoughts, in his declining years, to the discussion of questions of philology, and the captiousness of minute criticism? I repeat it, my brethren, we know not the full value of the glorious illumination of divine knowledge under which we live, unless we contemplate also that dark period of man's history which elapsed before its diffusion. It

* See the Procemium to the Institutio Oratoria, Lib. vi.

is by turning our thoughts in this direction, that we at once perceive how completely the theory which would exclude the divine agency, with its never-failing accompaniment, divine love, from the government of the universe, extinguishes, as it were, the sun itself in the very centre of our moral system, and leaves our whole existence in hopeless desolation and darkness.

But let us turn from this melancholy picture of what has been the disconsolate state of former ages, and attempt to derive, before we part, from the words of my text, some hints and instruction for our individual edification as Christians. Remember, then, my brethren, that God is still the same unchanged and all-merciful Being that he has ever been. You have seen in my text, that, however alienated his Spirit was by the base ingratitude and continued rebellions of the Israelitish people; still, even in the midst of their sins, he waited anxiously for an opportunity to be gracious: that it was their turning away from him, and not his turning away from them, which caused an intermission of his acts of kindness, and brought down his judgments upon their heads. Recollect, also, that in those days the great reconciliatory sacrifice of Christ's blood had not yet been offered up: the world then lay literally in the midst of its unexpiated sins. Since that time, the vast price of our reconciliation has been paid: every barrier and obstacle which estranged man from God has been removed by our Redeemer's atonement. Most assuredly, then, the mercy which, even at that time, he was ever ready to display to those who truly and earnestly repented of their sins, we may—we must—unhesitatingly, calculate upon at the present moment. It is, I think, an error in the theology of many excellent and learned men in our church, that they do not sufficiently attend to the great leading characteristic of the gospel covenant, namely, that it is the development and consummation of a system, the one great object of which is emphatically the forgiveness of sins. Such, however, undoubtedly, was the view taken of it by St. Paul. In all his elaborate and acute discussions respecting the comparative bearings of the Mosaic and Christian dispensations, he invariably considers the former as having its base in a course of complete moral retribution for works performed; the latter, as being a scheme by which the sinner through faith and repentance is brought back to reconciliation and communion with God. Admitting, as we necessarily must admit, the expediency of a covenant of works as the basis of religion, and as declaratory of the unbending purity of the divine Being, still it is self-evident, that it is this last-mentioned arrangement alone, namely, the covenant of faith, which in all respects accords with all the peculiarities of man's nature, and which provides exactly for all his spiritual wants. The theory of salvation through works alone, like those other abstract speculations which have already been alluded to as proceeding from the purer schools of heathen philosophy, may make a plausible appearance when constituting a speculative system of ethics. Or again, when considered in the higher ground of a divine revelation, as in the case of the Mosaic dispensation, it then comes to us as an authentic exposition of the great primary and immutable principles of morality: yet, even thus (accompanied, as it once was, by the tremendous sanction of the awful mysteries enacted upon Mount Sinai), it is entirely inappropriate to what we find practically to be the real moral constitution of our fallen race. The demand made by human nature, under the state of spiritual disease with which it labours, is not for a God eternally wrapt up in the contemplation of his own perfections, but for a God accessible to prayer, and attentive to the minutest wants of his creatures:—not for retributive blessings to be earned only by such a course of perfect practical obedience as never yet, with one single exception, existed upon earth; but for a process which may supply strength to the morally weak, and knowledge to the ignorant; which may comfort the broken-hearted, and through faith and repentance may open the way of salvation to those who have gone astray. And let us ask ourselves, with St. Paul, "Which of us, of all the human race, whether Pagan, Jewish, or Christian, has not gone astray?" Now it is exactly this much-needed spiritual remedy which the gospel system supplies: it shews us by what wondrous process the sinner may be recalled from the evil of his ways, and God reconciled. It teaches us how the whole sickening interior of our consciences may be laid open to his all-searching eye, and yet, strange to say, no condemnation ensue! Its operation, accordingly, when thus poured in as a revelation into our understanding, is like that which results from our discovery of the key to some intricate and perplexing enigma, by the aid of which all that before appeared anomalous and contradictory, seems, in a moment, to arrange itself into an orderly and harmonious system. And beautiful and symmetrical indeed, according to this mode of viewing it, the scheme of Christianity is. Where, let me ask, is the anomaly, in the present order of things, for which (the incomprehensible but still incontrovertible fact, of the existence of

evil, alone excepted) it does not satisfactorily account? Who, if the gospel be true, would wish to find the general constitution of the universe other than it is? Do we wish to escape the various afflictions to which our mortal career on earth is subject?—those very afflictions we are assured are the instruments of our trial, and the source and occasions of our virtues. Do we, ought we to wish, that our ignorance were less; that our allotment in life were less chequered than it is with good and evil; that our allotted space of life were longer; our friendships less apt to be interrupted by estrangement or death: if all these things, if everything, however minute, which can possibly befall us, are part of that system of that machinery of divine government which is training us for immortality? Of other systems of philosophy it may be said that they would be beautiful and satisfactory, did they stand by themselves—could they be detached and disentangled from all the stubborn contradiction of real fact. Of Christianity, on the contrary, it may be asserted, that with many *à priori* assumptions against it, its certainty and divine authority is warranted by that very anomalous state of things to which it is so exquisitely adapted, and for which it suggests the only conceivable remedy. Considered as a corrective application for the undeniable moral diseases under which our nature at present labours, it is at this moment absolutely and demonstrably perfect. Let us, then, be content to hold by it, to submit to its discipline, and to regulate our conduct by its standard, without bewildering ourselves in those captious, theoretical questions, the solution of which is, as yet, unattainable. We cannot, it is true, comprehend how the almighty Being can be all-pure and perfect—and we are assured that he is—and yet that he should yearn after and seek to spare the sinner. All this, however, the bible asserts to be the case, adding, moreover, the astounding fact, that the Divine Nature itself, when no other expiation was available, became a sacrifice for sin. Again, we cannot understand how he, who is impassive by the very essence of his nature, and, as such, would appear to be placed beyond the influence of passing events, should listen to prayer—should regulate the course of his moral government—should interfere with the connected course of cause and effect—should inflict, suspend, or withdraw his chastisements, accordingly as human free agency leads man successively to sin or to repentance; yet here the bible and the moral consciousness within us go hand in hand. Were God not to punish sin, he would cease to be God; were he not to listen to the cry of sincere repentance, addressed to him through faith, he would cease to be that God which revelation describes, and of which our fallen nature is so imperatively in need. All these doubts and difficulties, I repeat, revelation removes. Let us, then, take the scriptures as we find them, and they will indeed speak to us the words of reconciliation and comfort. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Still, however, let us not deceive ourselves, by wresting the merciful language of revelation to our own destruction. The blessed gospel is indeed what angels and apostles declared it to be at the beginning—a covenant of mercy, of peace on earth, and of good-will towards men; but still it is a covenant, and therefore requires a reciprocity of things to be done on our parts, as well as a course of benefits to be received. By this covenant God has, it is true, condescended to us; but still he has not lowered himself from his high station as an infinitely pure and holy Governor of his creatures. The gospel is an accommodation to our infirmities, but it is not a warrant for our sins; it tenders to us a healing and purifying medicine because we are sinners, not that we may remain sinners. Nothing, I conceive, can be imagined more truly affecting than the readiness with which scripture assures us that our Maker listens to the repentant prayer of the returning prodigal; but still let us remember that that prayer must be the result of true repentance; it must be a loathing of and sorrow for sin, a determination, under the divine help, to lead a new life, and an earnest supplication to the Holy Spirit that the evil thoughts of our hearts may be changed, and our corrupt nature regenerated. That man must have read his bible under a strange misapprehension of its contents, who thinks that he can find there one single line implying a compromise between God's holiness and man's sinfulness; or that the standard of our moral duty has been lowered, in order that we may more easily attain to salvation. Let us not deceive ourselves. All that we can do—let me add, much more than we can do—is in strictness demanded from us. Our faith and our good works, the inward devotion of our hearts and our external obedience to all God's revealed ordinances; to speak it in one word, our whole constitution of body and soul is his. By making this line of absolute perfection the rule of our duty, he hast in fact, cut away from us every excuse for remissness or indifference. "He who aimeth at the sun," as is quaintly observed by an old English writer, "though he cannot hit his mark, will nevertheless shoot higher than he who is content to aim only at a bush." It

is thus that our religion deals with us. It requires more than our whole strength, in order that at least what strength we do possess may be devoted in its service. "Be ye perfect, as your Father which is in heaven is perfect." Most true, indeed, it is, that, when tried by this standard, we all of us fall short of our duty, and are found unprofitable servants. But here the blessed covenant of mercy, through Christ, steps in to our relief. Its legitimate operation, however, is to stimulate, and not to relax our energies. It bids us not to rest satisfied with our own imperfect righteousness, but, trusting for our salvation to that righteousness which is of God by faith, to consider our whole mortal existence as one continued course of discipline and of training for heaven, "not counting ourselves to have apprehended (that I may use the language of St. Paul), but, forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Jesus Christ."

Such are the views which a contemplation of the whole scheme of revelation affords. A scheme which, commencing in the enunciation of the ineffable attributes of the all-wise, all-holy, and all-merciful divine Being, descends through all the various ramifications of natural and revealed duties, and finally collects them into one point, as forming the character of the true practical Christian. It is needless surely to observe, that that character stands alone unrivalled and pre-eminent in the annals of ethical philosophy; all others are the ineffectual attempts of human theories, taking for their model ideal abstractions which have no existence in the real order of things. This is that true and lively image of God, after the pattern of which we were first created, from which we have all of us fallen, but to which, if we avail ourselves of the means which Christ's covenant places in our hands, we shall one day, through our present course of trial and suffering, be finally restored. May God grant to us this great blessing, through the aid and co-operation of his Holy Spirit, for the sake and through the merits of his dear Son, Jesus Christ, our Lord!

EVANGELICAL EMBLEMS.

By the Rev. W. Stone,
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No. IV.

THE MANNA.

The bread which sustained the Israelitish church in the wilderness, coming down miraculously every morning in the form of a small white grain, "like coriander-seed" (Exod. xvi. 31), was called manna, from the exclamation (מָן הוּא) — "What is it?) used by the people at its first appearance. "Behold," said the Lord to Moses, when the people murmured for want of bread, "I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." The visible manifestation of the glory of the Lord preceded this supernatural* descent of food in the first instance, and afterward they found a regular supply each day, during the whole period of their sojourn in the wilderness. They gathered according to their families, "some more, some less;" "and when they did mete it with an omer, he that had gathered much had nothing over, and he that gathered little had no lack" (Exod. xvi. 18; 2 Cor. viii. 15).

The psalmist's words (Ps. lxxviii. 23-25), "He commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven: man did eat angel's food: he sent them meat to the full"—were in the minds of those who addressed Christ, saying, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." These remarks were occasioned by the exhortation given by our Lord to the multitude who followed him, after he had miraculously fed them with the loaves and fishes; "Labour not, said he, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed" (John vi. 27). And from this arose the conversation, in which our Saviour applies to himself the emblematic manna, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven; for the bread of God is he which cometh down from heaven, and giveth life unto the world.... I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.... I am that bread of life: your fathers did eat manna in the wilderness, and are dead: this is the bread which cometh down from heaven, that a man may eat thereof, and not die: I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 32, 35, 48—51).

There is a pointed parallel drawn throughout this passage, from the emblem of the visible manna which fell in the wilderness, to the real and spiritual Bread, which is Christ. I shall notice this in a few of the more striking particulars.

I. Both inspired and apocryphal writers (See Neh. ix. 15; ps. lxxviii. 24; Wisd. xvi. 20†) describe the manna as coming from above, and being sent miraculously "from heaven."

* The production of this food and its continued supply were clearly miraculous. Schleusner and others have presumed to doubt this, relying merely on the fact, that a substance of somewhat similar quality is still found in Arabia and the east; forgetting the plain statements of God's word, the extraordinary abundance, opportune daily descent (with the sabbatical cessation), and its peculiar nature and quality.

† "Thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste."

Christ, the living Manna, the "true Bread," came down from heaven; him the Father sent into the world, and gave, that "whosoever believeth (feedeth) on him should not perish, but have everlasting life." The glory, which the only-begotten Son had with the Father before the world, was laid aside by him when he came upon earth. He who was "in the form of God" in heaven, and "thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philip. ii. 6-8). But in his triumphant humiliation and death for the sinner's redemption, he glorified the Father on earth; and "finished the work which he had given him to do," manifesting his name unto the men who were given him "out of the world," and presenting his life, "a ransom for many." His origin was divine, and his advent from on high was a miracle of power, love, and mercy.

II. The manna was the daily sustenance of the Israelitish church during their journey through the wilderness.

The "Bread of life" must be fed upon daily. As needful as daily food to the body, so is Christ to the soul. The spiritual bread is, no doubt, included in the petition taught us by our Lord himself, "Give us this day (or, for the day) our daily bread." As the "meat which perisheth" is not to be the chief object of our prayers and endeavours, so, must we suppose, our blessed Saviour had chiefly in view, in this petition, the daily spiritual sustenance which every soul requires.

Shall the bodily powers need daily nurture, and the spiritual thrive unfed? While weakness and mortality are the cause of the necessity for daily corporeal renovation, perceive we not that sin and temptation, and the danger of eternal death, are sufficient causes for the needful daily refreshing of the spiritual frame? Yet, alas! how reversed, in the general practice of mankind, is the measure of importance attached to the temporal bread, in comparison with that "bread which endureth unto eternal life!" Men will not be convinced of their soul's need of sustenance, while they lavishly and luxuriously pamper the flesh! O that the "Bread of life" were more cared for, as a matter of daily nourishment, of indispensable concern, and of superior delight! How much more, might we not reasonably expect, the soul that daily, diligently, heartily fed upon it, to prosper and be in health!

The church of Christ, and in it each believer, is travelling through the wilderness of the world to the heavenly Canaan. Baptized into Christ, as the Israelites were "unto Moses in the cloud and in the sea," we all profess to be followers of the Lord, to walk in his laws. The church of old was "proved" (Exod. xvi. 4), whether it would obey Jehovah or not, by the manna which the people were directed to gather and eat every day.

We are proved to be true or not to our faith and duty, by our daily feeding upon, or neglecting, the *spiritual Manna. In vain* do we strive to serve God *unless Christ be our life—unless his* word and Spirit be lively and active within us. In vain do fess to "press toward the mark for the prize high calling"—the heavenly Canaan—unless t visions for the soul, made in the atoning sacri communications of grace in Christ, be daily a tinually sought and partaken of. Prayer da ditation daily, digestion of the word of truth self-examination, circumspection, leaning upo looking unto Christ by faith—these are some exercises of devotional feeding on the "living by which alone the spiritual state can be healt vigorous, and prepared, through grace, for ever and hourly emergency in this world of trial an lation.

III. The manna was freely supplied, and s for all, yet none had to spare.

The "living Bread" is a free and gracious, perfect provision, able to supply the wants whole world. Not for a few, but for all, Chri His atoning blood is co-extensive in its heali cacy with the universal malady of sin, which designed to remedy. No case of the indige afflicted sinner is beyond the reach of his po sufficiency to cure; "The blood of Jesus cleanseth from all sin." The bread which he his flesh, "which he gives for the life of the Every family of fallen Adam needs a particip this spiritual food. Except they eat thereof have no life in them." Let them hunger an after his righteousness, and they shall be filled

Yet, however freely and fully any partak have nothing to spare. "They that gathe have nothing over, and they that gather little lack." As there is no deserving of grace, or p ing it, it being the free gift of God; so, the superabundance received (which would imply judgment on the part of the giver), nor can an of supererogation be performed *. The wise who took oil in their vessels with their lam nothing over to sell or give to those who were and lacked (Matt. xxv). When we shall ha all those things which are commanded us, taught by our Lord to say, "We are unpr servants"—we have nothing to glory of—we ha no more than of bounden duty is required. other hand, if we but touch the border of our garment in faith, and receive willingly and the least measure of his grace, we shall b whole—we shall go in peace—we shall find the sufficient for our day, and the strength "ma fect in weakness."

O that each son and daughter of degenera would accept this blessed, free, miraculous, a gift—"the bread of life which came down from —gathering it from the storehouse of the house faith, where the church, as a faithful parent, d it for all her children, by the ministry of the w her ordinances and sacraments! feeding on i diligently, heartily; seeking continual supp "grow in grace and in the knowledge of our L Saviour Jesus Christ, to whom be glory, bo and for ever."

"Lord, evermore give us this bread!" receive it, relish it, and inwardly digest it;

* See 14th Article of Religion.

its never-failing nourishment, by thy merits and death, and through faith in thy blood, we, and all thy whole church, may be refreshed for the arduous journey of life, and strengthened and defended in all dangers and adversities, until we come to thy everlasting kingdom.

NEW ZEALANDERS*.

The New Zealanders, when first discovered, were a ferocious and barbarous people, principally delighting in the practices of war, and solicitous to excel in the habit of making such grimaces and contortions of the body and features, as would best tend to excite fear and horror in the breasts of their enemies; but an interval of forty years' partial intercourse with their more enlightened visitors has gradually sapped the supposed indomitable ferocity of the savage warrior, who, having once tasted of security and the blessings of peace, now wields, with greater satisfaction, the implements of agriculture, than ever he did those of war; and confesses that the angry war-speech, and wildly exciting dance, is attended with infinitely less satisfaction than that of an argument in driving a bargain in commerce, and the *hakari* (dance) of the harvest home. Until within a very few years this salutary agency, arising from the intercourse with civilized man, was wholly unseen, but time has discovered that it was nevertheless felt. The earliest signs of the effect of this beneficial intercourse was discovered at *Uvoua* (Tolaga Bay), where Captain Cook met with much kindness from the natives, who had never seen a European before, rendered the more remarkable, as he had met with an opposition (similar to that given to Cæsar by the ancient Britons) from the resident tribes at *Turunga* (Poverty Bay) a distance of scarcely forty miles south. Within the last twenty years Europeans, principally Britons, have located themselves throughout the country, even in those inhospitable islands situated to the south of the island of Victoria; yet the greater portion of the natives still retain a considerable stock of original habits, as practised in remote periods of their history, and are in most instances strongly addicted to the superstitious observances of their forefathers. Unlike the inhabitants of the various islands in the South Pacific Ocean, who are as indolent a race of beings as exist on the face of the globe, New Zealanders have ever been, from necessity, an industrious people—principally agriculturists and fishermen. The nation consists of two aboriginal and distinct races, differing, at an earlier period, as much from each other as both are similarly removed in similitude from Europeans. A series of intermarriages for centuries, has not even yet obliterated the marked difference that originally stamped the descendant of the now amalgamated races. The first may be known by a dark brown complexion, well formed and prominent features, erect muscular proportions, and lank hair, with a boldness in the gait of a warrior, wholly differing from that of the second and inferior race, who have a complexion brown-black, hair inclining to the wool, like the Eastern African, stature short, and skin exceedingly soft. In physical character the two castes differ in a great degree: and probably, before intermarriages took place between them, the difference was as marked as between that of a European and a negro of the western world. The origin of the former must be attributed to the Malayan race, who are found to inhabit an extensive space of the globe, including the insular countries of the Indian, African, South or North Pacific Oceans. The second and inferior race, are evidently, from their habits and customs, descended from the same original stock that have occupied a portion of the same countries as the Malays, but are regarded by the latter as too abject in the scale of humanity to treat them otherwise than servants or a conquered people. These degraded people are found in greatest numbers in the insular lands of New Caledonia, New Hebrides, Espiritu Santo, and adjoining groups, the Solomon Islands, Louisiades, and are identified as the *Harafouras* and *Papuans* of New Guinea. The relationship between the above races and the New Zealanders is past all doubt, as a more marked resemblance exists in their political and social institutions, religion, customs, habits, manners, and opinions, and even conformity in a physical and moral point of view, and last, not least, language, than will be found between the peasantry of Cumberland and Cornwall in England, or Britany and Picardy in France. Without disturbing the oft quoted memoirs of those patriarchs (to antiquarians) Shem and his brethren, the investigations of recent travellers prove, that the Isles have been peopled by the colonies that originally emigrated from Asia, and have so far increased, notwithstanding the existence of the most arbitrary governments, that set no value on the lives of their subjects, and the most degrading domination of priest-craft, that enforced the merits of human sacrifices, as to spread themselves over the countries of the Yellow Sea to the Sandwich Islands, in the vicinity of the north-west coast of America. From the proximity of the vast island of Australia, it might be supposed, a portion, at least, of the people we are treating of had originally descended from its inhabitants, but this opinion is immediately set at rest by any acquaintance with the language, customs, habits, and manners of the two people, that differ so essentially as to repudiate the institution of a comparison. To persons inclined to pursue this theme, we would say, that the debased and abject condition of the Australian, the expression of features, form of body, habits of recklessness as to ideas even of social comfort, dissimilarity in language, no single sentence having the like tendency or sound, habits of perpetual migration, and absence of all government are sufficient data to prove the different descent of the nations in question. All voyagers and travellers, from the earliest of the Dutch visitors to those of the present day, agree in substantiating the fact of the unmitigated wretchedness and degradation of the Australians that inhabit the several portions of what might be termed an insular continent. The marked difference in caste among the New Zealanders is observable in every country where the Malay and Papuan occupy the same soil, of which we may instance the Moluccas in Asia, and the far-distant Madagascar in Africa, the Andamans and Nicobars in the Bay of Bengal. The head of the brown or mulatto race is ornamented with a profusion of hair, flowing in ringlets on the shoulders, unless tied up at the crown; but in their inferior countrymen, the hair forms itself into spiral twists, dark, close to the skull, brown, when further removed, and ending in a red-brown. The full flowing beard incident to Europeans, but rarely adorns the human face divine of the New Zealander. Among the many peculiarities that are attached to the native inhabitants of warm climates, is the scarcity of hair on the countenance; yet it might be expected that the prevailing heats would be favourable to the growth of this much valued addition.

* From Manners and Customs of the New Zealanders; by J. S. Polack, Esq., Two Vols. 8vo. *London: Madden and Co. Hatchards.*

Poetry.

JUDEA*.

I.

FAR-STRETCHING thoughts are thine, Egyptian land
Of desert and oasis and old Nile,
Fountain of myriad dreams, and monster pile,
Casting each giant shadow o'er the strand
Of long-gone ages, peopled by a band
Of thine embalmed shapes, that erst the while
Did human hearts and human cares beguile
With emblematic feast and pageant grand!
Thy spectral sepulchres, whose pictured life
Mocks the dark curtain of the fearful tomb,
With mimic shows of living coil and strife,
Say! can their priestly wisdom pierce the gloom
Of thick oblivion, from the floods that lave
The fiery spirit in the cold deep grave?

II.

No, thou world's wonder! though thy spells begin
With beauty's morning, though their murmurs call
E'en at its noon thy spirits from the thrall
Of countless years, and for their still voice win
Attention from the tumult and the din
Of trumpet-toned—now droops thy pall
O vast Osirian! with sweeping fall,
Still thou art Egypt, type of Earth and Sin.
Darkness is on thee—to thy slaves we turn—
Thy captive menials in their toil and shame,
And track th' enfranchised feet whose watch-fires burn
God-lit through pathless deserts, to the flame
Of burning Sinai and its thunderings loud,
Heralds of light, pavilioned by the cloud.

III.

All hail to Palestine, the wanderer's rest,
And Solyma the Holy in her pride!
She who among the nations, by the side
Of Thebes and Tyre hath reared her golden crest;
Devoutly bearing on her gem-starred breast
The veil of heaven's high mystery, denied
To Nature's throned Isis, fain to hide
Her mythic form beneath a shrouding vest.
Hail—hail to Palestine! all hail the sod
Drunk with the blood of martyrs, and hot tears
Wrung from the burning hearts of those that trod
Through cruel ways their mead of darkest years!
Thy shrouded splendour, and thy victim's doom,
Witness alike of light beyond the tomb.

IV.

All hail Judea, unhallowed of the Nine!
The hills and rocks, instinct with living fire,
Ring with the echoes of thy prophet-lyre:
Each mournful wail, each wild lament the sign
And evidence of Love's concealed design;
Love, matchless and alone—its flaming pyre
Hath burned into the skies, and in its line
Traced out in glory, Hail to Palestine!—
Beauty for Salem! Ethiopian bride
Of all-pervading Light! mysterious Queen
Of Hope's glad city, with her gates spread wide,
And jasper towers, from whose resplendent sheen
Eternity proclaimeth, deep and far,
Glory to Zion's crown, "the bright, the morning star." E.

* From the Athenæum.

Miscellaneous.

THE SCHAH OF PERSIA.—His majesty was seated near the window, supported by a pile of cushions, while a single attendant knelt behind him, waving a broad fan of feathers above his head. His dress was, as usual, perfectly simple; the rich jewelled handle of his dagger alone betokened his rank. His age does not exceed one or two-and-thirty, but his thick beard and heavy figure make him appear an older man. His countenance is rather handsome, and, except when his anger is excited, of a prepossessing and good-humoured expression; his manner, especially towards Europeans, is extremely affable; he generally speaks Turkish, the language of his tribe, but, both in that and in Persian, his enunciation is so rapid that it requires some practice to understand him. Compared with the generality of Asiatics, the Schah is a man of considerable energy, and by no means deficient in information; he is well versed in the history of his own country, and has a tolerably correct idea of the geography and political state of Europe. His army is his hobby, and to his thirst for military fame he sacrifices both his own ease and comfort, and the welfare and prosperity of his own country. His court is far inferior in style and splendour to that of his grandfather and predecessor, the principal offices of state being occupied by men of low origin, deficient in that magnificent courtliness of manner which formerly distinguished the Persian noble. The late king was always attended by a numerous and gallant retinue of princes of the blood and officers of state, besides a crowd of inferior retainers; the present monarch often rides out with a few ill-mounted and worse-appointed followers. The Schah is a strict conscientious mussulman; he never indulges in the forbidden juice of the grape—an abstidence rare in a royal family; nor does he follow the universal practice of smoking. His harem, unlike that of his grandfather, the number of which exceeded all credibility, is within the limits prescribed by the Mahomedan law. Well would it have been for Persia and Fatteh, had Ali Schah been as moderate; for every government, however significant, was conferred upon one of his countless sons, who drained the very heart's blood of the country. Since the accession of the present monarch, the greater part of these have been removed, and many of them are now reduced to the utmost distress, living from hand to mouth by the sale of shawls and jewels, the relics of better days. Some of the late king's wives have passed into the harem of private individuals; others, who had amassed some property, live in their respective villages. Mahommed Schah has two sons; the eldest, the destined successor, is now at Tabreez, under the care of Suleeman Khan, his maternal uncle. The mother of the boy was of the royal tribe. The second, who resides at Tehran, is a chubby little fellow, about three years old, the son of a Koordish woman.—*From Wilbraham's Trans-Caucasian Travels.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE CHRISTIAN'S OBLIGATION TO SEEK THE SPIRITUAL BENEFIT OF OTHERS.

BY THE REV. THOMAS BISSLAND, M.A.,
Rector of Hartley Maudytt, Hants.

THERE are some hearts little, if at all, impressed by the solemn requirements of the Almighty; so dead, in fact, to everything which relates not to the objects of time and sense, that they are unaffected by the scenes of vice and of the misery which is its consequence, every where presented to their notice. It is not until the mind is under the gracious influence of the Spirit of God, that men feel any anxiety to stop the torrent of evil, and endeavour to become the humble instruments of converting the sinner and saving his soul. Many, in fact, who feel deeply interested in their neighbours' temporal comforts and prosperity, feel little anxious to supply their spiritual wants; and to this may be traced the opposition which is not unfrequently made, even by professing Christians, to institutions which have a direct tendency to improve the moral and spiritual condition of the human race.

Now there are many reasons which induce a truly converted man to labour for the spiritual benefit of others. First, there is the dishonour which men, in an unconverted state, cast upon God. This feeling operated on the mind of the psalmist, when he exclaimed (Ps. cxix. 53), "Horror hath taken hold of me, because of the wicked who forsake thy law." For when men forsake God's law, they declare that they are little impressed with a sense of the divine majesty and infinite goodness of the Almighty; that they are not anxious to know his will; that his threatenings alarm them not; that his promises in no way affect their hearts; that, in fact, they are not desirous of that favour which rests upon those only who walk in the path of his commandments. The psalmist's zeal and jealousy for the glory of God were fully manifested by his anxiety to erect a house, in some respects suitable for the divine worship; by his earnest expressions, that the divine glory should be made known throughout the world, as when he exclaims, "Tell it out among the heathen, that the Lord reigneth;" and this holy desire rendered every action, by which there was the most slight appearance of dishonour being cast upon Jehovah, abominable in his sight. When he reflected on his own departure from the law of his God, on those acts which had caused the enemies of the truth to blaspheme, he was indeed filled with horror. The language uttered, when from the depths he supplicated the divine forgiveness, powerfully demonstrates the agony of his soul—convinces us that his repentance was sincere, and that he was anxious that in every action of his life he might for the future glorify that Being whose gracious hand had conducted him through his earthly pilgrimage—whose favour had raised him to the throne of Israel—the light of whose countenance had cheered him in many a dark and dreary hour—and whose comforts had refreshed his soul, when in the multitude of the thoughts within him he became dispirited and perplexed. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart." The psalmist loved God, and on this account he was desirous that he should be had in

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reverence of all his intelligent creatures. He loved God; he was seized with horror when he beheld myriads uninfluenced by this principle, living in disobedience to this first commandment.

Sin is too often viewed by us merely with respect to its baneful influence on the happiness of society. It is condemned by us, and it is punished by us, not so much as it is the transgression of the law of God, as it has a tendency to produce evil in the world. And hence there are many offenders in God's sight who by their conduct cast dishonour upon his name, who yet maintain a fair and respectable character when weighed in the world's balance, nay, even are regarded with reverence and esteem. We punish the murderer, the thief, the robber, the perjured person. It is right that we should do so. The welfare of society demands it. But do we punish the man who lives in adultery, in drunkenness, in sensuality? Do we punish the man who is a swearer, a gambler, a blasphemer, who habitually neglects the sanctuary of the Lord, and does his own pleasure on the sabbath-day? Human laws take no cognizance of these crimes. They are, however, as dishonourable to God as others which are punished by man. They are quite as detrimental to man's best interests; and fearful must be the account rendered for their commission before that equitable tribunal, where the children of men must answer for all their offences against the majesty of heaven.

But there is a second reason why the true Christian will labour for the conversion of others, namely, the reflection that the sinner is ensuring his own destruction while he is at enmity against God; and this induced Jeremiah to exclaim (ix. 1), "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." How strong is the expression—"*the slain.*" The prophet knew full well the misery of transgressing God's law. Tremendous, indeed, is the reflection, that the path of sin inevitably leads to the regions of darkness—those regions where there is "weeping and gnashing of teeth," where "their worm dieth not, and the fire is not quenched." Whence is it, then, that, without any apparent concern, we behold myriads of immortal creatures fast hastening to these regions of destruction? Whence is it that there is so much apathy, lukewarmness, and indifference to a brother's eternal welfare. Is it not too often, perhaps, that there is a latent scepticism which induces us to disbelieve the solemn declaration of the Omnipotent—even when he swears by himself—that every jot and tittle of his threatenings shall be accomplished? Surely were it not for some such spirit, we should never rest satisfied with the feeble efforts we may have made to lead the sinner back to his offended God; we should esteem no sacrifice too great, whether of time, or influence, or money, or talent, which could in any way promote a brother's spiritual welfare. But we are too apt to forget, if not to disbelieve, the solemn declarations of the bible; and forgetfulness to all practical results is as pernicious as downright infidelity. The man who forgets God is as little influenced by his law as the fool, who in his heart says there is no God at all. Now, this forgetfulness paralyzes our energies, damps our zeal, checks our benevolence. We do not consider that sinners are heaping up wrath against the day of wrath; and, though they may now enjoy an unhallowed prosperity, and now in an unbridled licentiousness derive happiness from the indulgence of fleshly lusts, yet that these war against the soul, against its present peace, and its ultimate felicity, and that ruin and destruction inevitably await them. Were our spirit that of the psalmist, or that of the prophet referred to, our feelings would be more lively, our endeavours to promote the good of mankind be more energetic. Looking not every one to his own, but on his brothers' good, we should be anxious to direct their feet into the way of peace.

How beautifully was this spirit manifested by St. Paul, when he exhorted the converts of Philippi to be followers of himself—"For many walk," says he, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things." The apostle, indeed, appears to have been influenced by the same anxiety as the psalmist and the prophet; for the glory of the Redeemer, as well as the eternal welfare of their souls, was dear to his heart, and he could not refrain from weeping when he viewed the dishonour cast upon his adorable Lord by these enemies of his cross; when he beheld them following divers lusts and pleasures, even boasting of their recklessness of God's judgments; and when he carried his thoughts forward to that day when the terrors of the Lord would fall on all the children of disobedience, or those who neglected the great salvation. This spirit is, in fact, no bad test whereby we may try the state of our hearts and affections. If we are really desirous for the advancement of God's glory, and deeply interested in the welfare of our fellow-creatures, our feelings will be very similar to those of the holy men of

God referred to. We shall not view, without the very deepest concern, that inattention which is everywhere paid to the solemn requirements of the Almighty; we shall at least make the attempt to stop the sinner in his career of guilt and folly, that his soul may be saved from destruction in the day of the Lord.

Melancholy is the reflection, indeed, that neither God's invitations on the one hand, nor his threatenings on the other, appear to affect their hearts; they are neither constrained by love nor fear. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat."

There was one that wept over the rebellion of man, and one infinitely greater than David, or Jeremiah, or St. Paul—and that one was the ever-adorable Saviour; who, beholding the guilty race of man altogether gone out of the way, descended from the mansions of glory, became a partaker of human impurity, and opened through his blood a new and living way, whereby the guilty sinner might return in peace to his God. How touching the description of the evangelist—"And when he came near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." Jesus wept at the grave of Lazarus, for Lazarus was his friend; he sympathised deeply with Martha and Mary, for he loved them as he did their brother; but far more bitter were the tears he shed, when he reflected on the waywardness of that people whom he would have gathered to himself; the guilt of that city which had killed the prophets; when he thought of those days of divine vengeance, when its enemies should cast a trench about it, and compass it round, and keep it in on every side, and should lay it even with the ground, and its children within it. And did not this feeling operate when, even amidst the agonies of a crucifixion, his mind rested on the sufferings of others, and not on his own? "Daughters of Jerusalem! weep not for me, but weep for yourselves and for your children." And shall we not, in this as in every other respect, seek to imitate our adorable Lord? Shall we not feel deeply interested in the spiritual welfare of our fellow-men? If we do not, it is, alas! a fearful, a decisive proof, that the flame of holy love, of devoted zeal, has not been kindled in our bosom; that we do not feel the importance of that salvation which is offered us so freely in the gospel; that we are not duly impressed with a dread of that woe unspeakable, that shall be the portion of those whose souls shall be for ever lost.

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By Robert Dickson, M.D., F.L.S.

No. XI. Pt. 1.

"Lo! the oak that hath so long a nourishing
From the time that it 'ginneth first to spring,
And hath so long a life, as we may see,
Yet at the last wasted is the tree.

Chaucer.

While the actions which lead to the various effects on the external appearance of a tree, described in the former paper, are going on, many important changes occur in the internal parts, producing alterations not less admirable, whether in respect of the tree itself, or of the ends to which it may be rendered subservient. The base of an exogenous tree is not merely widened by the superposition of annual layers of wood over the first shoot, by which it gains greater mechanical power to support the extending head of wide-spreading branches, but the central portion is, in most cases, progressively rendered more and more solid by the deposition in it of various secretions prepared by the leaves, and transmitted from them through the medullary rays into this part as their ultimate resting-place.

The fibres descending from the developing buds on the stem, and passing between the plates of cellular tissue, which constitute the medullary rays, and the cells of which have a horizontal direction, are but the basis of the vegetable fabric. The stem of an exogenous plant has been compared to a piece of linen, of which the weft is composed of cellular tissue, and the warp of fibrous and vascular tissue—crossing each other. Now, after the portion is once formed, which is woven every year by the wondrous machinery set to work for this purpose, it receives no fresh texture, yet each fibre remains a conducting tube to transmit the sap upwards, or, in the course of time, becomes charged with various principles, prepared, as already stated, by the leaves, and returned to the central part by that apparatus or system of canals for their transit inwards, the medullary rays, and at last are obstructed, so that no passage of fluid is effected through the inner layers of wood. But for every layer that is thus blocked up, a new one, which will continue pervious, is formed exterior to those already existing, so that a constant provision is made for carrying on the vital processes; to accomplish which, a free channel from the points of the roots to the surface of the leaves is absolutely necessary. The outer strata, produced by a tree of considerable age, are observed to be thinner than those formed at an earlier period, and become successively thinner and thinner, so that ultimately, if accident should not have previously caused it, the death of the tree is inevitable. The portions which are obstructed constitute the *duramen* or heartwood, the pervious portion the *alburnum* or sapwood. The original tissue is colourless; but according to the nature of the secretions deposited in it, the heartwood is either of a deeper colour, sometimes party-coloured, or at least of a much greater specific gravity than the sapwood. The removal of the juices by any solvent restores the wood to its primitive hue, and renders it again light. The difference of weight of a cubic foot of wood depends not merely on the different quantity of vegetable tissue compressed into a given space, in the first construction of the tree, but also on the quantity and quality of the secretions ultimately lodged in it. The same species of tree will present a difference in this respect, according to the country or situation where it grew, and also according to the character of the seasons during the time it flourished. According to the nature of the tree, if placed in favourable circumstances in reference to soil and weather, it inva-

riably prepares and lodges in the stem those principles which it was designed to elaborate—the oak preparing tannin—the sugar-maple preparing its saccharine juice. That the primary object of these was some advantage to the tree itself can scarcely be doubted, but the secondary applications of which they are capable, give reason to suppose that these also were contemplated in their formation. The consideration of the means by which they are formed, and the direct consequences of their formation on the air, by abstracting certain elements from it, and supplying others, belong to the subject of leaves; it is the object of the present paper to view them as formed, and to show their amazing utility.

The mechanical properties of the stems of trees, both exogenous and endogenous, render them extremely serviceable to mankind. The uses to which a single species of plant may be put are numerous and important, of which the reed (arundo phragmites) is an example, for after the root has assisted in binding and consolidating the soil, the stem is susceptible of the most varied applications*.

In a low state of civilization the palm, or a palm-like grass, supplies all that man requires; of the former of which, the *Mauritia flexuosa*, or sago-palm of the Oronooko, and still more the *cocos nucifera*, or cocoa-nut palm; and of the latter, the bamboo (*bambusa arundinacea*, and other species) are proofs. The bamboo suffices for all the needs of the humbler Chinese; even their paper, as well as their abodes, are made of it; and from the materials furnished by the cocoa-nut tree, not merely food, as shall be afterwards noticed, but larger and more elegant houses, with all their appurtenances, are constructed at Goa and other places. The obligations of the Guaraons to the *Mauritia flexuosa* cannot be expressed†. In proportion as man rises in civilization, the importance of timber becomes greater, being a material for which no adequate substitute can be found. It combines lightness with strength, elasticity with firmness, and possesses in many instances a durability rivalling, or even surpassing, that of the rocks yielded to us by the solid substance of the globe. The adaptation of timber to the numerous wants of civil life is too familiar to require exposition; but in addition to all the ends it serves in these points, we have an interesting view presented to us in considering what a vast quantity of timber is required for the construction of our shipping, from the countless boats and small craft employed in our coasting trade up to the larger ships, which are so many floating towns or communities. These conduce to the accomplishment of objects of the most momentous nature. Were it not for our shipping we should still be in the condition described by the Romans, as Britons cut off from the rest of the world—But by their means we now visit without restraint,

"Earth's farthest verge, and ocean's wildest shore,"*

and though, in times past, they have been too often used as engines fraught with destruction, directed by man against his fellow man, let us hope that they may be required in future only to convey in amicable interchange the produce of one country to another, or to bear to his destination the missionary bent on extending the blessings of that religion whose spirit is "peace on earth, good will among the children of men."

As a means of supplying fuel, without which man must remain constantly in the savage state, wood is of inestimable value. In the process of combustion,

* The Greeks used to say that reeds had contributed to subjugate a people, by furnishing arrows; to soften their manner, by the charm of music; and to develop their intelligence, by offering them the instruments proper for the formation of letters.—*Humboldt's Personal Narrative.*

"The reed presents itself as an object of peculiar veneration, when we reflect that it formed the earliest instrument by which human ideas, and all the charms of literature and science were communicated, and which has handed down to us the light of religion and the glow of genius from the remotest ages."—*Drummond's First Steps to Botany.*

† "The Guaraons, a free and independent people, dispersed in the Delta of the Oronooko, owe their independence to the nature of their country; for it is well known that, in order to raise their abodes above the surface of the waters, at the period of the great inundations, they support them on the cut trunks of the mangrove tree, and of the *Mauritia flexuosa*."—*Humboldt. Personal Narrative*, vol. iii. p. 277. The sumo people make bread of the medullary flour of this palm, which it yields in great abundance, if cut down just before going to flower.—*Ibid*, vol. iii. p. 278. To these circumstances Thomson alludes:—

> "Wide o'er his isles the branching Oronooque
> *Rolls a brown deluge, and the native drives*
> *To dwell aloft on life-sufficing trees,*
> *At once his home, his robe, his food, his arms.*"

* The connection of navigation with the progress of civilization is most intimate, as may be understood from the following passage:—

"Among the circumstances which have contributed to retard the progress of civilization in Africa, one of the most important and influential is the compact and undivided form of the African continent, and the natural barriers which render access to the greater regions of the interior so remarkably difficult. It has been observed by Professor Ritter, that the civilization of countries is greatly influenced by their geographical forms, and by the relation which their interior spaces bear to the extent of coast. While all Asia is five times as large as Europe, and Africa more than three times as large, the littoral margins of these larger continents bear no similar proportion to their respective areas. Asia has seven thousand seven hundred geographical miles of coast; Europe four thousand three hundred, and Africa only three thousand five hundred. To every thirty-seven square miles of continent in Europe, there is one mile of coast; in Africa, only one mile of coast to one hundred and fifty square miles of continent. Therefore the relative extension of coast is four times as great in Europe as in Africa. Asia is in the middle between these two extremes. To every one hundred and five square miles, it has one mile of coast. The calculation of geographical spaces occupied by different parts of the two last-mentioned continents, is still more striking. The ramifications of Asia, excluded from the continental trapezium, make about one hundred and fifty-five thousand square miles of that whole quarter, or about one-fifth part. The ramifications of the continental triangle of Europe form one-third part of the whole, or even more. In Asia the stock is much greater in proportion to the branches, and thence the more highly advanced culture of the branches has remained, for the most part, excluded from the interior spaces. In Europe, on the other hand, from the different relation of its spaces, the condition of the external parts had much greater influence on that of the interior. Hence the higher culture of Greece and Italy penetrated more easily into the interior, and gave to the whole continent one harmonious character of civilization, while Asia contains many separate regions which may be compared, individually, to Europe, and each of which could receive only its peculiar kind of culture from its own branches. Africa, deficient in these endowments of nature, and wanting both separating gulfs, and inland seas, could obtain no share in the expansion of that fruitful tree, which, having driven its roots deeply in the heart of Asia, spread its branches and blossoms over the western and southern tracts of the same continent, and expanded its crown over Europe. In Egypt alone it possessed a river-system, so formed as to favor the development of similar productions. Die Erdkunde von Asien, von Carl Ritter. 2, Band. Einleitung. §24, 25. Berlin, 1832."—*Pritchard, Researches into the Physical History of Mankind. Third Edit.* Vol. ii., p. 354.

† "Was it not for the manifestation of this brighter era, and the realization of its promised blessings, that all else which preceded it was overruled by divine Providence, as subservient and preparatory? All things being now ready, there began to spring up in the bosom of the British churches, a wide and simultaneous sense of the solemn responsibility under which they had been laid by the events of Providence, to avail themselves of so favorable an opening for the diffusion of the gospel throughout the eastern world. Men, qualified to undertake the high commission, must be sent across the ocean—and have not the toils, and perils, and successes, of Vasco de Gama, and other navigators, opened up a safe and easy passage? That their labours might pervade the country, and strike a deep and permanent root into the soil, they must be delivered from the caprices of savage tyranny, and the ebullitions of heathen rage; and have not our Clives and our Wellingtons wrested the rod of power from every wilful despot; and our Hastingses and our Wellesleys thrown the broad shield of British justice and British protection alike over all? In order that they might the more effectually adapt their communications to the peculiarities of the people, they must become acquainted with the learned language of the country, and through it, with the real and original sources of all the prevailing opinions and observances, sacred and civil. And have not our Joneses and our Colebrookes unfolded the whole, to prove subservient to the cause of the Christian philanthropist? In this way have our navigators, our warriors, our statesmen, and our literati, been unconsciously employed, under an over-ruling Providence, as so many pioneers, to prepare the way for our Swartzes, our Buchanans, our Martins, and our Careys."—Duff's India and *India Missions.*

the elements of the trees enter into new combinations, evolving both light and heat, which at once maintain life and render it a state of enjoyment and usefulness. For this purpose in Britain, we chiefly employ fossil fuel, stored up in the secret places of the earth, and, therefore, we attach less importance to recent wood; but other parts of the world are not so favourably situated, and to the inhabitants of these places fresh, or but lately felled, wood is necessary for their existence. Even in France, though partially possessed of coal, it is estimated that the quantity of wood employed to supply heat, whether for comfort, cooking, or in manufactures which require a high temperature, amounts to seven-tenths of the entire consumption. The superiority of wood fuel, whether fossil or recent, over every other material resorted to with a like intention, shall be shown in a subsequent part of this paper. I therefore pass on at present to demonstrate the utility of vegetable substances in affording the means of subsistence to man and animals.

In the observations I am about to make, it is impossible to avoid anticipating some of the remarks which belong to the subject of fruits and seeds as articles of food, since the same principles of nutriment are found in the stems of certain plants as are deposited in the fruits or seeds of others.

Though man is omnivorous, and can subsist either on animal or vegetable food—an arrangement which fits him to dwell in any part of the habitable globe,—yet he is subject, with regard to the actual material of his diet, in a remarkable manner, to the influence of climate, since a particular kind of aliment, which is very appropriate in one country is improper in another; thus, as we advance from the equator towards the poles, the necessity for animal food becomes greater, till, in the very north, it is the sole article of subsistence. Animal food, from containing nitrogen, is more stimulating, and, therefore, less suitable for hot climates, where, on the contrary, saccharine, mucilaginous, and starchy materials are preferred; hence, in the zone of the tropics, we find produced in abundance rice, maize, millet, sago, salep, arrowroot, potatoes, the bread-fruit, banana, and other watery, or mucilaginous fruits. Quitting this zone, we enter that which produces wheat, and here, where the temperature is lower, providence has united with the starch of this grain a peculiar principle (gluten), possessing all the properties of animal matter, and yielding nitrogen and ammonia in its decomposition*. Thus, by a gradual and almost insensible transition, nature furnishes to man the food which is most appropriate for him in each region. In the subtropical zone vegetable diet is still preferred, but, in chemical constitution, the favourite articles approximate animal substances. This holds also in the temperate zone, not only in respect of wheat, but also in the chesnut, which is almost the sole means of subsistence in some of the mountainous regions of France, Italy, and Spain, though, instead of the gluten of wheat, this seed contains albumen, the relation of which to animal food is even closer than that of gluten. In reviewing the geographical distribution of the cereal grains*, we find that starch nearly pure is produced in the greatest abundance in the hottest parts of the world, particularly in rice and maize; it becomes associated in the subtropical regions with an equivalent for animal food; and in still colder regions, where wheat fails, oats and barley take its place. These, though possessed of less gluten than wheat, are, nevertheless, more heating, and, therefore, better calculated for northern latitudes. The inhabitants of Scotland and Lapland, with their oaten and barley or rye bread, are thus as thoroughly provided with the best food, as the Hindoo with his rice or Indian corn†.

It would be impossible to enumerate the plants which furnish starch in large proportion, but a few may be given as illustrative of the above positions. The chemical analysis of those proximate principles of plants which are mere combinations of water with carbon (hydro-carbonates or hydrates of carbon) has been already given, but must here be repeated:—

	100 parts consist of	
	Water.	Carbon.
Gum (pure gum-arabic).....	58·6	41·4
Sugar (pure crystalized)	57·15	42·85
Starch	56·00	44·00
Lignin	50·00	50·00

These are so many mutually convertible products, of which gum may be looked upon as the basis; indeed gum is that organisable product which exists most universally in the proper juices of plants. "There are some instances in which sugar appears to be the first organic compound formed by the combination of the external elements, as when abundantly existing in the ascending sap of trees—the maple, for example. Starch may be considered as little else than gum divided into minute portions, each of which is enclosed in a membraneous cell (and containing some incidental particles, which, when starch is burnt, leave about ·23 per cent. of residuum, consisting entirely of phosphates); and, in this state, it appears to answer very important ends in the vegetable economy. It is remarked by Decandolle, that, 'while gum itself may be considered the nutrient principle of vegetation, diffused freely through the structure of the plant, and constantly in action, starch is apparently the same substance, stored up in such a manner as not to be readily soluble in the circulating fluids,' thus forming a reservoir of nutritious matter, which is to be consumed, like the fat of animals (which it closely resembles in structure), in supporting the plant at particular periods‡."

This view explains the fact of starch being found accumulated in amazing quantity in some plants, more particularly at certain periods of their existence, as in the cases I am now to cite. The fertility of some palm-trees is very great, and to furnish nutriment to the flowers, fruit, and seeds, an enormous supply of starch is needed; accordingly, in these we find the stem a complete storehouse of this essential principle. Thus the several palms and palm-like plants, which yield sago, such as the *sagus Rumphii*, *cycas circinalis*, *C. revoluta*, *corypha umbraculifera*,

* The relative proportions of starch and gluten in rice, wheat, and other seeds, not only confirm the views respecting design, in determining their geographical distribution, but merit notice, as influencing their nutritive qualities, and fitness or unfitness as food in different countries.

		Starch.	Gluten.
Wheat, according to	Proust	74.5	12.5
—— —	Vogel.....	68.0	24.0
Winter wheat —	Davy	77.0	19.0
Spring wheat	.....	70.0	24.0
Spelt —	Vogel.....	74.0	22.0
Barley —	Davy	79.0	6.0
Rye —	Do.....	61.0	5.0
Oats —	Do.....	59.0	6.0
Rice Carolina —	Vogel.....	85.07	3.60
Maize —	Bizio	80.92	0.
Tartarian buckwheat	.....	52.29	10.47

Not only do the relative proportions of starch and gluten vary in the same seed when grown in different countries, but even when grown in the same country, according to the kind of manure put on the soil, a *point of great importance to agriculturists, when known and attended to.*

* See "Church of England Magazine," vol. vii. p. 52-3-4.

† "I have been informed by Sir Joseph Banks, that the Derbyshire miners, in winter, prefer oat-cakes to wheaten bread, finding that this kind of nourishment enables them to support their strength and perform their labour better. In summer they say oat-cake heats them, and they then consume the finest wheaten bread they can procure."—*Sir H. Davy's Agricultural Chemistry, 5th edit., p.* 143.

The propriety and advantage of this practice is established by the recent investigations of Boussingault, who found that oats contain more than double the quantity of nitrogen which exists in any of the other cereal grains.—See Annales de Chimie et de *Physique, tom.* lxvii. p. 408-21.

‡ Carpenter's "General and Comparative Physiology," p. 278, and Dr. Prout's "Bridgewater Treatise," book iii.

caryota urens, and *phœnix farinifera*—trees which are mostly confined within the tropics, at the moment when the spadices or sheaths containing the bunches of flowers are visible but not unfolded, furnish an immense portion of the food of the natives. The *sagus Rumphii*, which abounds in the islands of the Indian Archipelago, and though one of the humblest of the palm tribe, seldom exceeding thirty feet in height, is yet, except the gomuto, the thickest and largest, alone yields a quantity of nutritious matter far exceeding that of all other cultivated plants, inasmuch as a tree in its fifteenth year produces 600 lbs. of sago, which word, in the language of the Papuas, signifies *bread*, being the staple food of the islanders. To obtain it, the tree must be cut down, and the stem divided into pieces, from which the flour is beaten and washed out*. After being cut down, the vegetative power still remains in the root, which again forms a trunk, and this proceeds through its different stages, until it is again subjected to the axe, and made to yield its alimentary contents for the service of man. Nor is the extraordinary productiveness of a single tree the only point worthy of notice, for, being endogenous plants, devoid of branches, an unusual number of them can grow in a small space. Mr. Craufurd calculates that an English acre could contain four hundred and thirty-five sago trees, which would yield one hundred and twenty thousand five hundred pounds avoirdupois of starch, being at the rate of more than eight thousand pounds yearly. Besides the farina or meal, every tree cut down furnishes, in its terminal bud, a luxury which is as much prized as that of the *areca oleracea*, or cabbage palm of the West Indies, and which is eaten either raw as a salad, or cooked. Further, the leaves afford so excellent a material for covering houses, that even in those hot and humid parts of the world, where decomposition goes on so rapidly, it does not require to be renewed oftener than once in seven years.

The *mauritia flexuosa*, or fan palm of the Orononoco, is of still greater utility to the natives of South America. It is a social palm, abounding in the marshes, and having a geographical range of very vast extent. The whole northern portion of South America, east of the Cordilleras, appears to be possessed of this gorgeous palm; from the mouth of the Orinoco to the river Amazon, and through the whole of Guiana, through Surinam and the northern part of Brazil, and in very various places along the river Amazon, even to its source on the eastern declivity of the Cordilleras, this palm is found, constituting forests of greater or less extent. Its smooth grey stem rising often 100 feet, forms groups that, in the northern part of Brazil, resemble the pallisades of some gigantic fortress. The produce of these lofty cylinders is very great, not merely of sago, which is procured only when the process of flowering is about to occur, but many trees being cut down before this event, a juice is obtained from them, which forms, by fermentation, a sweet wine; while those that flower, after which no good sago can be got, furnish an extraordinary quantity of fruit, hanging in bunches many feet in length, which is as agreeable as ripe apples, the taste of which it resembles. The other products of this tree are numerous†.

* See Forrest's "Voyage to the Moluccas;" Craufurd's "Indian Archipelago, or Library of Entertaining Knowledge, Vegetable Substances, Food of Man," p. 171.

† In the season of inundations, these clumps of the *Mauritia*, with their leaves in the form of a fan, have the appearance of a forest rising from the bosom of the waters. The navigator in proceeding along the channel of the delta of the Orononoco at night, sees with surprize the summits of the palm-trees illuminated by large fires. These are the habitations of the Guaraons (see Sir W. Raleigh's Brevis Descript. Guianæ, 1504, tab. 4.), which are suspended from the trunks of trees. These tribes hang up mats in the air, which they fill with earth, and kindle on a layer of moist clay the fire necessary for their household wants. They have owed their liberty and their political independence for ages, to the quaking and swampy soil which they pass over in the time of drought, and on which they alone know how to walk in security to their solitude in the delta of the Orononoco, to their abodes on the trees, where religious enthusiasm will probably never lead any American Stylites (see Mosheim's Church History.) This tree, the tree of life of the missionaries, not only affords the Guaraons a safe dwelling during the risings of the Orononoco, but its shelly fruit, its farinaceous pith, its juice, abounding in saccharine matter, and the fibres of its leaves, furnish them with food, wine, and thread proper for making cords and weaving hammocks. It is curious to observe in the lowest degree of human civilization, the existence of a whole tribe depending on one single species of palm-tree, similar to those insects which feed on one and the same flower, or on one and the same part of a plant."—*Humboldt Person. Narrative*, vol. v. p. 728.

It would lead beyond just limits, were we to notice in detail, the plants which yield starch suitable for food, only after undergoing a process of art, by which an acrid principle is driven off, and a bland, wholesome substance remains behind. Such is the Janipha (or Jatropha) Manihot, which yields the Mandiocca, Tapioca, or Cassava, an article not only of great consumption in, but also of considerable export from, Brazil (see Spix and Martius' Travels, and Lib. of Enter. Knowledge, Vegt. Sub. Food of Man, p. 152), which, when raw, is poisonous both to man and cattle, though it becomes safe and agreeable by the application of heat. So likewise the large tubers of several *Arums*, such as *A. Macrorhizon*, *A. Colocasia*, *Caladium sacre*, and which are cultivated with great care in tropical and subtropical countries, particularly in the Sandwich and South Sea islands. All of these excite inflammation and swelling of the mouth and tongue, even to the danger of suffocation, but which are disarmed of their virulence, and converted into an article of daily consumption, by fire. Even yams and sweet potatoes, which are naturally mild, are less articles of consumption in the south sea islands, than the Tarro, as these tubers of the *arums* are designated.

I omit all other plants to fix attention on the potatoe, which is not only the source of the purest starch of all, but has many interesting points connected with its history and habitudes, peculiarly connected with my subject. No plant has contributed more to banish those famines which were formerly of so frequent occurrence in Europe, and all the dire train of suffering and disease consequent upon them. Yet did it, in many instances, require royal edicts to induce some nations to cultivate what is now regarded as one of the prime blessings of Providence, from nearly one end of the earth to the other; the potatoe being raised from Hammerfest, in Lapland, lat. 71° north, through all Europe, the plains of India, in China, Japan, the south-sea islands, New Holland, even to New Zealand. What renders it so peculiarly valuable is, that in the seasons when the corn crop fails, that of potatoes is generally more abundant; thus furnishing a substitute for the other, which proves defective from atmospheric conditions, which have little influence over the potatoe, placed as it is underground, and secure against extremes of temperature. The potatoe is not a root, as commonly supposed, but an underground collection of buds, having a quantity of starch accumulated around them, for their nourishment when they begin to grow. The quantity of starch varies greatly with the kind of potatoe cultivated, the mode of cultivation, the time of setting, and above all, with the season of the year when the analysis is made. Potatoes in general, afford from one-fifth to one-seventh their weight of dry starch*; besides some other nu-

* Davy's Agricultural Chemistry, p. 133.—According to Mr. Knight the best potatoes, such as the Irish apple, possess much greater specific gravity than the inferior sorts, and this variety yields nearly 20 per cent. of starch; while five pounds of the variety called Captain Hart, yields 12 ounces of starch, and the Moulton White nearly as much, the Purple Red give only 8¼, the Ox Noble 9¼. There is much more profit in cultivating the former than the latter sorts; but even the best kinds degenerate, and new sorts must be procured, as if to stimulate the ingenuity of man, by preventing his enjoying the gifts of God, without constant exertion, and observation of the laws which the Creator

tritive materials. The quantity of starch seems to be at its maximum in the winter months; as 100 pounds of potatoes yield in August about 10lbs., in October nearly 15lbs., in November to March 17lbs., in April 13½lbs, and in May 10lbs. Nor is the quantity of starch alone diminished in spring, but the nitrogen which belongs to some of the other nutritive principles, likewise suffers a deduction; as fresh, not dried potatoes, contain 0.0037 per cent. of azote, while potatoes ten months old contain only 0.0028, causing a sensible difference in their power of imparting nourishment. The starch is withdrawn from the tubers of the potatoe, precisely in the same way that it is transferred from the root, stem, or seeds of other plants, for the service of the young shoot; but the mode in which it is accomplished is but of recent discovery, and constitutes one of the most beautiful instances of design which the whole vegetable kingdom can unfold; "that man's scepticism must be incurable who does not perceive, and acknowledge, that the means now to be detailed were created for the express accomplishment of the ends*".

Starch has been described above as consisting of a multitude of little cells or vesicles, having an envelope, insoluble in water, formed of a kind of organized membrane, and containing within it a substance which is soluble in water, termed amidin. This soluble material is the nutritive element on which the young shoot, proceeding from every eye or bud of the potatoes, is to subsist, till it has developed roots, and unfolded its leaves to prepare additional alimentary substance. But if this soluble material be enclosed in an insoluble membrane, how are the contents to be made available for the growth of the plant? It is true, indeed, that water of the temperature of 160º Fahr. can rupture this tegument, as occurs in the process of boiling potatoes; but the water diffused through the earth in the neighbourhood of the growing tuber, never reaches such a height. How then is the difficulty obviated? This is effected by a secretion called *diastase* which is found in the tubers in the immediate vicinity of the eyes or buds. "It is stored up in that situation for the purpose of being conveyed, by the vessels connected with the bud, into the substance of the tuber, when the demand for nutrition is occasioned by the development of the shoot. It is probable that the secretion of *diastase* takes place in every instance in which starch previously deposited is to be re-absorbed†". It is not to be found before grains or tubers begin to sprout, yet, "such is its energy, that one part of it is sufficient to render soluble the interior portion of two thousand parts of starch, and to convert it into sugar‡". Strong as is the analogy between starch and gum, yet *diastase* does not convert gum into sugar; the one being as completely soluble as the other, its intervention is clearly unnecessary. Neither does it act on sugar. It is found, and exerts its powers, only where it is required. Nor does it come into play one moment before the necessity for it occurs. While the potatoe is in its state of winter repose, and no vegetative process going on, the elements of which the *diastase* is formed, are equally quiescent, but no sooner does the season recur when an augmented temperature rouses the slumbering energy of the tuber, than this potent principle exhibits its efficacy, and changes the insoluble starch into the nutritious sugar. Who, that can read, or reading reflect and ponder on these things, but must conclude that the laws which regulate the whole actions were impressed upon their subjects by a Creator infinite in design, in wisdom, and in power? If such insight into his doings are permitted to us now, what may we not hope for when we no longer "see as through a glass darkly*?"

The insolubility of the starch in cold water, affords a convenient means of separating the flour from the other materials, by which it may be abstracted from the tubers when in the greatest abundance, and be preserved unchanged for the use of man. This is done by simply rasping down the potatoes over a seirce, and passing a current of water over the raspings. The water passes through the seirce milky from the starch suspended in it. The starch is allowed to fall to the bottom, and is two or three times washed with pure water; it is then allowed to dry†." If this process be followed in the winter months, when the quantity of starch is greatest, the result is, a sixth portion of the weight of the potatoes employed, in a condition fit not only for immediate use, but capable of preservation for years. "To those who live solely, or even principally, on potatoes, it must be of immense importance to have the nutritions part preserved when in its greatest perfection, instead of leaving it exposed to injury, decomposition, or decay ‡."

It is unnecessary to enlarge upon the sources of starch and its obvious utility to mankind. Previous to its being consumed by the plant in which it is amassed, it is by various means, but chiefly by diastase, transformed into sugar. Following this natural transition, I shall next consider sugar as an article of diet. In temperate climates, sugar is regarded as a luxury, one indeed which is nearly indispensable, but in tropical countries it is a universal article of subsistence, partly as real sugar, and partly, and more generally, as it occurs in the cane. It is inconceivable what enormous quantities of the sugar-cane is consumed in this way; vast ship-loads arrive daily in the market at Manilla, and in Rio Janicro; in the Sandwich Islands and other places, every child is seen going about with a portion of sugar-cane in the hand. It has been called "the most perfect alimentary substance in nature," and the results, in the appearance of the negroes, during the cane-harvest, notwithstanding the increased severe toils of that season, seem to confirm the statement. They almost invariably become plump, and sleek, and scarcely take any other food while the harvest lasts; even the sickly revive, and often recover their health.

The chief source of sugar is large grass (*saccharum officinarum*), of which there are several varieties, differing essentially in productivenes, but the best of which is the Otaheita cane, the stem of which is higher, thicker, and more succulent than the Creole cane, and which yields not only one-third more of juice than the Creolian cane on the same space of land; but from the thickness of its stem, and the tenacity of its ligneous fibres, it furnishes much more fuel. One variety was known in India, in China, and all the islands of the Pacific ocean, from the most remote antiquity; it was planted in Persia, in Chorasan, as early as the fifth century of our era, in order to obtain from it solid sugar. The Arabs carried this reed—so useful to the inhabitants of hot and temperate countries—to the shores of the Mediterranean. In

has impressed upon his productions. See the Observations of Thomas Andrew Knight, and the experiments now making by Mr. Maund, of Bromsgrove.

* Duncan. Sacred Philosophy of the Seasons.

† Carpenter's Physiology.

‡ Thomson's Chemistry of Organic Bodies: Vegetables. p. 667.

* Vere magna et longe pulcherrima sunt etiam illa profundissimâ sapientiâ hic exstructa opera tua, O Jehovah! quæ non nisi bene armatis nostris oculis patent! Qualia autem erunt denique illa, quæ sublato hoc speculo, remotâ mortalitatis caligine daturus es tuis Te vere sincero Pectore colentibus? Eheu qualia! Hedwig.

† Thomson's Chemistry. Vegetables, p. 630.

‡ On the Culture and Uses of Potatoes, by sir John Sinclair, bart. This is a subject becoming every year of greater moment, and attention to it a national benefit. The reduction of bulk alone, facilitating the transport from one place to another, is an essential gain. The produce, from a certain number of acres of this valuable esculent, may be greatly augmented by planting the potatoes whole, at a great distance between each, and hoeing freely between them—*See Knight's Papers in Horticultural Transactions, and Payen et Chevallier, Traité de la Pomme de Terre. Paris*, 1826, p. 17.

1306, its cultivation was yet unknown in Sicily, but was already common in the island of Cyprus, at Rhodes, and in the Morea. A hundred years after it enriched Calabria, Sicily, and the coasts of Spain. From Sicily the Infant Henry transplanted the cane to Madeira; and from Madeira it passed to the Canary islands. It was thence transplanted to St. Domingo, in 1513, and has since spread to the continent of South America, and to the West Indies, whence the chief supply for Europe is obtained.

The vast circuit which it has described in these successive transplantations attest the sense which mankind had of the benefits it bestowed in its course. The introduction of the Otaheita cane is another proof of the obligations which modern times are under to navigation, as we owe this plant to the voyages of Bougainville, Cook, and Bligh *.

The sugar-cane requires for its perfection, a temperature of considerable elevation, and succeeds best where the mean temperature is 24° or 25° (of the centigrade thermometer), yet it will prosper, though with less produce, where it only reaches 19° or 20° (centigrade). Its cultivation extends from the verge of the ocean, where the canes are often washed by the waves †, to localities on the mountains 3,000 feet above the sea; and even in the extensive plains of Mexico and Colombia, where, from the reflection of the sun's rays the heat is greatly increased, to 4,000, 5,000, 6,000, though the mean temperature of the city of Mexico be only 17° (centigrade), yet sugar is procured at 6,000 feet.

The fertility and productiveness of the sugar-cane is immense, second only to the sago-palms. "The first sugar-canes planted with care on a virgin soil, yield a harvest during twenty to twenty-five years, after which they must be replanted every three years." In the island of Cuba, instances are known of a sugar-plantation existing for forty-five years. To procure new plants, the tedious process of sowing seeds is not necessary. The practice is followed of taking cuttings, and the stools, or scions, which spring from the joints (*nodi*) of the old plant, are fit to be separated in fourteen days; these, in the course of a year, are so well grown that they may be cut down, and submitted to the sugar-mill. An English acre under culture for sugar, in Java, yields 1285 pounds avoirdupois of refined sugar, and the produce at Cuba is nearly the same.

Let not the thought arise, on the perusal of these statements, that the gifts of Providence are distributed with partiality, as nothing could be more unfounded. Independent of the destruction of the plantations which tropical hurricanes so often occasion, an insect of the locust kind, more particularly in the East Indies, produces such fearful devastation as to realize the scene described by the prophet Joel —"A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them ‡." From such visitations, northern latitudes are generally exempt, and the constant struggle which man has had to maintain with the elements and a churlish soil, has so whetted his faculties as to render the return for his labour not only more certain, but even more abundant *.

As if to shew that "the earth is full of the riches of the Lord," in parts of the world where the low temperature is an obstacle to the profitable cultivation of the sugar-cane, a substitute is found for it in the *acer saccharinum*, or sugar-maple, which presents the great peculiarity of the ascending sap being charged with sugar to such a degree as to be then fit for the manufacture of this valuable substance. There results from this circumstance a most important advantage to the inhabitants of the northern regions, where this tree grows, that the juice is extracted early in spring, a time when the rigour of the season condemns the labourer to inactivity. Besides, the sugar-maple grows spontaneously, and requires no care, till it is fit for tapping; and when deprived of its juice, and incapable of yielding more sugar, its wood is applicable to a far greater number and variety of uses than the bruised cane, since as fuel the maple is most valuable; and its ashes yield, from their richness in the alkaline principle, four-fifths of the potash exported to Europe from Boston and New York. The timber of the sugar-maple is also highly prized, both for common and ornamental purposes—as the beautiful bird's-eye maple is obtained from this tree.

"The sugar-maple begins a little north of Lake St. John, in Canada, near 48° of north lat., which, in the rigour of its winter, corresponds to 68° of Europe. It is nowhere more abundant than between 40° and 43° of north lat., which space comprises Canada, New Brunswick, Nova Scotia, the states of Vermont and New Hampshire, and the district of Maine. Farther south, it is common only in Genessee, in the state of New York, and in the upper parts of Pennsylvania. It is estimated by Dr. Rush, that in the northern part of these two states, there are 10,000,000 acres which produce these trees in the proportion of thirty to an acre. The process of making maple-sugar is commonly begun in February, or in the beginning of March, while the cold continues intense, and the ground is still covered with snow. The sap begins to be in motion at this season, two months before the general revival of vegetation The sap continues to flow for six weeks; after which it becomes less abundant, less rich in saccharine matter, and sometimes even incapable of crystallization. In this case it is consumed in the state of molasses; or exposed for three or four days to the sun, when it is converted into vinegar by the acetous fermentation: a kind of beer is also made of it. The amount of sugar produced by each tree in a year varies from different causes. The yearly product varies from 2 lbs. to 4 lbs. for each tree †." The sap is most abundant from young trees, but less charged with sugar. The average produce is five per cent. of sugar. The richer the sap is in saccharine matter, it is so much the more profitable to extract it, as in such a case it is nearly pure from all mucilaginous matter, or free acid, and may be consolidated by the action of cold alone by merely freezing it, thus rendering boiling unnecessary.

Sugar exists in many other plants, such as the beet-root, from which it is extracted; and also the

* Humboldt. Personal. Narrative, vol. iv. p. 84.

† "Among the plants cultivated by man, the sugar-cane, the plantain (*musa*), the mammee-apple (*mammea*), and alligator-pear-tree (*laurus persea*) alone have the property of the cocoa-nut-tree, that of being watered alike with fresh and salt water. This circumstance is favorable to their migrations; and if the sugar-cane of the shore yield a syrup that is a little brackish, it is believed at the same time to be better fitted for the distillation of spirit, than the juice produced from the canes of the interior.—*Humboldt*.

‡ "The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees and herbage may be heard at a great distance, and resembles that of an army in secret. The Tartars themselves are a less destructive enemy than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears; trees and plants stripped of their leaves and reduced to their naked boughs and stems cause the dreary image of winter to succeed in an instant to the rich scenery of spring. When these clouds of locusts take their flight, to surmount any obstacles, or to traverse more rapidly a desert soil, the heavens may literally be said to be obscured by them."

* "As the native of a northern country, little favoured by nature, I shall observe that the Marche of Brandebourg, for the most part sandy, nourishes, under an administration favourable to the progress of agricultural industry, on a surface only one-third that of Cuba, a population nearly double."—*Humboldt, P. N.*, vol. vii. p. 156.

† Loudon's Arboretum Britannicum, vol. i., p. 412.

stem of the maize, or Indian corn, is charged with an extraordinary quantity of sugar, and it may either be brought to the state of a honey-like sugar, or the juice pressed out of the stalk, and fermented, forming the *pulque de mahio*, or *pulque de Flaolli*, in Mexico*.

Gum has been already stated to be the basis of all the other organizable products, and it is found not only in almost all plants, but in nearly all parts of them. In a pure or nearly isolated state, it exists chiefly in the inner bark of vascular and especially exogenous trees, and is preserved in the interior with the greatest care: its escape externally results either from disease, as in the case of plum and cherry-trees, from the puncture of insects, cracks in the bark, or by artificial incisions. The death of the tree soon follows the loss of this important juice, and thousands of trees of the genus acacia are annually sacrificed in different parts of Africa to procure the gum-arabic of commerce. It is only in a few genera and tribes of trees, that it exists in so concentrated a state as to assume the solid form on exposure to the air, but in some of these the quantity is amazing. Hot countries are the chief abodes of such trees. Thus, besides the immense quantity obtained from the acacias, the *anacardium occidentale* (cashew-nut tree) in America, has furnished from a single tree a mass weighing forty-two pounds. Gum is mawkish, insipid, and generally unpalatable, yet highly nutritive; and the Africans, during the harvest of gum at Senegal, live entirely upon it, eight ounces being the daily allowance for each man. In general they become plump on this fare; and such should be the result, if the calculation be correct, which assigns as great nutritive power to four ounces of gum as to one pound of bread. This concentration of nourishment renders gum a peculiarly suitable food for lengthened journeys through the deserts, as it occupies small compass, and a little suffices to stay the cravings of hunger. Thus, upwards of a thousand persons may occupy more than two months in a journey from Abyssinia to Cairo without any other kind of food†. Its bland, demulcent properties fit it to correct the acrimony of the secretions formed under the influence of a tropical sun and torrid air, with a scanty and irregular supply of water. Plants, likewise, are preserved in a vegetative and living state, mid sandy and arid wastes, by the quantity of gum stored up in them. Hence succulent plants, such as cacti and others, may be found in the steppes and sandy plains of South America, verdant and healthy, though no rain may fall to convey fresh sap into them for months, or even a year. In the form of mucilage, *i. e.*, gum in a state of solution, it is found in a very large number of plants, and thus contributes to the maintenance of man and animals. In these it is generally associated with some other principles, which render it either more palatable or more easily digested. A very large number of our esculent vegetables owe their nutritive properties to the gummy matters with which they abound, and the favour with which they are regarded to the other matters united with it. Those which have a bitter principle are very excellent, when this is in small proportion; and as, in most of them, the gummy matter is prepared first, requiring for its formation only a moderate degree of light and heat, while the bitter, or other principle, is added at a later period, under the influence of stronger light; such plants, when young, are tender and agreeable; nay, even very poisonous plants, when very young, are wholesome and pleasant, which, at a more advanced season, are virose and disagreeable. Thus, the peasantry of France and Piedmont eat the young crowfoots (ranunculus) and poppies, after boiling them, and find them safe and nourishing. The same result follows exclusion of light, as in the process of blanching, by which means celery, sea-kale, and other vegetables, are rendered esculent, which in the wild state are poisonous or repulsive. In northern latitudes, the light being intense for a short time only, many plants are used there which, in the southern, are dangerous or destructive, such as hemlock and monkshood. A moderate degree of bitterness is a very useful accompaniment of the gum, which alone is cloying and even oppressive to the stomach. The presence of a bitter principle in many lichens promotes their digestion, and thus even the tough and leathery ones, called tripe of the rocks, can be eaten, and sustain life amid great privations and sufferings. The reindeer moss *(cludonia rangiferina)* is another lichen of great utility: it is not much employed as human food, but it is the main support of the rein-deer for a great portion of the year, and thus renders Lapland a fit abode for man.

A peculiar modification of gum constitutes *pectine* or vegetable jelly; and this occurs in fruits, such as the orange, currant, and gooseberry, &c., also in many of the algae or sea-weeds, which are, or ought to be, much employed as a delicate article of nourishment. The edible swallow's nest, so greatly esteemed by the Chinese, is an alga, gathered by the birds. The Ceylon moss *(Gigartina lichenoides)*, and the carrageen or Irish moss *(Chondrus crispus)*, with many others, might be made to contribute largely to the subsistence of man. Not merely earth, from its fruitful bosom, but the vast ocean, offer their rich produce to nourish and sustain the only intelligent occupant of the globe, who should ever remember the declaration of the psalmist, "O Lord! how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is the great and wide sea!" (ps. civ.)

* For an interesting account of sugar, see "Humboldt, Nova Genera et Species Plantarum, vol. i., p. 248.

† Haselquist's Voyage.

THE SECURITY OF GOD'S PEOPLE:

A Sermon,

BY THE VENERABLE C. J. HOARE, M.A.,

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ROMANS VIII. 28.

"And we know that all things work together for good to them that love God."

AMONGST the observations most frequently heard in the world, is that made on the undeserved prosperity of the wicked, and the many seemingly uncalled-for trials of the righteous. Experience will indeed tell us, that neither of these opposite conditions is uninterrupted; neither is it all sunshine in the most prosperous worldly lot; nor is it all gloom—far from it—in the Christian's portion on earth. Experience will also go further, and will abundantly prove the saying of the wise man, that "the prosperity of fools shall destroy them." Such success has a tendency first to deceive, then to corrupt, and lastly to betray men into utter destruction. But the text will lead us still further; it will teach us, that the trials of the righteous preserve them—yea, work for good; and that "all things," and, therefore, even the greatest trials, "work together for good to them that love God."

The text represents them as workmen. They work together for good; they are constantly at work for that purpose, whether as instruments in God's hands, or as in a degree self-moving for that end; they are constructing as it were a building, or they are laying a foundation; and that which they lay—that which all things befalling a Christian are ever laying for him—is a ground for his substantial, necessary, and eternal benefit. "We know that all things work together for good to them that love God."

This, then, it will be, with God's blessing, my humble endeavour to show in the following discourse: first, premising the sense of the word "good," in all just and reasonable acceptation; next, showing more fully how all things may be thus said to "work for good to them that love God;" finally, pointing out some of the many things which will be found by experience to work in this very manner.

I. The term "*good*," it must be said in the first place, is very different, both in the language of the bible and in the estimation of the truly wise, from what it usually represents in the language and opinion of the world. The bible teaches us to view all things in their consequences, and in their real and essential nature. View things in their consequences, in their final end and issue, if you would view them at all justly or wisely. Ease, and health, and worldly wealth, and success may be good, just as the plentiful feast is good, provided a man has temperance and soundness of constitution properly to partake of it; but, if he is likely to indulge to a surfeit, or if every morsel is food to some mortal disorder, and every cup adds strength to a fever that is raging in his veins, no one in reason would call such an entertainment good to such a man. And just so with the good things of this present life: the Christian does not unreasonably deny that prosperity is pleasing, health desirable, friends and relations deeply attaching to us, and the smiles of social endearment or public favour greatly captivating; but neither does he, like the world, consider them to be necessarily all they seem to be, good to all persons, and under all circumstances; he does not forget that earthly and bodily good is just what it becomes in the use of it; that many times the use can hardly be separated from the abuse; that lawful things, when unlawfully or idolatrously used, are just as evil as unlawful ones—nay, rather, that for a few comparatively who have perished from a hardened course of forbidden pleasure, multitudes have been for ever lost by allowed indulgences. Till he sees, then, the application made, and the resulting consequences of any worldly boon, he does not call the possessor happy, nor the possession good, nor very eagerly or supremely does he desire it either for himself or others.

But, again, the things *really and essentially good* in their very nature and inseparable qualities are those which, in the estimation of the mere world, are held in no account whatsoever. What the bible chiefly esteems, and the world wholly neglects, are spiritual blessings,—the good things of the soul of man, "the precious things of heaven, even of the everlasting hills." Those precious things, the goodwill of him who is the great I AM—the peace of God which passeth all understanding—the luxury of promoting the good of man and the glory of God;—still more, the pardon of sin, through faith in the atonement of Jesus Christ—a gradual advancement in true holiness—a growing fitness and longing desire for the future blessedness of the saints, and a final admission and "abundant entrance into the everlasting kingdom of our Lord and Saviour," the "inheritance incorruptible, undefiled, and that fadeth not away;"—these are truly to the world but as a dream, a fancy, a cunningly-devised fable; but, to the mind of the Christian, stand for everything truly and substantially good. They are in all his plans first and foremost, and nearest and dearest to his heart. They are as necessary to him in his calculation and account of human happiness, as profit and pleasure are to his neighbours around. "Eye hath not seen, nor ear heard, nor the heart conceived, the things which God hath prepared for them that love him." But God hath revealed to *him* by his Spirit, these very things, as his chief good, his measure of all true happiness. Wealth may be good, health still better, kindly affections and attached friends the best of earthly boons; but the favour of God, the acquisition of his image, the means of grace, and the hope of glory, are to him sovereign and above all. While many ask, amidst the increase of their corn, and wine, and oil, "Who will show us any good?" he exclaims, "Lord, lift thou up the light of thy countenance upon me"—"in thy presence is the fulness of joy; at thy right hand are pleasures for evermore." He weighs well the nature, and "remembers the end" of all that is called good, and so "does not amiss."

II. For, secondly, he finds that, while we so do, and so consider, "all things work together for good to *those that love God*." There is, first, on the mind of the Christian that secret influence in the very disposition of love to God, which will *of itself* turn to good every thing that comes from the God whom we love, and the Saviour on whom we fully and implicitly rely. And there is, secondly,

a full disposition on the part of *our heavenly Father* so to order and direct every event which befals his loving and attached children, as shall be found at last to have answered the ends of sovereign wisdom and divine mercy.

In the first instance, the tendency, *on our own part*, of love to the great and good God will be this, namely, to turn all that befals us to an instrument of good. As, in the healthy body, food of very different descriptions may yet all turn to nourishment, and minister to health and bodily strength; so, in the healthy mind, purified and strengthened by the grace of God's Holy Spirit, every thing that meets it is converted to its advantage, and adds in some way to its improvement and its happiness. There is ever a colour cast upon outward circumstances from the complexion of the inward soul. The vain man, on his part, the ambitious, the sensual, the gainful, well know how to turn all to the advancement of their sinful objects; and no less does the good man turn all to the enlargement of his goodness, and the lover of his God to the increase and exercise of that love. Viewing every thing in the glass, or by the lamp of God's word, he ingeniously, so to speak, finds in every thing a reason for loving and fearing, serving and obeying God. Every event works for his good, because he is resolved it shall do so; and every result satisfies, pleases, rejoices him, because he is persuaded it ought to do so. Loving God, he has a confidence that he is beloved of God; and then, feeling himself in a world made by God, and proceeding forward under his guidance and permission, he never will believe that any thing falls out in it but what is intended to make him both good and happy. Happy then he will be, if God intends he should be so; and holy he will be encouraged to become, under the consciousness that God intends his holiness.

Dispositions like these will indeed work for their possessor even upon the hardest materials, and will, by the very force of a new and spiritual nature, convert all into "servants to righteousness unto holiness." Faith will be a hand, bringing together the events of life and the framer and guide of all life and all existence; and the result will be a solemn and heart-satisfying conviction, that "all things work together for good to them that love God."

Nor, next, will such a faith prove to be groundless; for surely there is a *power engaged*, there is a pledge in the gospel, a sure word of promise, and even of covenant, that all things shall be ours;—"All are yours, and ye are Christ's, and Christ is God's." The trial of our faith lies indeed very much upon this one point. Can we, for a moment, believe that God permits all the disorder and confusion which appears to us in the world —the prosperity of wickedness, the trials and adversity of the righteous, in order to raise a doubt on our minds whether he be not absent all the while—whether he bears or not any share in the world he created, or in all those moving causes that owe their activity and life to himself alone? God is surely present; he is powerfully operating; he is the supreme controller, and the almighty director; he is fully aware of those adverse appearances, and is no less deeply engaged in the final issue of all events, to render them consistent with the ends of justice and mercy, than as if we saw him at work with our bodily eyes: or, as if we then could fully know the mind of the Lord, or be his counsellors to instruct him.

The expressions of scripture are too strong, and too agreeable to the very nature of God and of his works, to make us doubt for a moment of his providential care and unceasing watchfulness. "He is not far from every one of us; for in him we live, and move, and have our being." To the true disciple saith Christ himself, "The very hairs of your head are all numbered;" and yet more strongly, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Promises, these, which have been ever realized in the history of the saints in all ages who have walked with God — Enoch, Noah, Abraham, and the patriarch Jacob—none more tried than he—yet we read *his* testimony to "the God, which fed me all my lifelong unto this day; the angel which redeemed me from all evil."

Keeping in view the notion of what is truly good for this state of trial, and for the soul as well as for the body, there is no time and no extent to which we shall not find the promise sure, and the fulfilment exact, where God is pledged for the supply of his servants that trust in him: his eye is ever open, his ear ever attentive unto them. The petition he denies is able to operate as powerfully and as favourably on their behalf as that which he grants; merciful alike in the gift which he bestows and which he withholds, and wise alike in the evil which he permits, and which he restrains.

There is nothing more important to the believer's faith, than to apprehend that there is no uncertainty, nothing imperfect or weak in the dispensations of God, as they respect the final issue of the Christian's trials. Either God is wholly absent and forgetful of his daily wants, or else he is wholly and for ever at work on his behalf. If he were wholly

absent, well might his servants doubt that, after all their endeavours to that end, they should be able to turn to good all the events of this mortal life. If *he* do not temper the trials of his servants, how in truth shall they overcome them? If *he* do not controul their enemies, how shall they ever escape them? Figure to yourself any place, or time, or circumstance, where God is not, or where he can be spared from the concerns of his people, either temporal or spiritual: but, if none *can* be imagined or assigned, then is it but justly and essentially true, that, by his especial order and his immediate appointment, "all things work together for good to them that love God."

III. But we may proceed, lastly, to show, in a practical manner, *some of those very things* which shall thus work together for good. Take the most unpromising and most unfavourable case, for instance, that of *great prosperity*. None will deny it to be a case of many others the most trying to the graces of the true Christian. Yet even shall the temptations arising from worldly honours and successes, to a man armed with the love of God, work together for good. Graces rarely exercised in exalted stations, shall be found to shine the more conspicuously in his instance. The grace of humility, and tenderness of spirit, shall be the more eminently illustrated in that station, where, too often, there is only pride and hardness of heart. If he be found, in a sober, self-denying spirit, setting little value on those things so commonly called good amongst mankind—using this world without abusing it—shall not the grace of God be more abundantly magnified? When not overcome, as Agar feared he might be, saying, "lest I be full, and say, who is the Lord?"—but rather, when led by fulness to more gratitude, and by a lofty station to deeper humility, and to a more lowly submission to God, and meekness to man—how will he by such prosperity as this testify to the reality of Christian principles: how will he, in giving freely where he has freely received, esteeming even his highest gains as loss for Christ's sake, and returning upon others all that mercy which has been exercised towards himself, prove that *he* has not received the grace of God in vain; but that even prosperity has "wo[illegible] together for good to them that love G[illegible].

Or, suppose the case of *deep adversity*—suppose the Christian stripped, like Job, of great honours and possessions at a single stroke; betrayed and sold like Joseph, even by brethren, into bondage and exile; or lying like Lazarus at the gate of the rich man, diseased in body, and suing for the crumbs from off his table; or suppose him, as St. Paul himself, in peril of foes, and even doubtful of friends; in weariness and painfulness oft, in hunger and thirst, in cold and nakedness. These last were exactly the circumstances under which the very text was indited by the apostle himself: he saw, what you may see, that trials like these, when tempered by the presence of the God he loved, were good, not, I would say, in proportion to their weight, but according to the patience which they exercised, the faith they strengthened, the experience of divine support they afforded, the hope they brightened, the crown they were preparing; yea, the exceeding and eternal weight of glory which they must eventually be working out. The apostle had "heard of the patience of Job," and had "seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." The trials of Joseph had even led that servant of God, by degrees of painful progress, to the honour of a prince, and a chain of gold. The "evil things" of Lazarus—good they might have been called—had led him to still higher honours, and had prepared him to be carried by angels into Abraham's bosom. Every individual circumstance of this nature, as it passed in review before the apostle in the text, had led irresistibly to the conclusion he so strongly expresses. Could he distrust the same arm, disbelieve the same promises; or rather saying with David—"Our fathers trusted in thee, and were delivered," would he not add—I will trust as they did; I will be "in subjection to the Father of spirits, and live?" Let me feel only the "profit, that I may be partaker of his holiness;" and then, "though no affliction for the present is joyous, but grievous," it shall surely hereafter yield the peaceable fruit of true righteousness; and "all things," adversity itself, "shall work together for *my* good."

Temptation, verily, shall be among the "things working together for good to them that love God." Such indeed is our state of trial upon earth, that every successive arrival at our doors comes to us in some shape or other of temptation to sin. But take the strongest and most pressing incitements to the corruptions of the heart, and the evil of our nature. Even of *these* must it not be said, that the temptation, and the tempter himself, may be turned into a worker for good, when that promise is brought forward, and brought home to the heart, "God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it?" Another apostle had a like meaning when he said, "My brethren, count it all joy when ye fall into divers temptations." Every enemy opposed

to the Christian warrior affords him fresh opportunity for a sure victory in the strength of Christ. Every obstacle in his path is that which faith regards as a trial prepared for his soul; but hope and joy carry him over to the glory of his sovereign Upholder. In evil company, which he seeks not, his courage is honourably put to the test, and abides it; amidst a world of licentiousness and excess, which he desires not to approach, he still trusts, through grace, that he shall not be found wanting. In a season of provocation his meekness is tried, and it prevails; and in the moment of fear, and the threats of alarm, "his heart standeth fast, trusting in the Lord;" "nay, in all these things he is more than conqueror through him that loved him."

If his very *sins* are in one sense his shame, and the source of his bitter tears and saddest recollections, still those tears and recollections shall prove among the workers for his good, if they lead him more closely to the throne of mercy, and to the fountain of eternal strength. If any experiences of past weakness make him more watchful, sober, and diligent for the future—if they direct him to the vulnerable points in his armour, to the "sin that easily besets him"—if, in the very moment of his conscious frailty and heart-overwhelming struggle, he is enabled to exclaim, "Rejoice not over me, O mine enemy; though I fall I shall arise; though I sit in darkness the Lord shall be a light unto me:" then shall he know that "*all things* work together for good to them that love God."

I conclude with a single word of remark on the expression in the text, "We *know* that all things work together for good." It expresses the *personal experience* of the Christian. It answers to a similar expression of the same apostle to the Philippians—"I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ." But to whom is this knowledge vouchsafed? To whom is it a safe and a sure conviction—an "earnest expectation and hope," so "that in nothing we shall be ashamed?" Truly, to those only who "*love God*"—to those who are "the called according to his purpose." His purpose is our sanctification, and that we should be "conformed to the image of his Son." To such truly, to such only does that blessing apply, so frequently indeed, and but too rashly, appropriated by many others, "All is for the best."

Let the careless rather tremble, those as yet not effectually called into the gospel vineyard, at such an appropriation of the text. To them it may be only a savour of death unto death, a deadly security, a hope that "*maketh* ashamed, because the love of God is *not* yet shed abroad in their hearts."

Gain rather in prayer, in secret meditation and much retirement from the presence and the love of this world, the true love of God which is in Christ Jesus our Lord. Then being first transformed yourself, you will be enabled, by a divine power, to transform everything around you; you will receive all things as from the hand of the Father whom you love, the Benefactor and Friend whom you wish and aim to serve. Your willing and noble obedience to him will render, then, prosperity a new advantage to you by awakening your gratitude, and adversity a blessing, by exercising and perfecting your patience. You will have a fence around you, an armour of divine temper to fortify you in the presence of every temptation, and to turn the very weapons of your adversaries into your own instruments of victory, the trophies of your triumph. Sin will have its struggles within you, but will not gain dominion over you, while every deviation from God's righteous will is mourned in secret, and restored through grace; and while it brings you the more urgently and constantly to the foot of the cross, where hung the Saviour whom you love, whose favour and forgiveness you implore; and you shall be enabled to close the volume of your experience in the concluding words of the chapter, and with the apostle himself: "Who shall separate us from the love of Christ? .... I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is Christ Jesus our Lord."

THE GLORY OF THE SAVIOUR'S TRANSFIGURATION.*

"And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light."

THERE never existed in this world a person in whose life there was a greater variety of incident than in the life of Jesus. He passed through scenes of the most peculiar and diversified description, to which we can find no parallel in the history of man, the effect of which no ordinary mind could have borne. These were, in general, connected with that lowliness and debasement to which he submitted for the benefit of our sinful race; but occasionally, as at his birth, his baptism, and transfiguration, there burst forth some bright rays of glory from behind the dark cloud of his humanity, which proved his possession of a nature that was divine.

It may have a good effect in strengthening our gratitude for the Saviour's mercy, to remember that every complexion of circumstance was freely and voluntarily submitted to, not merely for his own satisfaction or benefit, but principally for the good of man. Jesus

* From a scriptural small work, with the style and spirit of which we are much pleased, "The Transfiguration," an exposition of Matt. xvii. i. 8, by the rev. Daniel Bagot, B.D., minister of St. James' chapel, Edinburgh, and chaplain to the right hon. the earl of Kilmorry. Edinburgh, Johnstone: London, Whittaker, Nisbet: Dublin, Curry, jun., Robertson.

never lost sight of his representative character. He always remembered those whose cause he had espoused: and, whether he was led by the Spirit into the wilderness, to be tempted of the devil—or into the garden of Gethsemane, to sustain his more fierce and violent assaults—or to the mountain, to put on for a season the habiliments of light and glory—his chief object and desire was to effect the redemption, and to revive the hopes of weak and fallen man.

We are now supplied by the Holy Spirit with a very brief account of the transfiguration itself. Before, however, we make any remark upon this description, or refer, as we desire to do, to the uses which this transaction was intended to serve, we must direct our attention for a few moments to the important preparation which the Saviour made for it. And here there are, perhaps, many who may be disposed to ask, had there not been sufficient preparation already? had not the Saviour endured much physical fatigue in accomplishing the wearisome ascent of the mountain? and had not the time, the place, and the spectators, been carefully selected by himself? Let it however be remembered, that in addition to all this, there was a necessary and absolutely indispensable preliminary, not to be omitted even by the Son of God, and that was prayer. It is said, by St. Luke, in the twenty-ninth verse of his ninth chapter, that "as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." Let us learn from this, that not all the labour, mental or physical, which we can possibly exert, can ever bring us into the enjoyment of one momentary smile of God's countenance, if we neglect prayer. We may diligently peruse the records of redeeming mercy which the sacred page of scripture contains; we may place ourselves under the pastoral care of some faithful and devoted minister of Jesus; we may enjoy the high advantage of intercourse and communion with many spiritually-minded followers of the Saviour; yet, after all, we shall find no benefit from these distinguished privileges if we neglect to pray. How many Christians there are, who often wish they had a Luther for their minister, because they feel dissatisfied with their spiritual progress under him to whose charge they may have been entrusted by the great Head of the church! And yet the cause of this may be traced to their own want of constant and of earnest prayer. Prayer is the key that unlocks the holy place where Jesus meets his people at the mercy-seat, to dispense the gifts which have been purchased by his precious blood. And when the united petitions of ministers and people ascend in an unceasing stream of sacred incense to a throne of grace, blessings may be expected to descend in rich abundance on the church.

But perhaps it may be considered that we have digressed from our subject. We return, then, to the circumstance which more immediately claims our attention. We are informed that Jesus was praying when he was transfigured; nay, it is remarkable that St. Luke represents his special object of ascending the mountain to have been in order to devote himself to this sacred engagement. "It came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray." Prayer was as much the Saviour's duty, as it is the duty of any of his people. He had been expressly commanded by his Father to ask of him to give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. All his works, whilst he was tabernacling in the flesh, were accompanied with prayer; and his present exaltation at the right hand of his heavenly Father, instead of suspending, rather imparts a more sublime intensity of fervour to his petitions. In vain had he shed his blood without this; for his prayers are as essential for the salvation of sinners, as his sufferings on the cross for their redemption; and therefore the apostle, in the twenty-fifth verse of the seventh chapter of the epistle to the Hebrews, connects the unlimited ability of Jesus to save, not only with his having offered himself as a sacrifice, but also with his ever living to make intercession for us. O! how welcome and delightful must be the accents of supplication to the ears of the Lord God of Sabaoth, when he withholds blessings, even from his well-beloved Son, until he ask for them! And how necessary is prayer, when Jesus cannot obtain blessings without it! There is a reserve manifested by the Holy Spirit in this, as in other instances, as to the contents of our Saviour's petitions. Most probably they had some reference to that splendid scene in his earthly history, into which he was about to enter. We may imagine him to have addressed his heavenly Father in language somewhat similar to that which he employed when he was about to devote himself as a spotless victim on the cross: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.".

But we must pass on to the description which is given of the transfiguration of Jesus. "His face did shine as the sun, and his raiment was white as the light." On this we can say but little, for no imagination can conceive, nor can words express the exact nature of that splendid scene which is here so slightly glanced at. The Holy Spirit has employed the most concise mode of description in order to restrain our fancy within proper limits. We are, therefore, altogether incompetent to expatiate on a subject so sublime, for we know nothing, beyond what is written, of the glory which is associated with spiritual bodies. When Paul was led to speak of a state of future enjoyment, he could only express himself in the language of conjecture, and say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And when, on another occasion, he was anxious to comfort the church by a description of the resurrection-body into which the Saviour shall change the vile bodies of his people, he could only describe it by the use of words which merely implied a direct contrast between what we now are and what we shall be. Our present bodies are earthly, natural, mortal, and corruptible; our resurrection bodies shall be celestial, spiritual, immortal, incorruptible: but these latter expressions are only negations of the former; as to any positive apprehension of the nature of glorified bodies, "it doth not yet appear what we shall be." And there is much wisdom in this reserve: there is enough told us upon the subject to encourage us to persevere in our endeavours to attain to the joy that is set before us, but not as much as would, in the meantime, render us too much discontented with our present state.

We must, however, carefully note that the Holy Spirit, in so far describing the Saviour's transfiguration, has given a literal account of a real transaction. There is no cunningly-devised fable here. There was nothing visionary in the exhibition itself; there is nothing fanciful in the description of it. Jesus was actually metamorphosed; "his face did shine as the sun, and his raiment was white as the light," and, as on all ordinary occasions in the days of his flesh he was God manifest in the nature of man, so, during the continuance of this splendid scene, he exhibited his human nature manifested in and encompassed by the brightness and glory of his Godhead.

But it may be profitable to inquire into some of the uses of this great transaction, for such an occurrence could not have taken place without some important object. It was intended to prepare the Saviour for

his approaching sufferings; to shew the interest which heaven took in his sacrifice; to be a source of strength and comfort to the church, by giving a type and specimen of that high degree of glory to which the nature of man is destined to be exalted in consequence of the Saviour's dying love. But the leading object of this event was to give a representation of his second coming in majesty at the last day. It is not by any gratuitous assumption that we maintain this, but on the sure ground of strong scriptural testimony. We find St. Matthew representing the Saviour as promising some of his disciples that they should not taste of death till they saw him "coming in his kingdom;" and in the parallel passage in the ninth chapter of St. Mark, he is represented as saying that there were some standing with him who should not see death until they had seen the kingdom of God "come with power." Now the apostle Peter combines the substance of these two declarations, in a manner which distinctly shews that he considered them as having a reference to the future advent of the Redeemer. "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ;" and he speaks of "majesty," "honour," and "glory," which are the appendages of a kingdom, and are to be the characteristics of the second advent of Jesus, in contrast with the meanness, poverty, and degradation of his first appearance in our world. Those, therefore, who say that the transfiguration had a typical reference either to the effusion of the Spirit on the day of pentecost, or to the destruction of Jerusalem, are greatly in error. It was meant to be a specimen and earnest of our Lord's appearance hereafter in glory, when he shall come to be admired in all them that believe, and to establish his everlasting kingdom of righteousness and peace in the earth. The use of a type is to arrest and embody in a kind of visible indication the prominent features of its antitype; and, accordingly, if we examine the leading circumstances of the transfiguration, we shall find such a resemblance between it and the second coming of our Saviour, as will clearly establish such a relationship between these two events. Jesus appeared in literal human nature on the mountain; so shall he come again, as the Son of man, possessing the same nature with his people; for the apostles, were informed when he ascended, that the very same Jesus who had been taken up from them into heaven should even so come in like manner as they had seen him ascend into heaven. He appeared in glory, and not in humility; such as he shall descend hereafter, when he shall come with all his holy angels and sit upon the throne of his glory. As he was visible on the mountain, so, when he shall come again, every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. As he was encompassed by a cloud on the summit of Tabor, so shall he come hereafter in the clouds of heaven, with power and great glory. As he stood in majesty upon the mountain, so according to the declaration of the prophet, his feet shall stand, when he comes again, upon the mount of Olives. And as Moses and Elias appeared in glory with the Saviour, so shall he bring his people with him on his return to our world, for, when Christ who is our life shall appear, then shall we also appear with him in glory.

Such we believe to have been the great primary object of this interesting event. How full of consolation and encouragement must it appear in this important view to every believer who is still struggling with the infirmities and trials of his earthly pilgrimage. It directs the attention of such to the crown of righteousness that awaits him, and says, "Be ye stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

The Cabinet.

No Salvation without an Atonement.—But let me turn your attention to the sad effect which a denial of the Saviour's Deity has upon the prospects of man for eternity. It is a truth written, as with a sunbeam, upon every page of scripture, that man is by nature a fallen, a guilty, a condemned creature, obnoxious to the righteous judgment of God. We are told, that "the heart is deceitful above all things, and desperately wicked;"—that "all have sinned, and come short of the glory of God:" Jehovah himself is represented as looking down from heaven upon the children of men, to investigate their characters with that omniscient ken by which he explores the utmost boundaries of the illimitable universe, and pronouncing this solemn verdict—"There is none righteous; no, not one:" and the apostle Paul, when reminding the Ephesian church of their past unregenerate condition, says that they were "children of wrath, even as others." If man, then, be in a guilty and condemned state by nature, it is an awful and important question, how shall he obtain pardon and justification with God, on account of his past transgressions? and how shall his sinful and unholy nature be sanctified and prepared for admission into the realms of everlasting glory? Can personal repentance, on the part of the sinner, obliterate the crime of which he has been guilty, so as to reinstate him into the condition of a sinless and unfallen being? Unquestionably not. For whatever act has been performed by God, or angels, or by man, must remain for ever written upon the pages of eternity, never to be erased; and, therefore, no subsequent repentance on the sinner's part, no tears of sorrow or contrition, can ever blot out his past transgressions; nor even could the united tears of angels erase the record of those offences for which man is brought in guilty before God! Can, then, subsequent obedience achieve the work of the sinner's justification? This, alas! will prove as ineffectual as repentance; for though we should render to God a perfect obedience for the remainder of our lives, still the sin we have committed is sufficient to procure our conviction and condemnation; for the wages of sin is death! Shall we, then, have recourse to the abstract mercy of God, as the foundation upon which to rest our hope of pardon? This is the Unitarian's plea: "I believe," he says, "that God is merciful; and I repose in his kindness, and trust he will have compassion on me." Alas, my friends! it was bad enough that Mr. Porter should have yesterday adopted the algebraic principle of neutralizing one text of scripture by another; but to carry up this principle to a contemplation of the character of God, and to bring it into collision with the attributes of Jehovah, and thus to set his mercy against his justice—his compassion against his truth—his grace against his holiness, and thereby to neutralize and annihilate one class of attributes by another, is a guilt that is direful, blasphemous, and indescribable.—*From speech of the Rev. Daniel Bagot, at the Belfast Unitarian* [*Socinian*] *discussion.*

Poetry.

LAYS OF PALESTINE.

No. IX.

(For the Church of England Magazine.)

By T. G. Nicholas.

"She hath given up the ghost; her sun is gone down while it was yet day."—Jer. xv. 9.

"Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved."—Ps. lxxx. 19.

'Tis eventide; the golden tints are dying
Along the horizon's glowing verge away;
Far in the groves the nightingale is sighing
Her requiem to the last receding ray;
And still thou holdest thy appointed way.
But Salem's light is quench'd.—Majestic sun!
Her beauteous flock hath wandered far astray,
Led by their guides the path of life to shun;
Her orb hath sunk ere yet his wonted course was run.

In ages past all glorious was thy land,
And lovely were thy borders, Palestine!
The heavens were wont to shed their influence bland
On all those mountains and those vales of thine;
For o'er thy coasts resplendent then did shine
The light of God's approving countenance,
With rapturous glow of blessedness divine;
And, 'neath the radiance of that mighty glance,
Bask'd the wide-scatter'd isles o'er ocean's blue expanse.

But there survives a tinge of glory yet
O'er all thy pastures and thy heights of green,
Which, though the lustre of thy day hath set,
Tells of the joy and splendour which hath been:
So some proud ruin, 'mid the desert seen
By traveller, halting on his path awhile,
Declares how once beneath the light serene
Of brief prosperity's unclouded smile,
Uprose in grandeur there some vast imperial pile.

O Thou, who through the wilderness of old
Thy people to their promis'd rest did'st bring,
Hasten the days by prophet-bards foretold,
When roses shall again be blossoming
In Sharon, and Siloa's cooling spring
Shall murmur freshly at the noon-tide hour;
And shepherds oft in Achor's vale shall sing*
The mysteries of that redeeming power
Which hath their ashes chang'd for beauty's sunniest bower.†

Thou had'st a plant of thy peculiar choice
A fruitful vine from Egypt's servile shore
Thou mad'st it in the smile of heav'n rejoice;
But the ripe clusters which awhile it bore
Now purple on the verdant hills no more,
The wild-boar hath upon its branches trod;
Yet once again thy choicest influence pour,
Transplant it from this dim terrestrial sod,
To adorn with deathless bloom the paradise of God.

Wadh. Coll. Oxon.

* *Isaiah xv. 10.* † *Isaiah lxi. 3.*

Miscellaneous.

Influence of Religion on a State.—Religious faith is necessarily and unavoidably political in its influence and bearings, and eminently so. Christians are generally well informed—and knowledge is power. They have there in Christian countries, as citizens and subjects, directly and indirectly, a large share of influence in the state. In most Christian states, if not in all—for a state could hardly be called Christian, if it were not so—Christianity is made a party of common law, and, when occasion demands, is recognised as such by the judicial tribunals. It is eminently so in Great Britain; it is so in America; and generally throughout Europe. It is also, to a great extent, established by constitutional law, and thus incorporated with the political fabric, furnishing occasion for an extended code of special statutes. The great principles of Christianity pervade the frame of society, and its morals are made the standard. The second table of the decalogue is adopted throughout as indispensable to the well-being of the state; and a thousand forms of legislation are attempted to secure the ends of the great and comprehensive Christian precept—"Thou shalt love thy neighbour as thyself." More especially is it deemed the highest perfection of civilized life and manners, in the code of conventional politeness, to exemplify this latter divine injunction. Otherwise life would be much less comfortable—hardly tolerable.—*A Voice from America to England.*

Duty of Subjects.—We ought not only to look at the queen's duty, but recollect also what is our own; for the prosperity of a nation consists, not only in having a religious governor, but also an obedient people. The events which have passed before our eyes during the few last years, may serve, I think, to convince us of the truth of such an inference. Can we look back on the loss of human lives, the almost paralyzing alarm excited by the threats of an infuriated populace, and the absolute destruction of property which took place during the riots in the city of Bristol, and not see that all those calamities sprung out of a want of obedience to the existing authorities? Nor was that the only occurrence of the kind which has taken place. What repeated acts of incendiarism have we as a nation suffered from, as well as from the still more recent riots which have arisen in our south-western and other counties? and may we not ask, whence have those scenes of strife, discontent, and tumult, sprang, but from the cause I have already referred to? —want of subjection and obedience to the government of our kingdom. What were the scenes of misery and horror which broke out from time to time, when internal wars and insurrections so greatly depopulated our land? Cast your eye up and down our country, and view the still remaining barrows—those unsculptured, unlettered monuments, which cover the slain of our people—and ask, are these Britons slain in their own land, a Christian land, a land where (to remind you of the present privileges of her constitution) we have a national established church, of sound scriptural and protestant faith, and a preached gospel?*

* From "The Liturgy of the Church of England, Catechetically explained, for the use of children, by Mrs. S. Maddock. 3 vols. London: Houlston and Co." These volumes seem well adapted to explain to those for whose use they have been published—the liturgy of our church. The catechetical form in which the subject is treated, rather, however, detracts from their value, and should the authoress be called on for a new edition, we should advise her to publish in a different form.

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UNDER THE JPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE USE AND THE ABUSE OF RELIGIOUS FORMS AND CEREMONIES.

BY THE REV. ROBERT GRANT, B.C.L.,

ear of Bradford Abbas, Dorset, and Fellow of Winchester College.

' is declared on the highest authority, that God is not the author of confusion, but of ace." In confirmation of this truth, we ve only to cast our eyes abroad, and ob- rve the works of his hands. The sun, and e moon, and the stars, which keep within eir appointed stations, and which perform eir operations with the most exact regularity -the periodical return of the seasons—the ccession of night and day—all proclaim at the God who made them, and who con- nues to direct them to the purpose for which hey were made, is a God of order. Look gain at the wonderful formation of our bo- ies. The most ingenious and beautiful iece of machinery that man ever made, or an make, falls very far short of the heavenly kill of our great and gracious Maker. It s true, sin has caused much disorder. But all was perfect as it came out of the hands of God. All that is orderly is from him. All hat is disorderly is from Satan and ourselves. We learn the same lesson that our God is a God of order, from his works of grace, no less than from the works of his hands. For example, he appointed the sabbath as a day of holy rest, to be observed as often as the seventh day returned. In his holy word, what method and arrangement is there. Look again at the scheme of salvation. The very word "scheme" means form. As one link is joined to another link in a chain, or as one stone is fitted into another stone in a building, so did God raise up and appoint in regular order a succession of men and events through the space of 4,000 years, to bring about that glorious event—the appearing of our Lord and Saviour Jesus Christ in the flesh; and still the heavenly designs are being conducted by him, as parts of a vast system, towards their final completion.

But we not merely learn from the authority above referred to, the general truth, that God is a God of order, but are also furnished with an illustration or example; for it is added, "as in all churches of the saints." In other words, he has enjoined that the assemblies of his faithful followers should observe order and regularity in all matters connected with the exercise of their religion. In furtherance of this object, he established, at the introduction of his gospel, a sort of machinery, so to speak, for the continuance, communication, extension, and perpetuity of its blessings, after he left this earth. He appointed certain men for certain offices in a regular order (see 1 Cor. xii. 28). So he instituted the two sacraments, the one of baptism, and the other of the holy communion, which he positively required to be observed by all his disciples, without any exception. So by his own regular attendance at the temple at Jerusalem, and at the synagogues in other places, he showed that his disciples should meet together for public worship in one place; and, to the end that they should conduct their worship in a suitable spirit and manner, he doubtless required that they

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

should observe the same outward forms. We know that he prepared for them his own most beautiful prayer—"After this manner, he said, pray ye." And in that commission which he gave his chosen apostles, just before he went up into heaven, after he had commanded them to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he added, "teaching them to observe all things whatsoever I have commanded you." Whatsoever, then, not only of a doctrinal and practical, but also of a formal and ceremonial nature, he had bade them observe, they were to teach others also to observe. And this was strictly attended to: "They continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer" (Acts, ii. 42). Thus we find St. Paul laying down certain rules for the exercise of spiritual gifts (1 Cor. xiv.); and he concludes his directions, "Let all things be done decently and in order" (v. 40).

Nor was this recommendation of decency and of order confined only to the church at Corinth. In writing to the Christians at Colosse, he particularly commends them on the same account, and rejoices thereat (Coloss. ii. 5). Doubtless, there were the same rules observed in all the churches. There was not only uniformity of doctrine, then, but uniformity of worship and of discipline. Happy days! though they did not last long; for false teachers have crept in. Alas! if the apostles were now to revisit the earth, they would scarcely know, from the different outward religious observances at least, their fellow Christians! O that there were more unity of spirit! (for that doubtless is the principal point), and, next, uniformity of worship. O that there were more unity indeed in all matters! However much it is to be desired, it is not to be expected.

The church of England, however, is peculiarly favoured in respect to this matter: she has all the outward means and appliances of union provided for her members. Like a wise and affectionate parent, she has taken all the care she can, that there should be no divisions among her children. To this end, her canons, articles, and liturgy were framed; which are not only a deposit and a fixed standard of Christian truth, but also a rule of ecclesiastical order and discipline, equally free from error and superstition as from being a yoke of bondage. It has been well observed, in that short treatise prefixed to the prayer-book, entitled, "of ceremonies, why some be abolished and some retained," —and which is strongly recommended to the perusal both of the friends and the opponents of the church of England—that "without some ceremonies, it is not possible to keep any order or quiet discipline in the church." After noticing and deprecating the excess and the multitude of ceremonies in the Romish church, and which were, and still are, a yoke and a burden as heavy as those of the Jewish religion, it contains this wise and judicious statement—"Christ's gospel is not a ceremonial law, but it is a religion to serve God—not in the bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those ceremonies which do serve only to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification whereby he might be edified."

True religion, we well know, is that which has life and power in it; and vain, utterly vain, are all outward forms, unless there be given a power from above. As the body without the spirit is dead, so the mere outward act is nothing of itself. But it is still necessary, for this simple but strong reason, because it is a divine appointment. For instance, a person may say, I can pray to God at my home, or in the field;—no doubt he can; and God may hear his prayer, if it be one of faith; but are we, therefore, to forsake the assembling of ourselves together? Certainly not, for it is commanded (Heb. x. 25). The truth is, there must be outward acts and forms in religion, as well as inward and spiritual affections and feelings. Our Saviour, as we have seen, appointed the former, and his first apostles and disciples observed them, and Christians in all ages and places have continued to do so. And he, who said, "Lo! I am with you always even unto the end of the world," will give life to what in itself is lifeless; he will not only "lay the wood in order," but he will send down fire from heaven to kindle it.

The legitimate use of religious forms and ceremonies cannot be better set forth, in so small a compass, than in the above extract. A regular and due observance of them is quite consistent with the highest spirituality of mind, and with the purest worship. Implicit attention to the rubric does not necessarily constitute either a legalist or a formalist.

At the same time, there is nothing, however excellent and praiseworthy, which may not be abused. Hence has arisen the mistake of those who have misunderstood and misrepresented the character of the church of England: they have not distinguished between the use and the abuse of religious forms and ceremonies. The abuse clearly consists in either substituting the mere out-

l ritual act for the inward spirit of
or in making it of equal weight and
ıce; in being "subject to ordi-
(Coloss. ii. 20); in being bound
y a slavish and superstitious obe-
› them, "after the commandments
trines of men." In this matter the
›f Rome hath erred, and still errs.
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l (for there may be some not posi
joined in scripture, and which yet
: offend either against the spirit or
the word of God); if, to say the least
the proper use of them is innocent,
God's blessing, may be "edifying,"
y be safely, and should be regularly,
. with. This is not, as some would
, "call any man," or party, "mas-
his is not to substitute the "form"
'power" of religion. Regardless of
ıis opinions and views misconstrued,
ster of the church of England will
' and fearlessly endeavour, in God's
to perform every part of his sacred
iritually as well as canonically, "as
›rd, and not as to men."

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By Robert Dickson, M.D., F.L.S.

No. XI. Pt. 2.

"Lignin appears to be a modification of gum, which constitutes the basis of the solid tissue of plants, and never exists but in an organized state; it must, therefore, be considered as taking a higher rank than the substances previously described*." It differs chiefly in containing less water, and a greater portion of carbon; but this difference of relative proportion in its constituent elements, confers upon it very important differences in properties and habitudes. Gum is one of the most soluble principles of plants, lignin the most insoluble in ordinary solvents. This quality it seems to derive from the carbon, and in proportion to the quantity of this element present in any wood, will be its density and durability. The more carbon it contains, the more it approaches the diamond in hardness, and resistance to causes of decomposition. As the additional portion of carbon can only be deposited and incorporated by the agency of light, we find the hardest and densest woods which, on analysis, yield the highest amount of carbon, to be produced in tropical countries. The influence of the intense light of these climes, unimpeded by a cloudy atmosphere, operating on the vital power of the tree, stimulates it to action, and leads to effects almost incredible. A powerful hydraulic machine could scarcely compress eighty-seven pounds of matter into the compass of one cubic foot, yet this is accomplished by the mechanism of the plant. Several of these woods are termed iron wood *(sideroxylon)*, from their peculiar hardness. The specific gravity of one of these *(cupania, or stadmannia*, a native of the Isle of Bourbon, and also of Amboyna) is, according to Peron, eighty-seven pounds per cubic foot; that of the *foetidia mauritiana* is seventy-five pounds, while that of the oak is only fifty-six. The chemical analysis of some of these woods indicates their respective quantities of carbon:—

	Carbon.
Cormonna wood . . .	55.
Iron wood	53.44.
Oak	52.53.
Beech	51.45.
Box	50.
Willow	49.80.

The fruits of some trees in the tropics acquire, in a few weeks, a hardness equal to that just stated respecting the woods, such as the caryocar, or suwarrow-nut, the bertholletia, &c.† Nothing could appear less promising, as a source of nutriment to man, than such indurated and tasteless materials; and for ages they have been neglected, till the progress of chemistry has brought them within the pale of human skill, and made them available for the support of mankind.—"Lignin may be converted into a substance resembling gum, by admixture with strong sulphuric acid, and on boiling the liquid for some time the gum disappears, and a saccharine principle is generated‡."—"Both starch and wood can, by different artificial processes, be converted either into sugar or into vinegar§." This change probably depends on the removal of the excess of carbon, as in fermentation, the first steps of which are merely those of germination. When seeds, such as those of barley, are used, the starchy matter is converted into sugar, accompanied with the formation and escape of car-

* Carpenter's Physiology, p. 274.
† Humboldt. Personal Narrative, vol. v. p. 330. 1st edit.
‡ Carpenter's Physiology, p. 204.
§ Prout's Bridgewater Treatise, p. 426.

bonic acid, *i. e.*, oxygen and carbon. The application of the same principle to wood is attended with like effects, though there is, in this case, a still greater quantity of carbon to remove. A change of this sort seems to take place in the ripening of many sapid fruits, in which at last the saccharine and gummy principles abound, though at an early stage a hard and woody state, watery and insipid, prevailed, as may be observed in the successive stages or growth of the common pear. Concealed under a load of carbon there exists in wood the same starch, or sugar, or gum, which we have seen to contribute so largely to the maintenance of the human race; all, therefore, that appears requisite to restore it to its primitive condition, is to liberate it from the additional proportion of carbon, the presence of which constitutes the difference between lignin and the other hydro-carbonates. The mixture of the bruised fibres of the inner bark of the young fir-trees, with the coarse meal of the rye or barley, to make bread in times of scarcity, had been long practised by the Laplanders*. But the idea of converting every kind of woody fibre, in whatever state, whether of saw-dust or linen-cloth, into sugar or gum, and consequently into food, belongs to professor Autenrieth†; and though it has never been carried into execution on a large scale, it shows the resources which are yet in store to minister to the support of mankind‡.

To enumerate the other sources of aliment would be tedious, but one or two more must be adduced to show not only how ample is the provision made by our Heavenly Father, but how diversified the manner in which he has exerted his power, in giving effect to his benevolent intentions. Many plants abound with a thick viscid juice, which, on account of its consistence and generally white colour, is termed milky, and the vegetables which possess it are termed lactescent. But in most instances the milk is mixed with other substances hurtful as food; frequently, the most deadly poisons exist in such plants; some, however, are so remarkably free from any deleterious principles, that the juice may be used as food without any risk; the most wonderful example of which is that of the celebrated cow-tree of South America, Palo de Vaca of the settlers, (Galactodendron utile, Humboldt, Brosimum utile, Kunth)§.

* Von Buch's Travels in Lapland, p. 87 and 324.

† Prout in Philosophical Transactions, 1827, part ii., p. 319, or Quarterly Review, vol. lii. p. 409.

‡ A cheap means thus exists of providing a large supply of food for the poor in times of scarcity, as the saw-dust from every saw-mill might be collected and made into bread; or trees, the wood of which is not valuable for mechanical purposes, might be so employed. "First, every thing that was soluble in water was removed by frequent maceration and boiling. The wood was then reduced to a minute state of division; that is, not merely into fine fibres, but into actual powder, and after being repeatedly subjected to the heat of an oven, was ground in the usual manner of corn. Wood thus prepared acquires the smell and taste of corn flour; it also agrees with corn flour in this respect, that it does not ferment without the addition of leaven; and, for this, some leaven of corn flour is found to answer best; with this it forms a perfectly uniform and spongy bread; and when it is thoroughly baked, and has much crust, it has a much better taste of bread than what in times of scarcity is prepared from the bran and husks of corn. Wood flour also, boiled in water, forms a thick, tough, tremulous jelly, like that of wheat starch, and is very nutritious." Prout in Philosophical Trans.

§ "On the barren flank of a rock grows a tree with dry and leather-like leaves; its large woody roots can scarcely penetrate into the stone. For several months of the year not a single shower moistens its foliage; its branches appear dead and dried; but when the trunk is pierced there flows from it a sweet and nourishing milk. It is at the rising of the sun, that this vegetable fountain is most abundant. The blacks and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at its surface. Some empty their bowls under the tree itself, others carry the juice home to their children. We seem to see the family of a shepherd, who distributes the milk of his flock.

The negroes grow sensibly fatter during the season when the palo de vaca furnishes them with the most milk. The people call the coagulum, which separates by the contact of the air, cheese. This coagulum grows sour in the space of five or six *days. The* milk, contained in a stopped vial, had deposited a little coagulum, and far from becoming fetid, it exhaled constantly a balsamic odour.

This extraordinary tree appears to be peculiar to the Cordillera of the coast, particularly from Barbula to the lake of Maracaybo; also in the valley of Caucagua, three days' journey east of Caracas. At Caucagua the natives call the tree that furnishes this nourishing juice, the milk-tree (arbol de leche). They profess to recognise, from the thickness and colour of the foliage, the trunks that yield the most juice, as the herdsman distinguishes, from external signs, a good milch cow.—Humboldt. Personal Narrative vol. iv. p. 212, 2nd edit.

* Humboldt. Personal Narrative, vol. iv. p. 212, 2nd edit.

† Lindley. Natural System of Botany, 2nd edit. p. 113.

What is still more worthy of remark is, that a substance greatly resembling cheese may be separated from it, which is considered a salutary aliment*. The cow plant of Ceylon, or Kiriaghuna plant (Gymnema lactiferum) yields a milk of which the Cingalese make use. The Euphorbia balsamifera of the Canary isles and the cactus mammillaris have a harmless and nutritious milky juice; but other euphorbias must have the outer rind peeled off before the juice can be used, and even with this precaution few of them are safe; for the Euphorbia canariensis, growing in the same islands as the E. balsamifera, furnishes the acrid and very poisonous resin, called euphorbium. Such exceptions seem to indicate to the reflecting mind, that no law or blind necessity could controul the Deity in the exercise of his sovereign power, and they may have a place in the system of created things, with the intention, among other purposes, of confounding the sceptic in his foolish attempts to exclude the Creator from an unlimited power over the works of his hand.

Another striking circumstance, with respect to these milky plants is, that "caoutchouc, the most innocuous of all substances, is produced by the most poisonous of all tribes of plants†; but as this substance, from its great insolubility, is incapable of being used as food, any farther notice of it would be out of place here.

Vegetable oils, possessing the consistence of, and capable of being employed instead of butter, are of frequent occurrence, and contribute largely to the sustenance of the natives of the countries where they are produced. As these are chiefly procured from the fruit or seeds, they do not fall under the present head; but one singular instance of the presence of a fixed oil in the stem, justifies mention of it. In the island of Java grows a tree, called by the inhabitants Cadoja, (the Arbor Sevi, or suet-tree of Rumph) in the centre of which is lodged an oil, resembling the butter of the cow when melted, which flows out when the tree is cleft, and more copiously if a fire be kindled under it. Oil also is found in the tuberus stems of the Kyllinga monocephala and the stypercus esculentus; but the latter only is used as food, under the name of the almond of the earth, the oil it contains surpassing almost every other kind in flavour and purity.

In the preceding sketch no allusion has been made to the support yielded by the vegetable kingdom to the inferior animals, which would swell the amount of the provision created for the use of animated beings, to an incalculable degree, and show the boundless beneficence of the Creator in a still more striking point of view. Even the applications above enumerated, of the productions of this department of nature by man, have reference to his lower or instinctive faculties, which he shares with the beasts of the field; but some applications of vegetable products must now be detailed, which have reference to higher faculties, the exercise of which raise man far above the most ingenious or constructive of the lower animals. Man is born in a state more helpless than any other creature, yet he can, by the aid of his intellectual faculties, render almost all the objects around him available, and, discovering the qualities with which they are endowed, adapt them to his use. This is progressive, and many are the advantages, as well as charms of this arrangement. The discoveries of one day, or of one age, do not prohibit the discoveries of the following, nay rather pro-

mote it, both by increasing his resources and multiplying the agents by which he can operate on other materials, and by inspiring hope from the success of the past. The properties of things concealed from one generation are made known to the next, and all nature serves as a school for educing the faculties of man, as he educes the hidden qualities of the substances around him; being rewarded for his toil and ingenuity by the benefit he derives from his invention, besides enjoying the heart-stirring consciousness of bequeathing to posterity that which will render their state more commodious or pleasurable than that of mankind when he flourished upon the earth. The first exercise of his power is generally directed to secure a supply for his physical wants, or to insure protection against the elements. In accomplishing both of these objects the products of the vegetable kingdom are greatly instrumental, more especially the bark of trees, the utility of which to the plant was formerly noted, and now its services to man may be adverted to.

The fibres of the bark are often of great length, are easily separable either with or without maceration in water, and frequently possess great strength or tenacity, and considerable durability. A few of these twisted into a cord furnish a convenient means of snaring animals or birds*. By a greater exertion of his faculties man contrives a net, fitted to catch fowls, fish, or the smaller animals. So natural is this, that it has been remarked, that every people with whom we become acquainted, however small their skill in other arts, are possessed of the art of making nets of one kind or other. In a more advanced state, the idea may have occurred that by putting the fibres closer together, the interstices being thus lessened, cloth suitable for garments might be made. In periods anterior to any historical record, the manufactory of woven fabrics appears to have been known, especially in Egypt, where it had attained a high degree of perfection, the proofs of which are to be found still in the numerous cloths surrounding the mummies.

Some remarkable instances may be met with of the bark of trees being fit for garments, without the intervention of the loom or other weaving implements†. But in most cases the fibres are separated, and, after various preparations, maceration, bleaching, &c., are interwoven in different ways. The barks and stems of exogenous plants are chiefly used for this purpose, of which flax, hemp, and nettles, are familiar examples. But endogenous plants are also similarly used, of which the musa textilis, New Zealand flax (Phormium tenax), many grasses, or grass-like plants, and the cocoa-palm, in addition to its other multifarious applications, with other palms, such as the Chiquichiqui (Humboldt P. N. vi. p. 211) are instances.

The fibres of trees, after having served as materials for clothing or in other ways, are convertible into paper; but this use is too familiar to require farther notice. Certain barks stripped entire from the trees are available for very important purposes, of which it is enough to mention the cork-oak (Quercus Suber), and the birch-tree*.

The intimate connection between the leaves, in which the different secretions of plants are formed, and the bark, renders this part the frequent depot of many valuable chemical principles. Thus dyes and tanning principles are procured in large quantity from the bark; the barks of different species of oak being in this respect of little less importance than the wood of the trunk.

The last point connected with the uses of the bark which requires illustration, is the valuable medicinal principles stored up in this part of plants, and which cause barks to be so largely resorted to for the cure of different diseases. Of these I will select one only, and that shall be Cinchona, not merely from its being confessedly the most potent, and therefore termed bark, or the bark, and which can cause the shivering ague to cease, or enable the enfeebled convalescent to return again to the haunts of men, or bound in the glory of health and strength over the forest and the mountain, but for a reason which will be rendered obvious by a perusal of the following note†.

Man in his selfishness seeks to establish a monopoly by causing a scarcity, often by the most wanton or malicious destruction, of some of the most precious gifts of Providence. But how different is the mode

* "The Iris tenax has received its appropriate name because the native tribes about the Anguilar river make a fine cord of the fibres of the leaves, of which they weave their fishing-nets, a purpose to which it is admirably suited, on account of its buoyancy, strength, and durability. Snares are made of it for deer and bears, of such strength that one not thicker than a sixteen-thread line is sufficient to strangle the great stag of California, one of the most powerful animals of its tribe." See Botanical Register, Plate, 1216.

At the clock of the cathedral of the Caracas, a cord of Maguey (made of agave or American aloes) five lines in diameter, has sustained for fifteen years a weight of 350lbs. Humboldt. P. N, v. iv. p. 81.

† "We saw on the slope of the Cerro Duida, shirt-trees, fifty feet high. The Indians cut off cylindrical pieces two feet in diameter, from which they peel the red and fibrous bark, without making any longitudinal incision. This bark affords them a sort of garment, which resembles sacks of a very coarse texture, and without a seam. The upper opening serves for the head, and two lateral holes are cut to admit the arms. The natives wear these shirts of marima in the rainy season; they have the form of the ponchos and mantas of cotton, which are so common in New Granada, at Quito, and in Peru. As in these climates the riches and beneficence of nature are regarded as the primary causes of the indolence of the inhabitants, the missionaries do not fail to say, in showing the shirts of marima,—"In the forests of the Orooneko garments are found ready made on the tree." We may add to this tale of the shirts, the pointed caps, which the spathas of certain palm-trees furnish, and which resemble coarse net-work." Humboldt, P. N. v. p. 545. 2nd edit.

* "With their tough bark (i.e. of the birch) which is readily detached in large sections, the North American Indians roof their houses; and manufacture a variety of domestic articles. Of it are formed those light canoes which float the Canadian over the vast lakes, or down the rapid rivers of his native regions, at one moment bearing along the trader, his valuable cargo, and adventurous companions; at the next moment carried upon their shoulders across the intervenient portage. It is not too much to say that, without the assistance of this invaluable material, the fur trade would have been confined within narrow limits, instead of pervading half a continent; and the progress of geographical discovery, the long labours of a Hearne, a Mackenzie, and a Franklin, would have been incomplete for another century." Ornamental Planting, p. 134.

† "Butler's answer (See his Analogy, part ii. chap. 6), to the objection against revelation, drawn from its want of universality, where he alludes to the analogous cases in God's natural government of the world, in which we often see his gifts bestowed with the same apparent partiality, will, I think, derive a peculiarly appropriate additional illustration, if we compare the manner in which he has been pleased to impart the knowledge of the remedies which are curative of the physical disorders to which our corporeal frames are subject, with the manner in which he hath regulated his communication of the religious remedial dispensations applicable to the spiritual disorders of our moral constitutions; in each case (and I do not think we can select any two cases more properly analogous) such knowledge hath been imparted gradually, progressively, and partially. How long and widely had fevers afflicted the human race, while yet one remote nation alone possessed the invaluable specific contained in the bark of the Peruvian Cinchona, which was hid from the greater part of mankind till less than four centuries ago; and even when at length made known, how imperfect and inefficient was its application, until very recently chemistry has taught us how to extract, in a separate state, the specific constituent in which the febrifuge principle resides,—a discovery which has already so far mitigated the symptoms of disease, that districts, before almost uninhabitable, from the effects of malaria, are acquiring the happy character of a new salubriousness. How long had the inhabitants of the lovely Alpine valleys suffered from one of the most cruel deformities, before the efficacy of iodine was discovered? How many children fell premature victims to variolar diseases before inoculation mitigated, and subsequently vaccination almost promises to expel this pest of infancy. Now, in all these cases, it must either be contended on the one hand, that neither the remedial or preventive virtues of these specifics, nor the faculties which enabled men to discover them, were the gift of a moral governor of the world, because they have been thus partially distributed; or, on the other, it must be allowed, that similar objections against Christianity, as a divine revelation, have no validity."—Conybeare's Inaugural Address on the Application of Classical and Scientific Education to Theology, and on the Evidences of Natural and Revealed Religion, p. 59. Murray, London, 1831.

in which the Deity acts towards his creatures! Trees are divided into re-productive and non-reproductive; the former when cut down, certain precautions being observed, will give origin, from the root left in the ground, to a new shoot or stem, which will, in time, acquire the size and possess the characteristics of the primitive trunk without the intervention of a seed, while the latter never sprout again when felled. As the virtues of the cinchona became known, the demand for it increased, and, from the astonishing number of trees annually sacrificed, in some places, not fewer than 25,000 stems, the final extirpation of this invaluable plant has been prognosticated by those ignorant of the nature of the tree. But so far from the benefit conferred on one race of sufferers by the use of this efficient agent depriving the next of a similar advantage, a very few years suffice to restore, under the powerful influence of tropical heats and moisture, a cut stem to its pristine size and efficacy. "It is only needful to take the precaution of cutting down the stem close to the root to insure its springing up again. In the mild districts, as about Cuchero, this vegetative process takes place so rapidly, that, in six years, the young stems may be felled again; while, in the colder region of Puna and the Cejah forests, where the most powerful cinchona grows, twenty years are required*." Thus we see in this provision a security against a deficiency of so important a remedy, which should raise the thoughts, with the utmost fervour and devotion, towards our merciful Father, who never afflicts willingly, and who, with the disease with which he may think proper to visit us, also sends the means of alleviation or of cure. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."

But of the many millions of plants which cover the earth's surface, and which have covered it from the earliest periods, how few are applied to any direct use by man! What, then, becomes of those which flourish remote from his access or his power? When the vital principle which, for a time, set at defiance the powers of decomposition, ceases to reside in them, different changes befal them, according to the circumstances in which they are placed, especially in respect of temperature. The universal function of all vegetables appears to be the elimination of carbon or charcoal, which they accomplish by combining it with water, which thus serves the part of a merorganizing body†; so that lignin, or woody fibre, consists merely of carbon and water, *i.e.* of carbon and a definite amount of oxygen and hydrogen, in the proportions in which they exist in water. A minute seed, unfolding under congenial circumstances its various organs, often exerts through centuries its combining influence, effecting this union, which cannot take place save through the agency of a vital principle. But this union would speedily be dissolved, so soon as that "mysterious principle which compels all the powers of decomposition to obey its call, to change their nature, and become powers of recomposition," is withdrawn; and thus the work of ages would be undone in a smaller number of days or weeks, were it not that such waste would be inconsistent with the economy displayed in all the works of creation, and, consequently, is obviated by the most beautiful and wonderful contrivances. If a high temperature be favourable to rapid vegetation, it is likewise favourable to the rapid decomposition of the structures when abandoned by the living principle*. But, by the decree of a beneficent Deity, agencies are interposed which prevent this, and secure for future ages a supply of fuel, which not only renders man's existence comfortable, but contributes greatly to his advancement in civilization.

The formation of peat from decaying vegetable matter is so obvious as to render any detailed account of the process unnecessary; but the stages by which wood is converted into coal are more obscure, and need therefore some explanation in this place.

Lignin consists of carbon, hydrogen, and oxygen, which may be stated to be in the following relative proportions:—

Carbon.	Hydrogen.	Oxygen.
160	128	128

On the removal of the vital principle, a disturbance of these proportions takes place, producing decay or putrefaction, which is of different kinds, according to the circumstances under which the tree is placed, but which would end in the formation of water and carbonic acid, retracing exactly the steps observed in the formation of the woody structures, were it not for the access of water, the partial exclusion of the air, and a compressing force. All these seem to have been present so as to preserve the primæval vegetation of the earth, in successive portions, either by the drifting of the plants upon the ocean, or by a depression of the surface where they flourished, and a covering over by silt, which, as it became consolidated by the superincumbent deposits, retained the volatile principles evolved from the trunks of the trees, but yet suffered water enough to percolate into the subjacent materials to form the compounds which are comprehended under the term bitumen. The agency of the ocean in the formation of coal-beds is therefore sufficiently obvious, and seems to have been employed from the earliest period down to the present time. A difference in the appearance and composition of coal exists in proportion to the length of time it has been submerged. The more recent wood resembles living structures so much as to be termed lignite, also brown or bovey coal. "The wood coal, which forms extensive layers in the Wetterau (in Hesse Darmstadt), is distinguished from that found in other places, by possessing the structure of wood unchanged, and by containing no bituminous matter†." As the moniering slowly advances, some of the water originally employed in the formation of the wood is decomposed, the oxygen forming carbonic acid with the carbon of the wood, and the hydrogen forming carburretted hydrogen and other inflammable gases. "Thus it appears that brown coal is produced from woody fibre by the separation of one equivalent of hydrogen, and the elements of three equivalents of carbonic acid. All varieties of wood coal, from whatever strata they may be taken, contain more hydro-

* Poepping's "Travels in Chili and Peru," extracted in "Companion to Botanical Magazine," vol. i., p. 247. This author adds: "I may state, that having been severely attacked with Tertian fever (a form of ague), when at a distance from medical aid, and destitute of every other remedy, I used the green bark of the cinchona with the happiest effect, stripping it freshly from the trunks which grew within a few hundred yards distance. Though exhausted by the fatigues and privations incidental on a residence for eight months in the forest, I cured myself at three different intervals by the application of this unadulterated remedy; and never could I again behold, without a feeling of gratitude and pleasure, the beneficent cinchonas, whose noble reddish flowers appear in January in such quantities as to render the tops of the trees conspicuous from a great distance.

† "Any substance may be supposed capable of performing the part of a merorganizing body; but, in a certain point of view, water appears to constitute the first and chief, at least in organized substances."—*Prout. Philosophical Trans.* 1827. p. 375.

* "In tropical climates no peat is formed; the temperature is too high; the dead vegetable matter rapidly decomposes, and is converted into gases: and this, probably, is one of the causes of these climates being so much more unhealthy and productive of malaria fevers than temperate and cold climates."—*Dr. John Davy, note to Sir H. Davy's* "*Agricultural Chemistry*," p. 181.

† So perfectly is the structure preserved, in some instances that, in a tree of brown coal, Nöggerath counted 792 concentric annual circles of wood, indicating the number of years occupied in its growth.

n wood does, and less oxygen than is necessform water with this hydrogen. During the on of brown coal, the elements of carbonic re been separated from the wood, either alone, e same time with a certain quantity of water. ppears that a continual removal of oxygen in a of carbonic acid is effected from layers of al, in consequence of which the wood must h gradually to the composition of mineral lydrogen, on the contrary, is disengaged from tituents of mineral coal in the form of a comf carbo-hydrogen: a complete removal of all rogen would convert coal into anthracite*."

facts are embodied in the subjoined table,† ich it is obvious that through the continuous changes which occur, the carbon, which it great object of the tree, while living, to elimie. to bring from a gaseous, or other state of tion, into a solid form, which it was enado mainly by the merorganizing power of emains nearly unaltered in quantity, while ents of the water are more or less removed, he oldest coal measures, almost entirely dis-

The advantages of this arrangement, when tance is employed for fuel, will be pointed subsequent paragraph.

rospective benevolence of the Deity is thus l distinctly manifest, in storing away the angetation of the earth, and, in due season, it again, by the powerful ministrations of the s and earthquakes, into a position where it is e to man. When the human race had inand multiplied so as to fill all lands, the portion of the earth's surface is required to a food, and cannot be afforded for numerous low growth; and hence advantage was taken och in the earth's history, when a gigantic n flourished, to provide for the wants and of mankind, by ensuring him an almost inble supply of compressed fuel. Here, then, rface of the earth given up to man, whence his food, and the substrata made to furnish

*. Organic Chemistry in its applications to agri-320.

antity of carbon in all the different varieties of coal le was taken as a constant quantity; and from lignite we see a progressive loss of hydrogen and oxygen, thracite the carbon is the chief component.

NAME.	COMPOSITION.		
	Carbon.	Hydrogen.	Oxygen.
.....	100	128	128
d (Usnach)	100	97	79
shale) at 300 feet	100	80	70
lignite (Greece).....	100	78	48
ower Alps).....	100	70	38
.....	100	68	28
Dry blazing coal (Blanzy)	100	65	26
Cannel (Clifton)	100	64	16
igan)	100	64	13
ellington)	100	60	11
l (Newcastle)	100	56	8
Hard bituminous (Rive de Gier)	100	52	6
A. (Mayenne)	100	42	4
B. (Welsh)	100	33	3
C.....	100	24	3

hange from lignin to fossil wood we find that caronly is parted with, and this continues without varinthe kinds down to cannel coal. In mines of lignite coal, we find only carbonic acid, or choke damp; ines of coal lower in the scale, we find, in addition, l hydrogen, or fire damps; and this is shown also in he hydrogen diminishing in each variety as we upthracite. In some mines we find a confirmation of ; we find, in some Yorkshire mines, coal of different el coal being at the top, evidently proving that those ing been longer subjected to chemical action, had more of their hydrogen.—*Prof. Johnstone, Report Association, Athenæum, No.* 675.

that material so necessary to dress it, and raise man in the scale of civilization. What can testify more strongly to the goodness of God and his fatherly care for the welfare of his future creatures? Further, were it not for his decree, limiting the natural tendencies of these mineral treasures of the earth, the destruction of all the most richly endowed portions of the globe would result from the spontaneous combustion of the coals, wherever a communication existed between them and the external atmosphere.

Carbon has a constant tendency to unite with oxygen, and form carbonic acid. But this combination never occurs at common temperature; so that from this circumstance, and the exclusion of oxygen, the immense mass of inflammable material is prevented from igniting.

The tendency of carbon to unite with oxygen is not destroyed in the coal, notwithstanding its long interment, and the preservation of this property constitutes the peculiar excellence of this material for fuel, which, derived as it has been from gaseous principles, is, by the process of combustion, restored to that condition, leaving no residual parts save such as are incidental. It must be obvious, then, that the greatest and most beneficent ends, viewing the earth as an abode for animated and intelligent beings, are secured by the habitudes of carbon. Diffused through the atmosphere, in the form of carbonic acid it is thence withdrawn by the agency of the leaves of plants, as shall be shewn in the next paper, and brought to a solid form; submerged, and subjected to pressure, it is converted into mineral fuel, which when exposed to the atmosphere, and ignited by the intervention of increased temperature, it combines with oxygen, being restored again to a gaseous state, to be dispersed through the air, in a condition fit to enter into fresh combinations, and form a portion of the present vegetation of the earth, the fragments of which are as carefully gathered up as they were of old time, that nothing may be lost, and will contribute to the use and advancement of mankind, when it shall please the God of all power and might, in the course of his all-directing providence, to render the most terrible convulsions of nature evidential of his goodness, by disclosing the treasures of the deep, which have been preserved, under circumstances which seemed most calculated, on a superficial view, to cause the destruction of the entire structure*.

Well, therefore, might the psalmist, in his endeavours to express the omnipotence and omnipresence of his God, point to the lowest parts of the earth, as well as to the highest heavens, for proof of his ubiquity; "Whether shall I go from thy Spirit, or whether shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me" (Ps. cxxxix).

THE HUMAN BODY COMPARED TO A RIVER.

In no way, perhaps, can the student of nature turn his pursuit to better account, than by endeavouring to illustrate and confirm the truths of religion by a reference to the various interesting and beautiful phenomena which form the subjects of his contemplation. The following remarks, which were suggested to the writer by a discourse which he lately heard, in which the preacher eloquently compared the workings of a

* Mr. Hutton, of Newcastle, has shewn that, if any of the three varieties of coal found near Newcastle be cut into very thin slices, and submitted to the microscope, more or less of vegetable structure can be recognized. *See Lindley and Hutton's Fossil Flora of Great Britain*, vol. ii. 23; or *Penny Cyclopedia. Coal Plants.*

truly religious spirit to the onward flow of a river, widening and expanding in its course, always changing yet always the same, till it at length terminated in the ocean—may be acceptable to some readers. For the information of such as have not turned their attention to the subject, it may be necessary to premise, that the human frame, and indeed all organised bodies, are continually undergoing a series of successive changes and renovations in all their parts, which, by degrees becoming unfit for the further uses of the system, are gradually removed from it, being taken up by a set of vessels, called the absorbents, conveyed by them into the general circulation, and from thence by another set of vessels called the exhalants, and excretory terminations of the minute arterial ramifications which open on the skin and various mucous surfaces, or within certain internal organs, as the kidnies, liver, &c., are entirely carried out of the system. The loss thus occasioned is supplied by the nutritive matters which we take in with our food, which are digested and converted into chyle during their passage through the alimentary canal, from whence they are taken up by a distinct set of absorbent vessels called the lacteals, and by them conveyed to the lungs, where, by the action of the air we breathe, they become finally assimilated and converted into arterial blood. This is conveyed by the arteries to every part of the body, and their minute terminating branches deposit portions of it in the appropriate form wherever the wants of the system require it—a deposit of bony matter taking place in the bones, of muscular and tendinous fibre among those parts which may be called the cordage of the frame, of soft and pulpy matter in the brain and nerves, and of membraneous tissue upon all the membraneous structures of the body. Thus, there is a constant change and renewal of every part of the animal frame; and it has been calculated that the human body is entirely and completely renewed about once in seven years. And yet, amidst all these unceasing changes which our bodies undergo, amounting to eight or ten in the course of a moderately long life, man unquestionably, whatever may be the case with the lower animals, retains the most perfect consciousness of his self-identity. And although he may know that, as to his material organs, he does not possess the same individual body now which he did seven or eight years ago, he yet feels the most perfect conviction that he is the same individual person that he was twenty or fifty years ago. This curious fact has been justly alleged as a strong argument in proof of the immateriality of the soul, or at all events of its indestructibility by any physical agents with which we are acquainted, and of its perfect independence upon the body, so far as its separate existence is concerned.

Now here a river appears to offer a beautiful illustration of the subject in question, and may suggest some highly interesting reflections. Human life has been frequently compared to the ceaseless flowing of a river; but perhaps the human body, when considered in that point of view which has just been taken of it, will admit of a still closer comparison. Although the whole mass of waves which constitute a river quickly flow away into the sea, or are partially carried off into the air by evaporation, while the loss thus occasioned is as constantly supplied by the deposition of fresh particles of water from the clouds, or from its tributary streams, yet the river still remains identically the same. Not only is the water itself which constitutes the river thus successively carried away and removed, but in its downward course it washes away and carries down with it to the sea portions of its bed and banks, in the same way as the bones and more solid parts of the human frame are constantly undergoing change; and like these, while portions of the channel through which it flows are thus washed away in some parts, in others fresh matter brought down from above is deposited, and thus all that constitutes a river, its flowing stream and solid channel are always changing, yet always the same. But the resemblance does not stop here; for a time will arrive sooner or later, when, like the vessels in the human body, the channel of the river will become choked up by its own detritus—the mountains from which it took its source, crumbling away under the never-ceasing current, gradually lose their elevation, their peaks no longer attract the clouds in sufficient masses to afford a due supply of water to feed the now sluggish stream, which can scarcely force a way through the mud and ooze itself has created, and it is at length altogether dried up, or converted into a stagnant marsh, dead itself, and the source of disease and death to all around it, except to the noisome worms and reptiles that revel in corruption. But here the comparison fails. Where is the spirit of the stream that through all these changes preserves the consciousness of its own identity? The river gods and naiads that once animated each glittering stream have long since fled away before the light of the gospel, and it is man alone that recognizes their identity amid all the changes of their waters, their banks, their mouth.

Neither in the lower animals can it be imagined that a continuous consciousness of self-identity resides. But in man alone is found that never changing, never dying essence, which, however influenced by, or dependent upon, the material organs with which it is associated for all it feels, and hears, and sees, and thinks, yet through all the changes of that aggregate which these organs form, still retains its oneness, and will retain it whatever further changes they may yet be doomed to undergo, even on the day of the general resurrection, when with them it shall be finally launched forth, one among the countless myriads of living drops, as they may be justly called, that shall then form the vast ocean of eternity, in which purer than chrystal it shall ever flow onwards, dancing and sparkling in the sunbeams of righteousness.

M. D.

THE DUTY OF RULERS, MINISTERS, AND THE COMMUNITY, TO PROMOTE AND INCREASE THE MEANS OF GRACE:

A Sermon,

PREACHED AT THE CONSECRATION OF SAINT MATTHEW'S CHURCH, BIRMINGHAM, ON TUESDAY, OCTOBER 20, 1840,

BY THE REV. JOHN GARBETT, M.A.,

*Rector of St. George's, Birmingham, and Rural Dean of the District.**

HAGGAI i. 14.

"And the Lord stirred up the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord of hosts, their God."

IT is upon a holy and thankworthy occasion, brethren, that we are assembled here to-day, in the varied gradations of civil station which divine Providence hath constituted in

* This is the first of ten churches, proposed to be erected in the borough of Birmingham, and for which large funds have been raised, in consequence of an "Appeal for the erection of new churches," published by Mr. Garbett. The population is there stated at 180,000, and the church accommodation at 24,000. The sermon has been shortened by the omission chiefly of passages having local reference.

society, and in the "divers orders" of sacred office which Christ hath appointed in his church. Upon no occasion more holy —upon no business more benevolent, or more accordant with the revealed mind of God—upon none, on which we may humbly hope for a fuller effusion of his favour from above, can we ever expect to meet in this life; and never may we with greater confidence of faith implore the "almighty Fountain of all goodness, to send down upon us the healthful Spirit of his grace, and the effectual dew of his blessing."

To have provided for neglected thousands, whom hitherto "no man cared for," a house where the name of the true God may be made known and glorified—where his mercy may be implored, his saving grace proclaimed, and the pledges of his converting power and redeeming love received—is a cause of heartfelt thankfulness; but not of thankfulness unmixed with sorrow.

When, after the return of the captive Jews from Babylon to their native country, they began, in compliance with the divine command, to erect the second temple—as its walls arose, the hearts of its people expanded with joy and exultation; but some there were who, remembering the greatness of the former temple, mingled tears with their joy, in the contemplation of their altered circumstances. When we also compare the edifice which is this day devoted to our God, with the accumulating wants of the district in which its "heaven-directed spire" marks, at last, some attention to the earliest of Christian claims; or when, not here alone, but in general, we think of the exertions which are necessary, and of the difficulty which accompanies every effort, to animate professing Christians and professing churchmen to a supply of Christian ordinances and of Christian instruction, for the myriads of their unnurtured and immortal fellow-creatures; and when we compare this with the spontaneous eagerness with which the immense sums, the thousands and the millions, are poured forth for commercial enterprise and hopeful speculation, or wasted in ostentatious display and self-gratification, or hoarded up to swell luxurious heirs in time, and canker the owner's soul in eternity—we have far more cause than the restored remnant of Judah to weep over the cold, degenerate state of the visible church, and to place in melancholy contrast the glory of its earlier with the gloom of its later days.

But though, in this world of iniquity and selfishness, there is no good which is not accompanied with much to humble and abase the self-satisfying mind of man, so there is no state so wretched in which the pious heart does not experience some gleam of delight beaming from that hope by which it lives, and which is "the anchor of the soul, both sure and stedfast." However vast may be the indifference to the cause of Christ, and, therein, to the well-being of the human race, it is a source of encouragement to feel that there is not only pervading our land "a holy seed, which is the substance" of the church, from whence its fruit-bearing branches spring; but that the number is increasing —slowly, perhaps, but certainly—of those who, professing to believe the gospel, feel the obligation of applying its truths and its responsibilities to the guidance of their conscience and the regulation of their practice, and who are deeply, and still more and more, impressed with the calls of duty which arise from the church to which they belong, and from the community of which they form a part.

When, in the purpose of God, the Jewish temple was to be rebuilt, he effected his design, not by miracle, but by the ordinary method of his grace—by his word and Spirit —by the exhortation of his word, addressed by his prophet to each order of the nation, to the civil ruler, to the minister of religion, and to the body of the people—and "by the inspiration of his Holy Spirit" "opening their hearts to attend to the things which were spoken," and to arouse themselves, with the combined energy of a united nation, to the work which was set before them. They knew, indeed, without being exhorted, that it was their duty to rebuild the house of God. To further this object among others were they brought back to their own country; for, in the land of their captivity, the Lord had said, not only "to Jerusalem, Thou shalt be built;" but also "to the temple, Thy foundations shall be laid." The rebuilding of the city they eagerly commenced on their return, for their worldly comfort and enjoyment; but the restoration of the temple, with that procrastination which religious indifference produces, and which our natural sluggishness to good abundantly nurtures, they willingly put off to "a more convenient season," saying, "The time is not come, the time that the Lord's house should be built." The time, indeed, was come to raise again the ruined city—to rear commodious and sumptuous edifices for themselves; but the claims of God were to be postponed. To reprove this "hardness of heart and contempt of his word and commandment," the prophet is inspired with this reproach—"Is it time for you to dwell in your ceiled houses, and this house lie waste?" He exhorts them to look at the confused state of their country at the present, and to the dangers that hung over

them as to the future, and to trace it all to their disregard of the will of God, and to look for the removal of evil and the attainment of good in compliance with that will alone. The result was, that each order of the land awoke to a sense of duty. "Then Zerubbabel governor of Judah, Joshua the high-priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord, and they came, and did work in the house of the Lord of hosts, their God."

In complying with the desire of our honoured diocesan, that I should address you on this interesting occasion (having already appealed—not unsuccessfully—upon the great considerations which render the increased church-accommodation imperative), I shall briefly, from the passage before us, allude to the necessity of enlarged means of grace for our countrymen, and to the duty of the civil ruler, of the ministers of religion, and the whole community in this respect.

The necessity arises from the incalculable increase of our population. Every year, even according to the present ratio, adds at least 200,000 immortal beings to the numbers of our country; of the parish in which we are assembled, the population was trebled in ten years. Of these, the immense majority are congregated in masses in the metropolis, and in the trading and manufacturing districts. But what are the moral circumstances under which they have arisen, and are hourly arising? Is it under a careful foresight, which has provided adequate instruction to train them up "in the nurture and admonition of the Lord?" Is it with additional ministers to guide them—with schools of piety to instruct them—with houses of worship to assemble them, in a sense of accountability to an all-ruling Providence? Is it, in brief, with an expansion of the national church, commensurate with the wants of the nation? Unhappily not; it is in destitution of all these; without the means of knowing their relation to their Maker, and therefore without a sense of responsibility. Where then is the basis on which social duty is to stand? How can we indulge such wild fanaticism as to expect the fruits of honesty, sobriety, and affection, respect for property or office, authority, regard to decorum, peace, and virtue, among multitudes who are growing up utterly unacquainted with the only tie by which moral obligation binds the conscience; ignorant of the only fountain from whence relative and social affection flow; and unhabituated to that softening influence which familiarity with the means of grace, and the kind sympathy of pastoral intercourse engender and maintain.

If this were all, the consequence of merely leaving human nature to itself without imbuing it with a religious influence were enough to show us the necessity of the object now recommended; but this is not all; it were sufficient, indeed, if not to ensure the ruin of a nation, at least to sink it into the depth of savage degradation, if its inhabitants were merely left to the inborn corruption of the human heart—to the tide of pollution which issues from the unrestrained source of iniquity within us. We must, however, remember that this is not the case. Though Christian "love wax cold," and selfish indifference usurp its room, enmity to Christianity, the zeal of the eternal foe of God and men, never waxes cold; every agency of mischief is set on foot to corrupt them more and more, to enlist their innate passions, and to array their imagined happiness and interest in opposition to all that is holy, venerable, and good—to the only influence which, by impartially teaching all classes their duty, "knits all together in one communion and fellowship" of unity and peace. We know the power of the press, well nigh invincible, for evil or for good; if we were to consult those works which are designed for popularity, cheap newspapers and tracts, which are spread in vast abundance amongst our humbler brethren, we should find that there is not a tenet or doctrine which tends to uproot faith, hope, and love, to engender disbelief, distrust, hatred, enmity, and every evil work, which is not advocated with a ribaldry the most polluting, with an audacity the most fearful, and recommended by arguments which, however shallow to the tutored mind, are peculiarly specious to a multitude untaught in goodness, and unaccustomed to the blessed impressions of sacred truth and pastoral care. Few of us, perhaps, are acquainted with the extent of this agency of Satan, working amongst us. You would shudder to hear but a particle of those sentiments and assertions which are widely circulated, diligently instilled, and it is to be feared, extensively imbibed in our courts, in our manufactories, and even in our agricultural districts, by many of those whose character and principles are the life-blood of the country. For instance (though I hope the extent of it has been somewhat magnified) the mere spread of such a thing as socialism at all—a thing so vile and so absurd, so filthy and so frantic, which is only distinguished by its monstrous wickedness and its monstrous folly—is an evidence of a community preparing, by increasing want of solid nurture, for the reception of all those seeds of evil, which, being planted in the soil of our original cor-

ruption, cannot but destroy immortal souls, and place in awful jeopardy all that is the glory of this nation, and the main hope of the world. It is needless to enter into details for the result of this, even now. It is before your eyes. Look at the sabbath-breaking, the drunkenness, the profligacy which pervade the haunts of thousands. Can we enumerate the myriads who are living without God in the world, the families in which his name is utterly unknown? and the fearful thought which deepens our anguish is, that they are not as the heathen are; they are living in a Christian land; by name and by the token of the covenant they are Christians, under the solemnities of that baptism which binds them to the responsibility of obedience to God, their Creator, Redeemer, and Sanctifier, as it binds us to the responsibility of doing what we can that that obedience may be taught them.

Now where there is such a state of things in a country which is possessed of and professes to be guided by the pure word of revelation, there must be the operation of some principle, radically and inherently wrong, working with and promoting the neglect of a duty so obvious and so commanding as that of extending the knowledge of the gospel among our fellow-citizens who have it not. Upon this point I cannot but call to your recollection a memorable observation recently made in our legislature, by the most eminent person of the age. He said, "it had been his lot to live among idolaters, among people of all creeds and of all religions, but he never knew a single instance in which public means were not provided, sufficient to teach the people the religion of their country*."

What a reproof does this plain remark of practical wisdom convey as to the conduct of rulers and people professing Christianity; their careless unconcern as to the diffusion of that faith which they profess to hold as the only means of peace in this world, and of happiness when this world is over—when we shall have to render an account at the judgment-seat of him who placed at our disposal means abundantly adequate for our own salvation and that of our fellow-creatures.

But, the necessity being admitted, upon whom does the duty of meeting it devolve? Upon all, upon every one, according to the ability which God hath given. The voice of heaven appeals to the civil ruler, and to the ministers of religion, and to the whole community, as equally interested in the object, and equally bound to promote it.

I. Upon the civil ruler devolves the obligation of providing for the moral well-being of those who are entrusted to his charge; since by this alone can the ends of government, peace, order, and security, be attained. This obligation he can in none other way discharge than by lending efficient aid for the increase of houses of worship, the stationing of ministers, and the institution of schools of religious education. It has long been the glory of this land, that the British constitution, in every part, is based upon religion—the revealed religion of the one true God, in its fulness and in its purity. All rests upon the sole authority of the bible. Of that bible the church is a "witness and keeper"—an irrefragable witness of its supreme authority, and a faithful keeper of its saving truths. In the perfect scriptures with which she is intrusted, in the apostolical ministration of holy ordinances, in the evangelical services of her liturgy, in the clearly-embodied doctrines of her creeds and catechisms, of her articles and homilies—she possesses a power sufficient, if adequately exercised with faithfulness and zeal, to meet the evils by which we are surrounded; to raise our population from their rapidly degenerating state, and to bless us with an upright and united, because a righteous and well-nurtured people. But it is the state alone (and I mean by the state, the whole nation speaking in its legislature, and acting by its executive), that can render the spiritual means which the church possesses, in anywise adequate to the wants of those for whose welfare these means are entrusted to her. The national church calls upon the nation to make her in reality the church of the nation; to be in truth what she is now, to a great degree, in name only—the poor man's church; to enable her to exercise the highest and holiest function of a church—that of preaching the gospel to the poor. Though voluntary individual effort is among the first of individual obligations, yet reason and all experience show, that such efforts never have been, and, humanly speaking, never can be, commensurate to the demand. We are bound to urge this claim unceasingly on ourselves. Opposition to it will ultimately cease, or resolve itself into open infidelity; for it is opposition to the will of God, to the cause of Christ, to the eternal welfare of immortal beings. The din of controversy, and the storm of political contention, may for a while drown the still small voice of charity and truth; but it cannot be that sincere Christians, to any great extent, will be long deluded by a position so evil and so inconsistent, as that piety and infidelity, godliness and ungodliness, are to be viewed with equal favour or equal unconcern, by legislators and governments. There is, happily, evidence satisfactory, that among our existing legislators and governors, no small proportion are

* Speech of the Duke of Wellington, July 30.

convinced that, even on the grounds of earthly policy, they are called upon to hearken to the cry of spiritual destitution which echoes through the land. It is our duty to strengthen that conviction, and encourage them in acting upon it; and, if they act from no higher motive, they will, nevertheless, be doing the work of God; and may his grace requite them by making them to know and feel the power of that gospel which worldly wisdom induces them to promote!

II. The obligation especially devolves upon the ministers of religion. The church of Christ is to be a witness of God, bearing testimony to man of the things of eternity; to be a light of truth, dispersing the dark and troubled desolation of falsehood, superstition, and impiety; to be a leaven, leavening the mass of iniquity with the gospel of purity "until the whole be leavened;" to be the salt of the earth, preserving it from corruption. The union of church and state, of eternal with temporal interests, implies that, of themselves, a nation will be ungodly and rulers negligent; and upon the church devolves the duty of awakening them to a sense of duty, and of setting them an example of devoted, self-devoted zeal. If the state withholds her aid, the church is not to follow in the wake of indolence and guilt; but to arise to the summit of her high and holy calling. If myriads are perishing for want of the bread of life, it is for the ministers of religion to call upon those who have the means, to supply it, that they perish not. If rulers are reckless of the people's good—if the rich and prosperous of the world are accumulating their wealth, or basking with it in mere self-indulgence, and are deaf to that cry of the poor, which, whether it be for temporal or eternal benefit, "cometh up into the ears of the Lord of hosts," it is for his heralds to raise the voice, to plead the cause; and, whether they will hear or whether they will forbear, never to cease reminding them that "one is their master, even Christ;" that "the silver is his, and the gold is his;" that his people are being destroyed for lack of knowledge."

III. The duty devolves upon "all the remnant of the people;" not merely upon that part of the people which comprises the rulers and ministers, but upon the whole community of professing Christians. He who speaks of "the church" as embracing the clergy alone, and not "the whole congregation of faithful men," speaks unscripturally, untruly, and unwisely. He also who speaks of "the people" as consisting merely of the working and labouring classes, exclusive of the government, the clergy, and the noble and the wealthy, speaks improperly and dangerously. It is a mode of speech, with which all the horrors of revolutions have been carried on, and which the promoters of irreligion and anarchy love to use, that they may influence the majority by the impression that they alone are the nation, and that their interests are distinct from and opposite to the rest. The ruler, the priest, and "the remnant of the people," are members alike of one body, varying in grade and office, but whose duty and wisdom are one in interest and in obligation.

But if there is any class of persons upon whom this duty devolves with more responsibility than others, it is upon the land-owners, merchants, and manufacturers, who derive their wealth and their enjoyment by congregating multitudes to dwell upon their lands, or to labour for them. Can a Christian man assemble his fellows, to live by their toils and grow rich by the sweat of their brow, and look upon them as mere hirelings of the day, and make no provision for their immortal part, and supply no antidote for the evils which his very employment entails upon them? Examples there are, indeed, of some who are sensible of their accountability in this respect; but still they are so few in number as only to render the general neglect more striking. It was not always so. In elder days, the possessors of influence and wealth felt the claim upon them to provide for the spiritual interests of their dependents, and those who laboured for them. The country was divided into parishes, into districts suited to the then state of the population, and these were subdivided as necessity advanced. In each of these a church was built, and a pastor fixed. This arrangement the rulers of the church either established or sanctioned and encouraged, on the wise principle that each flock might have its fold, and each fold its shepherd. If this had progressed as the population progressed—if we and our fathers had acted upon this pattern, and expanded the church with the community, a far different state of things would now present itself among us. We need, however, go no farther than any of our great modern towns and populous parishes to discover a melancholy contrast, in which, indeed, we see the rapid advance of wealth and prosperity; and its agents, the thousands congregated, with little provision for their good, with an abandonment of the piety, and a forgetfulness of the wisdom of our ancestors, but with all the accompaniments of evil. The history of the last ten years proclaims the result of this. The consequences have been felt; and loud has been the complaint about dangerous demagogues, and mischievous leaders, and po-

pular discontent. But we have willingly forgotten, that the real cause is the neglect of those who were bound by every motive to use a portion of the means wherewith God hath blessed them, to the fulfilment of the obligation which the possession of these means involves.

To remedy this deficiency, to cast off this opprobrium, and avert, under divine mercy, the certain consequences of neglected duty—societies, local and general, have been formed for the erection of churches and the increase of ministers and schools; with the acknowledgment of its necessity on the part of every thinking mind. They who, in devotedness of purpose, seek to further such designs, even if they meet not with adequate success, may at least apply to themselves the support which God vouchsafed to David, when, in frustrating his desire of raising a temple to the divine glory, he gave him this consoling testimony of approval—"Thou didst well that it was in thine heart." The sacred word points to man his duty. The test of faith in that word is humble endeavour to obey its dictates; success must be left with him who disposeth the hearts of all men, "as seemeth best to his godly wisdom." Should the exertions which are being made to arouse the rulers and the wealthy of the land fail of their effect, be it ours, in all humility, to pray that the mercy of God may supply to perishing souls what the unfaithfulness of man denies.

Never can you more consistently promote the end of God's revealed will, than by devoting your money, your influence, and your labours, to the increase of houses of worship, and of ministers, and to the restoration of that neglected parochial distribution which is inherent in the constitution of a national establishment. Wherever a church is built, there is raised a temple of godliness, of peace, sobriety, and order. The church brings with it its minister; the minister his schools, his religious associations, his visiting-society, his clothing-club, and the other varied sources of economy and comfort; the appendages of sound practical piety—the nurseries of domestic happiness and public security. We do not ask the laity to assist us in making men politicians and philosophers, but we do ask them to assist us in making Christians, heirs of eternity, "sons and daughters of the Lord Almighty." Whatever others may do, we invite them not to enter new paths, to embark in untried schemes, but we do call upon them to "walk in the old paths," to tread in the way which their fathers trod, and by which the martyr and the saint have passed to heaven. We call not upon the wealthy and the great to enrich us; but we do call upon them to look to the welfare of their own household, of their poor, their servants, their tenants, and their artisans. We ask not their support for a new church, a new bible, or a new prayer-book; but we do demand of them, in the name of Christ, and for the sake of Christ, means to bring home that prayer-book, that bible, and that church, to the knowledge, and, by the promised blessing of the Spirit, to the heart and conscience of those who are "perishing for lack of knowledge."

And now may the Lord God of hosts manifest to this and future generations, his gracious presence in this place. May he give to those who shall minister here "grace, truly to believe and preach his word," and both by their preaching and living to set it forth, and shew it accordingly. May he grant to those who shall attend, the listening ear, the obedient heart. When they offer up their prayers, may "he hear in heaven, his dwelling-place, and when he heareth, forgive." When the word of his salvation is proclaimed, may it be a savour of life into life to them that hear it. When the pledges of his redeeming love and converting power are given, may he render them the living seals and sanctifying channels of his mercy. May "the Spirit of glory and of God rest upon" his people here; and "may the whole earth be filled with his glory. Amen, and amen."

BEYROUT*.

We have given, in our account of the destruction of Beyrout, a short description of the town; but, as peculiar interest attaches at the present moment to every circumstance connected with it, we have quoted some passages from the description given of it by Lamartine, who visited the port in 1832; and to this we have added the account which appears in the last edition of M'Culloch's Commercial Dictionary.

FROM A PERSONAL VISIT BY LAMARTINE.

We were, on September 6 nine o'clock in the morning, before Beyrout, one of the best peopled towns on the coast of Syria, the ancient Berytus, made a Roman colony under Augustus, who gave it the name of Felix Julia. The epithet of "Fortunate" was bestowed upon it, on account of the fertility of its surrounding lands, of its incomparable climate, and of the magnificence of its situation. The town occupies a delightful hill, which sweeps with a gentle declivity to the sea; some banks of earth or of rocks advance into the waves, and support the Turkish fortifications, with an effect truly picturesque; the road is shut in by a tongue of land, which defends it from the eastern winds. The whole of this tongue of land, as well as the neighbouring hills, is covered with the richest vegetation; mulberry-trees for silk-worms are planted all around, raised in rows one above the other, upon artificial terraces; carob-trees, with their dark verdure and majestic dome; fig-trees, palms, oranges, pomegranates, and a quantity of other trees and shrubs foreign to our climates, extend on all parts of the shore near the sea the harmonious tints of their foliage. At a greater distance, upon the acclivities

* From the "*Britannia*."

of the mountains, forests of olives strew the country with their gray and ashy leaves. At about a league from the town the high mountains of the chain of Lebanon begin to rise; they open their deep gorges where the eye loses itself in the distant darkness; they cast down their broad torrents, which become rivers; they stretch in different directions, some towards Tyre and Sidon, others towards Tripoli and Latakia, and their unequal summits, lost in the clouds, or whitened by the refraction of the sun's rays, resemble our Alps covered with eternal snows.

The quay of Beyrout, which the waves wash without ceasing and sometimes cover with foam, was filled with a crowd of Arabs in all the splendour of their striking costumes, and of their arms. We perceived a movement as active as on the quays of our large maritime towns. Several European vessels were at anchor near us in the road; and the chaloupes, bearing merchandise from Damascus and Bagdad, came and went between the shore and the ships incessantly. The houses of the town arose in confused groups, the roofs of the lower serving as terraces for the upper ones. These houses with flat roofs, and some of them with turreted balustrades, the bars of painted wood which closed the windows hermetically with the veil of eastern jealousy, the tops of palm-trees, which appeared to spring from the stones, and showed themselves even under the roofs, as if to carry a little verdure to the eyes of the females, prisoners in the harems—all this captivated us, and announced the east. We heard the sharp cry of the Arabs of the desert who were disputing upon the quay, and the harsh and doleful groans of the camels, as they made them bend their knees to receive their loads.

September 7.—I have risen with the sun, I have opened the shutter of cedar-wood, the sole barrier of the chamber in which we sleep in this beautiful climate. I have cast my first look upon the sea, and upon the glittering line of coast which stretches from Beyrout as far as Cape Batroun, half way to Tripoli.

Never has a view of mountains made such an impression upon me. Lebanon has a character which I have not seen either in the Alps or Mount Taurus; it is the mingling of the imposing sublimity of the outlines and the summits with the gracefulness of the details and the variety of tints—it is a mountain solemn as its name—it is the Alps under the sky of Asia plunging their aerial crests into the deep serenity of an eternal splendour. It appears that the sun reposes for ever upon the gilded angles of these summits; the dazzling whiteness with which it impresses them is confounded with that of the snows, which remain to the middle of summer upon the highest tops. The chain develops itself before the eye for a length of at least sixty leagues, from the Cape of Saïde, the ancient Sidon, to the environs of Latakia, where it begins to decline, in order to leave Mount Taurus to cast its roots into the plain of Alexandretta.

Sometimes the chain of Lebanon rises almost perpendicularly from the sea, with villages and large monasteries suspended from its precipices; sometimes it retires from the shore, forming immense gulfs, and leaving verdant spots or ridges of sand between it and the waves. Vessels frequent these gulfs, and go to anchor in the numerous roads with which the coast is indented. The sea is there of the bluest and most sombre hue; and, although it is always billowy, the waves, which are broad and high, roll in vast circles upon the sands, and reflect the mountains as in a stainless mirror.

When I turned to the land side, I saw the high minarets of the mosques, like isolated columns, mounting into the undulating azure of the morning; the fortresses which command the town, and from the crevices of their walls a multitude of climbing plants, wild figs, and wall-flowers springing; the round battlements of the fortifications; the level sweep of the mulberry-trees in the fields; here and there the flat roofs and white walls of country houses, or of the huts of Syrian peasants; and beyond, the green banks of the Beyrout hills, covered with picturesque edifices of every description, Greek convents, Maronite convents, mosques, and santons, and clothed with foliage and tillage, like the most fertile hills of Grenoble, or of Chambéry. Then there was always Mount Lebanon, taking a thousand curves and bends, grouping in gigantic masses, and casting its heavy shadow, or making its snows glitter, over all the scenes of this landscape.

If our eyes descend from this sublime horizon of mountains, they find a resting-place only on the majestic groups of palm-trees, planted here and there in the country near the houses of the Arabs, on the green undulating tops of the larch-pines scattered in small knots upon the plains or the hills, on the nopal hedges, or other thick plants, the heavy leaves of which fall down, as if for decoration, upon the little walls which sustained the terraces. These walls themselves are so covered with lichens in flower, ivy, wild figs, and bulbous plants, flowering in every variety of tint, that we cannot perceive the stones of which the walls are built; they are ramparts only of verdure and flowers.

I have hired five houses, which compose a group, and I shall unite them by wooden staircases, galleries, and doors. Each house here is formed only of a subterranean apartment, serving as a kitchen, and of one chamber, in which the whole family however numerous sleep.

In such a climate the real habitation is the roof turned into a terrace. It is there the women and the children pass the days, and frequently the nights. In front of the houses, between the trunks of mulberry or olive-trees, the Arab makes a fire-place with three stones, and his wife prepares his food there. They cast a straw mat over a stick which stretches from the wall to the branches of the tree. Beneath this shade the household economy is all carried on. The women and the girls are squatted there the whole day, occupied in combing their long hair, and putting it into tresses, in washing their veils, in weaving silk, in feeding their chickens, or in playing and chatting among themselves, like the girls on a Sunday morning in our villages of the south of France, when they collect at the doors of their dwellings.

FROM M'CULLOCH'S COMMERCIAL DICTIONARY.

Beyrout, or Beirout (an. *Berytus*, Βηρυτος), a seaport town of Syria, on the S. side of an extensive bay open to the N., 48 m. SSW. Tripoli, 19 m. NNW. Sidon, and about 3 m. E. from Cape Beyrout, the latter being in lat. 33 deg. 49 min. 45 sec. N., long. 35 deg. 27 min. 54 sec. E. Pop. 12,000 or 15,000. There are here no public buildings of any beauty or importance, nor are many remains of antiquity to be met with; for, though the modern town occupies the site of the ancient one, the latter was long since destroyed by repeated earthquakes, and the recent buildings are erected over the ruins of those which they have superseded. Along the shore, however, and in part under the water, are some mosaic pavements, fragments of columns, and (W. of the town) a thick wall, supposed to be of the time of Herod the Great. The bazaars are large, and well-frequented, but there seems to be a deficiency of private shops, and the streets are, in general, narrow and crooked. A plentiful supply of water from a tolerably large river (*Nahr-Beyrout*), and a great number of wells modify in some degree the heat of the atmosphere, and render the town much cleaner than the generality of those in the east. The walls (of a soft sand-stone) are about three miles in circumference, and the suburbs are perhaps equal in extent to the town itself.

The neighbourhood is very fertile, producing all kinds of fruit; but the chief article of cultivation is the mulberry tree, an extensive and important manufacture being carried on here of silk goods, especially of sashes. Beyrout had formerly a small port, formed by a strong mole, but its present mole or jetty is of very inferior dimensions, and is scarcely sufficient to shelter boats. There is, however, good anchorage half a mile from the town in six or seven fathoms, and large ships may anchor a little farther out in ten or eleven fathoms. After centuries of neglect, it seems to be again rising into some importance as a place of trade. Its exports are galls, madder, gums, silk (raw and wrought), wine, and oil. The imports are muslins, cottons, tin, hardware, cloths, and West India produce. There are about twelve European establishments in the place, and previously to 1832 the only English consul in Syria was resident here.

The Cabinet.

CONTINUAL PRAYER*.—"Given continually to prayer." Behold there the secret spring of ministerial faithfulness, and ministerial usefulness! Doubtless commanding talent, depth of learning, powers of mind can never shine so bright as when they lay their richest treasures as offerings on the altar of the Lord; but these, even these, are valueless, if they be not subservient to a higher, a hidden, a vivifying principle. He who has been separated for the service of the sanctuary, and become a man consecrated to God, must be emphatically a man of prayer. It will be for another, a more solemn day, to tell forth how much the Christian pastor, in his peculiar trials, has owed to prayer. Still more how far the seed sown in the retirement of the chamber, has borne its fruit in the salvation of his people. How many, by the importunity of his secret pleadings, will have been gathered to that multitude which no man can number, assembled before the eternal throne, "having washed their robes and made them white in the blood of the Lamb." Of this, however, we may be well assured, he who would be faithful in his ministerial work, must begin in the recesses of his own heart. "Given continually to prayer." I would not detain you upon this point, if I did not feel its all importance, peculiarly at the present time. Now, indeed, the thorny path has been almost smoothened for the Christian's feet; religion, in profession at least, is almost sanctioned by the world; and to be outwardly the faithful minister requires no sacrifice, calls forth no martyr's spirit, involves no open persecution. What a fearful thought, that on this point we may deceive ourselves and others! These are days—blessed be God!—of religious knowledge; but with us, the question must be, how much is there of individual piety? Has our own heart been yielded up to God? It is not zeal for doctrine; it is not a correct system of opinion; it is not knowledge in the scriptures, or unwearying observance of each means of grace, which can alone render us secure; no—we may talk much of God in public, but are we much with him in private? We may be constant in God's house; but do we often enter into the closet? We may give up the society, but do we separate from the spirit of the world? We may move in the atmosphere of religion, but does it influence our heart? The world may point to us, and say "Thou art one of them." Could our Saviour say, "I know you not?" How awful to be reckoned in the company of righteous Noah, but not to be within the ark when the rain descends, and when the floods come! How awful to "have a name to live," and yet to be found among the dead! Could this be our case? It might be with him in whom no human eye could find a flaw—the principle of life may be well nigh gone, while the tree is putting forth some fresher shoots; the fountain may be drying up, while the murmur of the stream is heard afar. It was an argument even for apostolic circumspection, "lest that by any means, when I have preached to others, I myself should be a castaway."

* From a sermon preached in the cathedral church of St. Finbar, Cork, on Tuesday, June 23rd, 1840; at the ordinary Visitation held by the Venerable Samuel Moore Kyle, L.L.D., Vicar-general, and Chancellor of Cork and Ross, and Commissary of the Lord Bishop. By the Hon. and Rev. Charles Brodrick Bernard, M.A., Cork, Messrs. Bolster, Patrick-street. 1840.

Poetry.

LAYS OF PALESTINE.

No. X.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

"And lo! the star which they saw in the east went before them, till it came and stood over where the young child was."
MATTH. ii. 9.

MOONLIGHT was slumb'ring on Tabaria's stream,
On many an orange grove and citron bower,
And mildly touching with its tranquil beam,
On Zion's steep, each battlemented tower;
There, 'mid the pomp of luxury and power,
The voice of revelry was echoing still;
While far amid the vale at that lone hour
The shepherds watch'd, and from the neighbouring hill
Charm'd their long midnight guard some gushing torrent-rill.

There came a light upon their vigils breaking,
More dazzling than the full meridian sky;
Such light as greets the ransom'd spirit waking
Upon the mansions of eternity;
And tones of such celestial melody
Floated around them, as in after days
Th' apostle heard, when on his raptur'd eye
Rose Zion's mount, and to the Lamb's high praise
The harpers tun'd their chords, the new glad song to raise*.

But travellers now are journeying from afar,
With Seba's myrrh, and Ophir's rarest gem,
Led by the guidance of a radiant star,
On to the favour'd heights of Bethlehem.
For shows that long-predicted star to them
A new-born babe, on whose immortal brow
Should shine for ever Judah's diadem;
To whom, unknown, despised, rejected now,
Each tongue should utter praise, each prostrate knee should bow.

And now that orb, which led them o'er the wild,
On a lone manger's roof delays its shining;
And there they find the mother, and the child
Meekly upon her virgin breast reclining!
But could they, earth and ocean's gifts combining,
Present a worthy offering at his feet,
The Lord of lords yet graciously inclining
To visit man, from heaven's empyrean seat,
And in his creature's stead, the Father's wrath to meet?

* Rev. xiv. 1-3.

But there was one, who in an earlier day*
View'd that lone planet with prophetic eye,
And saw it gilding with a gentle ray
The darkling shades of dim futurity;
The starry herald in Judea's sky,
Of sov'reignty to fall'n Jerusalem.
Still may it shine, till nations far and nigh,
Yield up their hosts, each soul a living gem,
To grace, through countless years, the Saviour's diadem.

Wadham College.

* Numb. xxiv. 17.

Miscellaneous.

THE IRISH POOR†.—It certainly appears, at first sight, a most extraordinary circumstance, that so much, it may be said such unparalleled destitution, should exist in a country which is not only under the direction of a Christian government, but which has long formed part of the dominions of Great Britain—the institutions of which have carried human prosperity and elevation elsewhere to the highest pitch; and for above forty years has been actually incorporated with the realm which, by universal consent, stands at the head of European civilization. The violence of party spirit, which has long distracted that unhappy island, has rendered it a matter of unusual difficulty to ascertain the truth, either in regard to the actual circumstances of its inhabitants, or the causes to which their sufferings have been owing. The magnitude and importance of the subject could not be adequately discussed in less than several volumes. All that can be attempted in this place is, to point out the actual condition of the great bulk of the Irish population, and to explain in simple propositions the causes to which it seems to be owing. It is unhappily superfluous to refer to authority for proof of the great destitution which prevails alike in the urban and rural population of Ireland. Every traveller who has visited that country can bear witness to the vast extent of the indigence which prevails. Notwithstanding the unparalleled munificence of the British government to the poor in Dublin, and the grant of sums from the Exchequer annually, to the extent of no less than 175,000*l.* a year; and, notwithstanding all the efforts of the beneficence of individuals in that great city, the people are reduced to such a state of misery from the absence of the greater part of the landholders, from the redundance of population, and the want of any legal relief, that the Mendicity Society have been compelled to resort to the extraordinary, and perhaps unexampled expedient, of marching an array of three or four thousand beggars through the streets of Dublin, in order to awaken, by their hideous exhibition, the sympathy of the benevolent. The habitual misery of the poor is just as great in Cork, Limerick, Londonderry, and all the other great cities of the kingdom; and their sufferings in crowded alleys of these cities during the great contagious fevers of 1817 and 1827, on the latter of which occasions sixty thousand fever patients passed through the Fever Hospital of Dublin alone, are such as would exceed belief, if not ascertained by unquestionable and parliamentary authority. The condition of the people over the greater part of Ireland is equally bad; and, in fact, this frightful accumulation of abject poverty in the great towns is the result chiefly of the total absence, either of any means of comfortable subsistence, or relief from destitution, in the country. The population of the island amounts, at present, to about eight millions of souls; and, although this number is not one-third of what might be comfortably maintained in the country, if industry generally prevailed, and cultivation was carried on in an improved manner, yet it is greatly more than, under existing circumstances, can earn a livelihood. Not only are the wages of labour in general miserable, amounting often to not more than one-half of that which a similar class of workmen obtain in Great Britain; but during the whole winter months no employment whatever is to be had; and the peasantry subsist entirely upon the little patches of potatoe land which are attached to their dwellings. When spring returns, the head of the family plants his potatoes; and in vast numbers of cases, locks up his house, and leaves home in quest of employment in the neighbouring island; while his wife takes the tea-kettle, often her only article of furniture, in her hand, and, followed by a train of young children clothed in tatters, earns a precarious subsistence, till the potatoe crop is ready for lifting, by soliciting alms on the highways, or partaking in the never-failing charity of the cottages of the farmers and of the poor. In 1754, Ireland was computed to contain 2,372,034 souls; in 1791, 4,206,612; and in 1840, its inhabitants are certainly not less than 8,500,000. Thus, in less than ninety years, its inhabitants have increased four-fold; a rate of increase for so long a period, probably unexampled in an old state, in any age of the world. At present its rural population is by far the densest in any country in existence; it is not remarkable for the number or magnitude of its great towns, and yet its inhabitants are more numerous in proportion to the extent of surface than even England, Italy, Flanders, France, or Holland, besprinkled as they are with the largest and most opulent cities and manufacturing establishments in Christendom. This unparalleled magnitude of population, with its rapid increase, becomes the more surprising, when it is recollected that Ireland has, with the exception of the linen fabrics in the north, no important manufactures; that its exports, as compared with those of any other part of the British empire, are inconsiderable; that Dublin and Cork are its only large commercial towns; that its agriculture is in so backward a state that, according to the best authorities, it would require an expenditure of 120,000,000*l.* to bring its cultivation up to a level with that of the neighbouring island of Great Britain; and that the average rent of its surface is only 17*s.* an English acre.

† From the Principles of Population, and their Connection with Human Happiness. By Archibald Alison, F.R.S.E., Advocate, Sheriff of Lanarkshire, and Author of "History of Europe *during the French* Revolution." 2 vols. William Blackwood *and Sons. Edinburgh, 1840.*

JERUSALEM.—The enthusiastic Roman Catholics from the distant countries of Europe no longer crowd around the sacred shrines of the holy city, and no longer make the circuit of the *via dolorosa* barefooted and clad in sackcloth. The enterprising spirit of modern times, and the increased facilities of travelling, have caused the Holy Land to be extensively visited by a crowd of strangers, who have examined and criticised the monkish tales and the priestly delusions with an unusual degree of freedom, and have treated them in a very different light from the simple-minded, ignorant, and superstitious devotees, who wildly imagined themselves secure of salvation if they have only made "the holy pilgrimage."—*Metropolitan.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 265. JANUARY 23, 1841. PRICE 1½d.

THE GOSPEL MESSAGE.

BY THE REV. ROBERT MOREHEAD, D.D.

Formerly Rector of Easington, Yorkshire.

THE burden of sin, with which we all are more or less laden, both from the corrupt nature which we received from our first parents, and from the evil dispositions and habits which we may have indulged, is a subject which demands the most serious consideration. The misfortune is, however, that, except when we feel the bitter fruits of our misconduct or disorder, we are too apt to make light of this burden, and to go on adding sin to sin, without considering the load of labour and misery which must at last arise from them. The gratification of our immediate desires blinds us to the sinfulness by which it is too commonly attended; and, when we have gone far into the ways of iniquity, and must have many sad forebodings that "the wages of sin is death," we still cannot resist the powerful inclinations which govern us, and which, "warring against" the better determinations and "the law of our minds," bring us into captivity to "the law of sin." Yet, in that worst state of decay and ruin, when no hope of our delivery can be found in ourselves—when we cry out with the apostle, "O wretched man that I am, who shall deliver me from the body of this death?"—even then, and then more especially, are we encouraged to "thank God through Jesus Christ our Lord." Even in the most perishing and diseased condition of the soul, he is the Physician who is willing and able to examine its wounds and to heal *its maladies*; and, if we can but resolve, in our most disordered state, to come to him for relief and cure, he will in no wise cast us out, or neglect the office which he has so compassionately undertaken in our behalf.

There are only, in the first instance, two requirements on our part, that we may be put in the way of receiving his aid. We must have the feeling or conviction of the necessity in which we stand for it: we must be satisfied in our minds that every transgression of the law of God opens a wound in our souls, which it is impossible for ourselves or any human being to close; and that, especially if we have given ourselves up to a course of sin, and feel ourselves, day after day, drawn away more and more from all sense of the divine presence and authority—if we have lived in long neglect of the means of grace, and turned away from the house of God, and from the warnings of his blessed word, no power on earth will enable us to recover the peace of our conscience, or once more to look to God as to a reconciled Father. But while we are thus satisfied of our own inability to effect the removal of the burden of sin, that we may derive benefit from the care and compassion of Christ, we must no less be convinced in our minds that he, and only he, possesses this power; so that we may, not in name merely, but in real earnest, accept of his gracious invitation to come to him. Whatever the extent of our sins may be, if we are really anxious to be freed from their dominion, and have recourse to Christ as to the only Saviour and Redeemer, then we may be well assured that he

[*London: Joseph Rogerson, 24, Norfolk-street, Strand.*]

will put us in the way of salvation—that he will release us from slavery; recover us from disease; relieve us of our heavy burden. If this restoration from sin, and to the true health of the soul, is less frequently experienced from the influence of the gospel than we might be disposed to hope for, the cause can only be, that men are either not so impressed with a sense of their sins as to put themselves heartily under the guidance of Christ, or have not that conviction which they ought to possess, that it is he only who can bring them relief. They either do not thirst for the water of life, or they hew out to themselves "broken cisterns which can hold no water." They do not feel themselves to be so diseased as they really are; and, if they do not go to the Physician, and make use of his methods of cure, what wonder is it that they find none to be accomplished?

If, even in the worst cases of human sinfulness, a restoration to the true health of the soul is effected for those who, with a just sense of their condition and of the power of the divine Physician, earnestly apply to him for aid, we may be assured that, in cases of less deadly hazard, both the recovery and preservation of the soul's health would be much more frequently witnessed, were men not to overlook their less evident sins as of little moment, and be satisfied with a very imperfect state of goodness instead of the perfection of Christian holiness. But whatever may be the state of our characters, as compared with those of others; however we may not have to accuse ourselves of such heavy sins as we see weighing down the souls of many of our brethren; yet every one ought deeply to feel the burden of corruption which lies upon every son of Adam, and the many daily faults and omissions which are constantly adding to the burden, and which no man ought to pass over as of small account, and as not requiring daily humiliation and repentance. It is from the careless way in which we are in the habit of looking upon our own characters, less with a reference to the judgment of God than of men, that we disregard both the faulty and corrupt state of our souls, as they have come to us from a sinful origin, and the evil habits of inattention to duty, in many particulars, which are so often to be found even in the lives of those who are commonly regarded as good men. Such men seem often to pass through the world without deriving any marked benefit from the gospel, either in bringing them to a right sense of their deficiencies, or in prompting them to a more earnest longing after perfection. It is necessary then for all men—and the best men will, indeed, be those who feel *it the most*—to be sensible that there is a burden lying upon their souls and weighing them down to the dust, which they cannot remove by their own efforts; that it is only by taking upon ourselves Christ's easy yoke and light burden, that we can so pass through things temporal as not to lose the things that are eternal.

The gospel message of mercy is an universal message. There is no man so sinful whom it does not comprehend, and there are none so holy or sinless who are removed from the necessity of attending to it. It is the message of one who knew what is in man; who himself took upon him human nature, and felt that, under no character or condition, that nature was either to be abandoned or to be indulged. In its worst state, he knew that there were principles within it which might be touched and awakened, and kindled to the hopes of glory, and honour, and immortality; and under its best appearances, while upon this earth, he yet knew that there was much dross mingled with the gold which only he could refine and purge away. It was for these great and holy purposes that he came into this world. It is therefore that his call is so ardent, so eager—and truly most meet and right it is that we should every one of us listen to the call in the spirit in which it is made, and, now that we have again entered upon a new Christian year, should not, if we have hitherto met the call in a spirit of heedlessness and slumber, venture again so to disregard or neglect it.

The call is first made to those who are losing themselves in the deceitfulness of sin, who are giving themselves up to loose and disorderly practices, and are living without a sense of God and his laws. It is impossible, whoever they may be that are of such a character, that, seducing and deceiving as sin is, they can go on in such a course without much misgiving, and without often feeling the heaviness of the burden that oppresses them. Why then should they not now be persuaded to throw it off? Why should they go on labouring in that most unsatisfactory service in which they can only reap death as their wages? Are they afraid that they have gone on so far in their sins that there is now no acceptance for them, and that the mercy of God is wearied out by their continued offences? But the gospel message of mercy is made to all without exception; and, if they only are sensible of their condition, and resolve to come to him who promises them relief, let them be assured that he will most willingly receive them. They must be conscious, however, that every delay on their part to comply with this gracious and earnest call, will constantly be attended with greater difficulties; and that without any delay they

are called now to form their resolution, and to feel that "now is the accepted time—now is the day of salvation."

The call is further made to those whose lives may be free from the more notorious practices of sin, and who may maintain a fair reputation in the world. But how many secret burdens may yet be pressing upon them! How many idols may they have raised in their hearts, which are coming between them and their allegiance to the living God! How much wider may the separation become, if it is not now stopped in its progress! And what gratitude do they owe to the meek and lowly Master who comes forward to help them in their danger; to raise their souls from the earth upon which they tread, and which engrosses too much of their thought and affection, to that heaven into which he has gone before them, and where, if they will follow him, he is preparing mansions for their reception! As those who are guilty of sinful practices, which cannot be mistaken, are promised here peace and rest, if they will abandon them; so they, who, without falling into such offences, are yet too much wedded to earthly concerns and too regardless of the great prospects of the world to come, are here reminded, that their portion cannot be the true rest of the soul, unless they also come to him who can give that rest to all who will come to him, and without whom no man can find it.

There are different seasons and circumstances of life, to which this compassionate call is, no less, applicable. It is made to the young—to stop them in the heedlessness and unthinkingness of their course, and to remind them that, if they may not, at present, in the hours of health and of light spirits, feel a burden upon their souls, yet it will certainly gather upon them, if they do not now, in their first entrance upon life, put themselves under the guidance of that kind Guardian in whose paths alone they can find real pleasantness and lasting peace. It is made, no less, to the aged, to whom, when they look back upon the lives which will soon leave them, experience must have shown that there is much vanity in life, and that but little fruit remains to them of "all their labour, and of the vexation of heart wherein they have laboured under the sun." But he, who in their feeble and worn-out days now calls upon them to come to him, bore likewise the burden and heat of the day; but his labour was not in vain: "he saw of the travail of his soul, and was satisfied;" and he is now made to them "as an hiding-place from the wind, and a covert from the tempest—as rivers of waters in a dry place—as the shadow of a great rock in a *weary land!*"

The call is made to the wealthy and the prosperous. It comes to tell them, that in this life they cannot find their final rest and their abiding city; that, while they suppose themselves increased with goods, and in need of nothing, they may yet be wretched and miserable; but that there is one of whom they "may buy gold, tried in the fire, that they may be rich; and white raiment, that they may be clothed." It is made also to the poor: it reminds them that he who thus graciously invites them to come to him was himself despised and rejected of men; that he had not where to lay his head; that he came to preach the gospel to the poor; and that they are taught by his apostle that "godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."

The call too, lastly, is made to those who mourn under any of the severe afflictions with which life is, from time to time, loaded. They are indeed weary and heavy-laden; but if they come to him, who was himself "a man of sorrows and acquainted with grief," though they mourn, they shall be comforted: and whatever may be the cup of sorrow which has been given them to drink, yet, if they faint not, they will feel with the apostle, "that their light affliction, which is but for a moment, will work for them a far more exceeding weight of glory;" while "they look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal!"

ON THE VALUE OF FEAR AND INTERIOR MOTIVES AS AIDS TO RELIGION.

By the Rev. J. E. Golding, M.A.,

Eye, Peterborough.

"Thou castest off fear, and restrainest prayer before God."

The proofs from the natural world are absolutely without assignable limits that there must be a God, since everywhere we see design, and we are made to believe that design implies a designer. I can attach no meaning to the great apostle's words in his epistle to the Romans (i. 20), if this is denied. Thus we see the sun's light and warmth bringing to maturity the fruits of the earth, which, if planted at the bottom of a coal-mine, or in the bed of a river, would perish. There is a plain design of light; and this very word involves in itself the idea of a designing mind, or else is sheer nonsense, which a reasoning being should be ashamed to use.

Nor is the moral world—the human mind—unfruitful of proofs of this kind, equally strong; its different appetites and affections being designed to produce some useful ends.

But there is another form of this argument, which can hardly be viewed with a proper degree of attention without producing conviction. It may be stated thus:—If you saw two exquisitely complicated pieces of workmanship, which evidently fitted each other, and were of no use taken separately, but when joined together could be made to produce some useful results, you would at once conclude that the same skilful workman made both pieces, and made them for specific objects.

The application of this is easy. The deeper acquaintance we obtain with that most complicated and wonderful of God's productions—the human mind—and, correspondingly, the deeper knowledge we obtain of the word of God, this conclusion will be irresistible—the God who made the human mind, made also the bible, so to speak, to fit that mind. The exact fitting of two curious pieces of workmanship, as we have said, proves the identity of the workman; so does the exact and wonderful fitting of the human mind and the bible, we conclude, prove that the same God made both.

One illustration may be taken from that dissatisfaction which is said and believed to belong, more or less, universally to our nature. For there are moments, or probably have been, in the life of every adult, when no amount of human good could make life passionately desirable; and for such moments the self-taught wisdom of the world has never yet found out the secret of comfort. Some, to escape this mental distress, have preferred (in Job's words) "strangling rather than life." Others, and the majority, imagining that solid happiness could be found somewhere, have worn out life in the hopeless search, and have died confessing they had never attained it. In fact, Solomon's words have long been a proved formula, "Vanity of vanities, all is vanity."

The ancients felt this legacy to human existence as keenly as we do now. And the solution of this moral difficulty gave rise amongst them to at least two schools of philosophers. One of them, as its remedy (O, how hopeless!) strove to harden the mind against all impressions of pain; and the other adopted as its symbol, the licentious maxim, "Let us eat and drink, for to-morrow we die."

Now the point I desire to establish is this:—bear in memory the universality of this state of humanity (for "man is born to trouble as the sparks fly upwards"); bear in memory that God made the mind, with all its affections; that he is the designer of it. The problem to be solved, then, is this:—you admit a designer of the mind; you admit a fact in reference to it, viz., what has been called its self-dissatisfaction; you have to inquire, then, what is the design of this dissatisfaction.

The only source, from which a rational solution of this problem was ever given, is the bible. That work teaches us what the ancients knew not—that in this world every human being is in a state of probation or trial; and that his future welfare in another state of existence will depend upon his conduct in this. There we learned, for the first time, that man was not always the miserable being he now is; that he was *made perfectly happy, but by transgression has fallen into his present condition; and hence* those things which God made for his use and happiness in this world now become, by his abuse of them, instrumental in making him still worse. Hence it follows that the world may become the means of his perpetual banishment from scenes of happiness.

Now consider the effect of this. If the world and the resources of time may produce such awful consequences to us, would it not be desirable, if possible, that we should become so dissatisfied with the world, that its chains should not bind us down with a fatal fastness? Would not provisions to effect this object bear the palpable marks of wisdom and love?

This, we say, God has done. That mental dissatisfaction of which we speak, actually exists. God made the mind, and therefore this phenomenon of it. There must be design in it, for it is the work of a designer. What is that design? There is only one book in the world which can explain it. Surely, then, the conclusion is reached by only one step—God, who made the mind and its properties, must have also made that book which alone explains it and them.

I have made these remarks to illustrate the views I shall take of the words of Eliphaz, in which he makes doubtless an unjust charge against Job. He charges him with having "cast off fear." Now fear is implanted by God in the human breast, and therefore it must have its uses in the grandest of all human concerns. What is its design? According to the above remarks, the bible will explain it.

As I am not seeking metaphysical accuracy (though I should be sorry to violate it), I shall define fear to be that affection of the mind which God has implanted in us, as a defence against dangers, present or future. The first account of it in the bible is most natural, and will well explain it. Adam and Eve had disobeyed the command of God. Aware that they had thus exposed themselves to a danger of some kind, this passion of fear for the first time manifested itself by urging them to escape it. "I was afraid and I hid myself," is the true account of fear.

Now, it is a question of the deepest moment to some, how far religious acts, which proceed from fear, can have any value? Aware that all the commandments are summed up in the two forms in which alone love can manifest itself, they have been led to the conclusion that love and fear cannot tend to the same results; upon this I hazard a few remarks, with especial reference to one—the earliest step of religion.

The object of religion is the salvation of the soul—its safety from a threatened danger. Now salvation, or safety from danger, may consist of two parts; one, the mere safety itself; and the other, the consequences of it, depending upon the condition in which the salvation may ultimately place us; and these two states of mind are not necessarily joined. In the case of the wrecked sailor who is clinging to a spar in a starless ocean, the absorbing feeling is a fear of destruction; and his strongest and probably sole wish is mere safety or salvation. He thinks not of the luxuries of life—he wants life only, because nature shrinks at death; "Skin for skin, yea, all that a man hath will he give for his life." He may possess the keenest relish for all life's enjoyments; yet I apprehend at that moment a wish for them even enters not

his mind. If he escapes, the moving principle of action in his mind is fear of death.

Now, to apply this to the case of a consciously sinful man, who sincerely asks what right he has * to read the bible (as a religious exercise), to kneel down in prayer, to attend the outward ordinances of religion, merely because he fears hell torments. I would say, examine the construction of your mind, as you would a curious clock, and then the New Testament, as supplying the only key to it. In the former you find the passion of fear; in the latter, the strongest appeals to it; which therefore takes for granted its existence. For to what but fear can the undying worm, the quenchless flames, the gnashing of teeth, and the weeping and wailing of lost souls, appeal? If, then, you admit the principle, that the God of the human mind is the God of the New Testament, the conclusion is irresistible, that a man should seek to enter the kingdom of heaven for fear of being damned. For if fear, the most abject fear, drive a man to seek for deliverance through Jesus Christ, we know that the first true view of him, however obtained, as the Friend of sinners who gave his life a ransom for them, will at once exchange the coward's passion of fear for confidence and love.

The fear that should drive a man, as an extreme remedy, to his powerful enemy, to deprecate destruction, would be at once changed for confidence and affection, if he not only forgave and offered protection, but also his friendship. Of such importance is it that a sinner should not "cast off fear."

In examining other human reasonings upon religious subjects, it will be found that, however plausible they may be, and however difficult to be answered by like human reasonings (as is really the fact), yet there must be something radically wrong in them, because they are proved to be false in practice. It has happened to myself to have had to combat apparently the most logically-stated objections against frequenting the house of God; because the right motives did not exist, could not be commanded, and were not even seriously desired. And I cannot but believe that though the objections may not be formally stated as I have heard them, and most keenly defended, yet that they silently prevail with many who either occasionally or systematically absent themselves from church. A man who is absorbed in worldly cares, which he cannot, and does not wish to shake off, for even an hour; or who is the slave of some sin which he wilfully cherishes in his heart, thinks it such a mockery to kneel down before the majesty of heaven, that he reasons himself in a belief that it will be a less sin to remain at home in his worldly calling, where his heart is, than to go to church where his heart is not. There is something painfully plausible in such reasonings. We may tell him he ought to collect his thoughts, and lay aside his cares, and subdue his passions, to qualify himself for the outward ordinances of religion. And this address is perfectly right. Moreover, if you laid stress upon his regarding it as a necessary qualification for his performing it, he would be delighted; for his reply would be, I cannot; my heart and treasure are in the world.

It will be better, therefore, to meet such objections by declaring at once that the question is a practical one, and cannot be reduced to human reasonings; for it has happened, to my own knowledge, in one instance, and by the statements of others, in many more, that individuals have gone to God's house from the most unsatisfactory motives. And what then? According to the deductions of human logic, they were demonstrably removing themselves further than ever, by a fresh act of sin, from the hope of salvation. Yet what in these known cases was the actual issue? Something then uttered in prayer* or preaching reached the heart, and they quitted that house with feelings and thoughts which proved to be the elements of a new moral nature. The poet has anticipated such cases:—

"And those who went to laugh
Returned to pray."

The same reasonings have persuaded men to live in an almost total neglect of reading God's word. They loved it not, and read it at intervals only because they feared to neglect it altogether. But how little acquaintance with the human heart do such manifest The changes which are taking place in our feelings, in the steady progress of our years, are endless. The most thoughtless man is not always light, and trifling, and careless; he has some serious moments; suppose, then, in a wiser and sadder mood of mind, in the performance of an habitual duty—learned perhaps, from the lips of a fond mother long since in the grave, but which, though irksome, has never been wantonly neglected—he comes into contact with one of those many truths which bring the sinner into a new region, that of the heart, to which the world has no access; nothing is more reasonable than that convictions might be produced at such a time, the issues of which would be a new moral nature, for "the word is the sword of the Spirit;" but the man who systematically shuts his bible, puts himself out of the way of what may be called such a God-send as this. He never meets the truth, and therefore gives it no opportunity of affecting him.

Similar reasonings have also led to a systematic neglect of the outward act of prayer, as offering but the rational homage due from a creature to his Creator. It is admitted that an unconverted† man should take care what he prays for. Bishop Wilson says the sinner can pray rightly for nothing but the pardon of his sins. And as I think there is no man on earth so far gone in depravity as not to wish for this blessing, if only because he fears hell torments, therefore should the habit of the outward act be kept up. For the practical results may be infinitely great. The ills of life are not far from any of us. And they may be dreadful; for I imagine there is no man who could not conceive of a possible calamity of easy occur-

* It may not be without its use, in rendering the subject more effectual to those who will condescend to peruse it, to remark, that it was preached in substance, to relieve the scruples of some of my pupils—young men of high standing, whose sincerity demanded such a solemn *endeavour to remove them*. And it *completely satisfied their reason.*

* I allude to the effects of the prayers of the church in one instance well known to the writer.

† No thinking man can object to this accurate word, which marks the fact of a man's having turned (convertо, I turn) from irreligious to religious habits.

rence, if God's anger were let loose, which would destroy every relic of worldly happiness. Grant, then, that the thoughtless youth in health and strength and the buoyancy of animal spirits, may regard the act of prayer as an irksome duty; grant that the man of business may fancy it to be impossible (so valuable is his time) to pause for a few moments in a career of prosperity which God has sent him, to thank the Giver, and ask him to avert evil consequences from it; yet let the ills of life come darkening upon them; let health appear to be taking its flight; let the reverses of life exchange prosperity for adversity; is it not likely, nay is it not almost certain, that the mind, deeply affected by these circumstances may, for the first time, exchange the formal prayer for the sincere one? We know that this has been the case, but then the habit, though careless, existed; and the transition from carelessness to seriousness in this hour of sadness was natural and easy—for it is the hardest thing in the world to kneel down for the first time.

There yet remains another topic: suppose a man thinks that because he is unconverted—a wilful sinner, if you like—that therefore it is but a mockery of all that is right for him to attend the house of God on the sabbath-day. He, therefore, remains at home for pleasure or business, and thus becomes a deliberate breaker of one commandment. And now comes the fearful question—Where is this disobedience to stop? What will he do with himself at home? God's blessing is clearly not upon him; he publicly refuses to ask it, and by this very act proclaims himself to be a child of Satan. And will not his father, the sinner's unsparing task-master, find him employment for his sabbath at home? Will Satan suggest to him the necessity or use of even an external decency at home? I cannot follow out this case, because you will tell me I can offer but conjectures as to what will be the end of such a person. But let us come to facts: it is, to my mind, a moral proof of irresistible force of the falsehood of such reasonings, that, in the cases of a vast number of young men who have come to an untimely end, the commencement of the fatal career has been affirmed to be, at a time when deception is out of the question, a neglect of an outward observance of God's ordinance of the Sabbath-day. We grant that God cannot accept an act of careless worship, as he does one proceeding from right feelings. Yet, to put the case upon the lowest footing, as there are gradations of sin, I would ask such a reasoner, "Which is best, to take your place in God's house—certainly, I suppose with no intention of insulting God, or dishonouring him, but rather the reverse—or to remain at home, certain, by so doing, to commit one sin, and then to expose yourself to others which so easily flow from it?" I feel sure the question admits of but one reasonable reply.

I think it has been thus shown that there can hardly be a more fatal error than to "cast off fear" as a principle to guide our religious duties, because the higher and nobler one of love to God in Christ does not exist. For it may happen in eternal things as in those of time, that the fear of danger may save from destruction. He who fears death from shipwreck will never tempt the danger of the ocean, and so will never perish in that way. So he who keeps alive his fear of eternal damnation, and acts in outward obedience to that fear, may in like manner escape that destruction. The fear that leads to Christ will be the stepping stone to love.

Men may laugh at you (I speak to the young especially) for fearing hell torments, and so carrying about you chains. But, when tempted to "cast off fear," forget not that that passion was implanted in you by God to aid his own high purposes concerning your future happiness. I would beseech you then, if no other motive can persuade you to abstain from sin but fear, obey its dictates; if no other motive but fear can persuade you to pray morning and night, to read God's message to a ruined world, consider such fear as your best friend, your only salvation. In the house of God you are not upon Satan's ground, and, though you may not pray for yourself, yet it is certain that God's minister and his people around you are praying for you, and that alone is surely worth going for; with your bible before you, and upon your knees, you cannot be yielding to one of Satan's temptations, as his object is to keep you from such occupations. However formally such duties may be performed, yet I contend, in this view alone (I mean that Satan never makes the act of prayer, and reading the bible, subjects of his temptations) there must be some good in them.

To sum up then. Granting it may be questionable how far a sinner should pray and attend the house of God, since he dislikes such duties, yet it is not questionable that, by not praying and assembling publicly, in obedience to plain and definite commands, he commits a direct sin; for they are binding on all to whom the bible has come. The morning and evening sacrifices of the Jews were enjoined upon every circumcised Jew, whether that circumcision was "of the heart or in the letter." And in like manner I believe that the outward ordinances of religion are binding on every baptized Christian; nor do I know of a more hopeless case than his, who, trusting to the soundness of a reason which faulters and flounders at every step through weakness and deficiency of materials, disregards the provisions that God has made for his salvation, because he cannot reduce the plan of the Eternal to the standard of his reason.

I would impress upon my readers one great lesson from this—the danger of introducing human reasonings into divine subjects, where obviously our views must be too limited to reach the whole truth. The truest of all human wisdom is to know as much as possible of the profound depths of human ignorance. What we know is but little—what we know not is infinite. Men do not understand as they might, that we are made by God to believe just as much as we are to see and hear. The great lesson to be learnt is, where reason, by the constitution of the mind, must stop, and where faith in God's own testimony must begin. With such invulnerable wisdom as this, men would never lose their time in arguments about the introduction of evil into the world, because it is of necessity within the province of faith and not of reason; they would never doubt the possibility of the union of manhood and Godhead in the person of Jesus Christ; for the subject belongs to faith and not to reason. And so with regard to the passion of fear, which may become the powerful

instrument of salvation, and therefore is to be cherished.

It forms no part of my plan to discourse of what is called filial fear, as belonging to God's people. It is, nevertheless, a subject of infinite importance. It is not right, of course, for a sincere believer to be terrifying himself with visions of damnation. Nevertheless, if it is possible to make shipwreck of faith, every help is desirable. "Perfect love casteth out fear;" but as love will never be "perfect" here below, fear may prove an useful ally to spur us on in our duller moments. Few, very few, have altogether surmounted the fear of man, and the natural corrector of this is the fear of God; "fear him who can cast both body and soul into hell."

SPIRITUAL EDIFICATION*.

SPIRITUAL edification refers either to the body or to the individual; which idea is expressed in other places by the same apostle, when he speaks of each Christian, and of the whole society, under the figure of the "temple of God." It is well to distinguish between the two; first, because they are, each of them, brought prominently forward by the inspired writers as objects of every Christian's attentive concern; secondly, because the means supplied for the benefit and improvement of each are different; and, thirdly, because error, and injury to the cause of Christ and the welfare of souls, have arisen from unconcern either to the one or the other.

For, according to one system, it has been made to appear as if the enlargement and aggrandizement of the body at large was the main object to be attained on earth; and in pursuance of this idea individual benefit has been made entirely subservient to it. Hence private edification has been sacrificed to this supposed general good—the souls of men have been defrauded of some of the means of grace, and held in bondage to an arbitrary and iron rule. Too often have its upholders been content to gain mere subjects to its sway, neglecting the conversion of the heart to "holy faith and purifying hopes of the gospel;" and the result of this has been seen in the lapsing of the same nominal converts, "having no root in themselves," back to their former heathenism, as soon as the external control was removed.

And, on the other hand, later ages have seen the other extreme, viz., that of many, who, throwing off a yoke too grievous to be borne, have rejected with it all allegiance or obligation to the visible body of Christ. Private and individual edification is held to be the first and only object of attainment: the real benefit of any ordinance is tested by this; and of the means most likely to advance it, each individual is the judge in his own case. Any apparent injury to the peace and unity of Christians—any violation of order—is justified by this plea; and so far is the edification of the body at large from being held in pious regard, that the very existence of it, as an institution of God, is scarcely, if at all, recognized. But certainly the word of God would teach us, that neither the one nor the other is to be disregarded, or made anything but the object of the devout Christian's sincere prayer and interest. And any system is defective, in which either is sacrificed; in which the spiritual growth of the individual is neglected, or the edification of the whole body, for which Christ gave himself, is left unprovided for. Certainly, the kingdom of the Redeemer, the great remedial scheme for the recovery of that which was lost, was founded and endowed with the ever-blessed Spirit, that one by one, the souls of men might be regenerated, built up, and purified; and yet, at the same time, the fulness of the blessings to be received by individuals in that kingdom, depend, in a measure, on its being at peace, and at unity; and each part suffers by the disintegration of the whole. They are both to grow together, each to conduce to the excellence of the other: the perfection of the member being found in its union with the body—the perfection of the body consisting in the life and beauty of its many members.

Of the need and nature of individual edification, much need not, on the present occasion, be said. It consists in that growth in grace whereby the Christian is "built up in his most holy faith"—is "kept in the love of God," and advances in all holiness. It is the work of that Holy Spirit, whose graces still flow down in answer to the prayers of the contrite and faithful—regenerating, renewing, and sanctifying the soul. By the first implantation of the incorruptible seed, whereby union with Christ is effected, a fountain of grace is opened in the heart, and the Christian is set on a course of progressive and endless improvement. As the Spirit of God subdues his evil passions, giving him the power and heart to deny himself, to practise all holy deeds, and deeds of love, he then "groweth." As truth is brought home to his soul, convincing him of his own state and needs, opening his heart to embrace the mysteries of salvation, and repose himself in confidence on his Saviour, so he is being "rooted and built up in him, and established in the faith." As by the same Spirit his affections and thoughts are brought into subjection to Christ and his law, as they are quickened and inflamed with divine love, so is he being "strengthened with might in the inner man." As doubts and clouds, which at times bedim his faith, remove, and the peace and joy in believing shed their sunshine on his heart, so he "goeth on to perfection." Thus it is that the Christian is edified, "built up," "thoroughly furnished unto all good works," and rendered meet to be "an habitation of God, through the Spirit."

But this is not the main idea that possessed the apostle's mind, in addressing the words of the text to the Ephesians. The idea, which so frequently called forth the highest strain of his eloquence, was, that of all those who had "turned from idols to serve the living God," being joined and knit together in one holy fellowship and body. This is called by the apostle, in two places, the "edifying the church" or "body of Christ"—i. e. "the well and orderly joining together of Christians, as living stones in truth and love," together with its predicted and gradual expansion.

* From "The Edification of the Church," a sermon preached in the archiepiscopal chapel of Lambeth, on Sunday, September 20, 1840, on occasion of the consecration of the right rev. Phillip Nicholas, lord bishop of Chichester, by the rev. A. Grant, L.L.B., vicar of Romford, Essex, and late fellow of New College, Oxford. London: James Burns, 17, Portman-street, Portman-square.

It was our Lord's design and last prayer that it should be so. The unity of his members seems to have been his last concern. It is needless to mention how highly it was valued in earlier times. One of the ancient fathers gives it the title of a sacrament; meaning thereby that a certain grace was attached to its observance. While the Saviour was on the earth, he acted as a centre in which all hearts were united, and his disciples formed one body. That it should be continued (no doubt for the final perfection of his kingdom) was his design: and when he went away, and the work was committed to the charge of man—and when such discordant materials were to be gathered and to be held together, so as to form and realize in the sight of men the visible, "household of God," the refuge and ark for returning sinners—we cannot but suppose that some means would be provided, and these of no transitory nature, for the execution of such a work.

THE CONDITION OF THE SAINTS IN GLORY: A Sermon,

By the Right Rev. John Kaye, D.D.

Lord Bishop of Lincoln.

1 St. John iii. 2.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

It has been observed of our blessed Lord's discourses—and the observation may be extended to the writings of the New Testament in general—that they contain no particular description of the invisible world; a subject on which the religious enthusiast especially delights to dwell, as it presents to his heated imagination a boundless field, wherein he may expatiate at pleasure. It is, indeed, directly and positively affirmed, that the good will hereafter be happy, and the bad miserable: but we find no minute details respecting the future condition of the departed; we are not particularly informed wherein their happiness and misery will consist. The immediate design of the above observation was, to remove every suspicion of enthusiasm from Christ and his apostles; and, with reference to this design, its correctness cannot be questioned. We must not, however, conclude that the scriptures are entirely silent respecting the state of man after death: occasional notices are scattered over the sacred volume, which, though they afford no minute information concerning the nature of that state, and must consequently be insufficient to gratify speculative curiosity, may yet be made the subject of devout and profitable meditation.

Such, for instance, is the declaration of St. Paul, in his first epistle to the Corinthians, *that, although "now we see through a glass darkly," a time will come when* "we shall see face to face;" that, although "now we know" only "in part," a time will come when we shall "know even also as we are known." Such, again, is the declaration contained in the words of the text—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." These passages contain no particular information respecting the mode of our future existence; they present no distinct image to our minds: we may, indeed, infer from the latter passage, that no distinct image was presented to the mind even of the beloved disciple. But, though they declare not all which man may desire to know, they are yet sufficient to elevate our hopes, and to excite in us the loftiest conceptions—the most glowing anticipations of that happy and glorified state, in which the faithful follower of Christ will enter after death. They tell us—not merely that we, who now walk by faith, shall hereafter walk by sight—not merely that the whole scheme of God's moral government, now partially illumined by the rays of that gospel which he has given us through his Son, shall then be fully revealed, and that all the apparent difficulties and contradictions, which now perplex and distract our minds, shall then be solved and reconciled—not merely that our knowledge of those divine truths, which, while they constitute the objects of our faith, we yet but imperfectly comprehend, will then be as clear and distinct as is the knowledge which we obtain of the external world through the medium of our senses;—they tell us, not merely that we shall have access to God; but they further tell us, that we shall see him as he is—that we shall know him even as we ourselves are known—that, as "his eyes beheld our substance, ye tbeing imperfect;" as "he understandeth our thoughts afar off, and is acquainted with all our ways;" as every part of our bodily, and intellectual, and moral constitution is open to his view: so we, in our glorified state, shall attain to a no less immediate perception of his presence, and a no less intimate knowledge of his nature.

We have said that we cannot, from the passages of scripture just quoted, form any distinct or positive notion of the mode of our future existence, or of the enjoyments which shall then constitute our happiness; but this, at least, we may, without exposing ourselves to the charge of enthusiasm, infer, that God himself will then be an object to our faculties. In our present state we are conversant only with effects; and even of these we possess but an imperfect knowledge. We discern the results of power, and wisdom, and goodness; and these results afford us all the proof

which the case admits of the existence of those attributes in the Supreme Being: but, when we shall attain to that intimate perception of his presence which is implied in the expressions, "seeing him as he is," and "knowing him as we are known," the attributes themselves may be conceived to become the immediate objects of our contemplation, and that contemplation to form the principal source of our enjoyment. Replete as is the visible world with objects adapted, by the goodness of God, to the various faculties with which he has endowed us, in order that they may minister to our gratification, we still find that they are insufficient to fill up all our capacities of happiness: a craving void still remains within our bosoms to remind us that perfect bliss is not the lot of mortality. But when we shall be admitted to the view of the divine attributes as they really exist—when the perfections of the Supreme Being shall be the objects in which both our understandings and our affections shall be exercised—our souls will, at length, find the supply of all their wants—the satisfactory, the final good in which they were designed to rest.

These surely are not forced or fanciful inferences, but flow naturally from the passages of scripture to which we have appealed. What exalted notions do they suggest of the future occupations and enjoyments of the blessed! No earthly gratification can be compared with that experienced by the pious mind in its present state, when it endeavours to look through nature up to nature's God—when it traces, in the works of creation, the goodness, the skill, the power, by which they were designed, and planned, and executed. How exquisite, then—how intense will be the delight, when that goodness, and skill, and power, shall become the immediate objects of contemplation—when the impression which they make, instead of being conveyed through the indirect and circuitous channels of reasoning and reflection, shall come direct from the attributes themselves, with all the force and vivid colouring of sensation! What exalted notions also does this representation of the future condition of man convey of the rank which he holds, not only in the scale of created beings, but—if I may so speak—in the thoughts and affections of his Creator! We see him now a weak, a frail, an erring being, exposed to innumerable ills—to pain, to sorrow, to disease—perplexed with difficulties and doubts—able to comprehend but little, and that little imperfectly, either of the material or moral creation with which he is connected. But, ere long, this scene of suffering and ignorance will pass away; a state is prepared for *him, of which* he *cannot now conceive the happiness* and glory—a state in which he shall "see God face to face," and "know him as he is."

Here, however, a momentous question forces itself on our consideration. We cannot but be conscious that, constituted as our nature at present is, it is not meet for the intercourse which we have described. What is corrupt, and impure, and sinful, is not merely ill suited to derive enjoyment from an intimate communion with a Being, whose very essence is purity and holiness, but seems to be absolutely incapable of holding such a communion. How then is man to be rendered fit for the high destiny which awaits him? How is he to cleanse his soul from its original and acquired impurity? How to divest himself of the appetites which chain him down to the earth? By what process are his faculties to be so refined and invigorated, as to be rendered capable of immediately perceiving the divine perfections—of sustaining the unmitigated brightness of the divine glory? It is evident, that not only must a change be wrought in his intellectual and moral constitution, but that he must also be endowed with new capacities of perception; or, at least, that his existing capacities must be immeasurably improved. To such a change St. John alludes, though he confesses his ignorance of its precise character. "Beloved, now," even now, "are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." In order, therefore, to be enabled to see God as he is, we must become like him; we must recover that resemblance to him in which our first parents were created, but which, though not totally destroyed, was lamentably defaced by their transgression; we must re-establish that harmony among the different principles of our nature which was then disturbed; we must endeavour to arrive at that entire conformity of will to the eternal law of truth, which constitutes the perfection of a moral agent. Still the question recurs, how and when is this change to be effected? must it be accomplished during our present existence? and shall none but those in whom it takes place on earth be admitted to a participation in the happiness of heaven? If this be the condition of our salvation, small indeed will be the number of the saved. There are those who, having been trained from their earliest youth in the nurture and admonition of the Lord, have kept their view steadfastly fixed on a future state of being; whose whole life has been a course of discipline and preparation for the occupation and enjoyments of eternity; who have advanced by a uniform progress to higher degrees of piety and goodness, till at length, when the number of

their days is full, and they are summoned to another world, their moral nature appears to retain scarcely a vestige of impurity and corruption. Of a soul, thus purified and refined, thus fitted to become the tenant of a glorified body, it is possible to conceive that it may be at once transferred to the society of the spirits of just men made perfect, and be admitted to that presence in which is the fulness of joy. But to how few, how very few among the sons of men, is this description applicable. We exclude from our consideration all who openly avow their disbelief of revelation; and also who, while they retain the name of Christians, live without God in the world, blindly following the impulse of their passions, insensible to shame, and reckless of consequences. We address ourselves to believers, and those too who profess to regulate their practice by their belief, and we call upon each individual to look into his own bosom, to ascertain its real state, and then to ask himself whether, should he be instantly summoned from earth, he would be fit for heaven? Whether, if the only passport to that region of bliss be such a purity of soul as must be possessed by those of whom it can be said they are like unto God, he can entertain a hope of gaining admission? This is a test, from the application of which the best among us must shrink dismayed; but it is the only test by which we can ascertain whether we are now the sons of God and heirs of his eternal kingdom; and, if it is sincerely applied, the effect must be at once to humble us by the consciousness of our deficiency, and to cause us to have recourse to that fountain of grace from which alone our deficiency can be supplied.

Seeing, then, that with reference to the great body of Christians, the moral change of which we have been speaking, the change which is to renew in them the divine image, is not accomplished during their abode on earth, we conclude that it will be accomplished hereafter; and the general tenor of scriptural language confirms this conclusion. When the author of the epistle to the Hebrews speaks of "the spirits of just men made perfect," the expression seems to imply that, at the time of their departure from this world, something was wanting to their perfection, something which was subsequently supplied from an external source. We may reason also by analogy from the case of the body to that of the soul. We learn from scripture that the soul will, at the last day, be re-united to the body—but not surely to the vesture of decay in which it is at present enclosed. A body subject to innumerable infirmities would ill consist with a state in which sin, and disease, and death, are unknown. The body must, therefore, undergo a change which will render it no longer liable to those accidents. And St. Paul expressly declares that such a change will take place, "when Christ shall fashion it like unto his glorious body." As then the material part of man's nature will be purified and refined after death, it is reasonable to conclude that a corresponding alteration will then take place in his moral constitution.

Here, however, we may be pressed with certain dangerous consequences, which appear to flow from the train of reasoning hitherto pursued. We shall be told, perhaps, that its effect is to render men careless and indifferent respecting their moral and spiritual improvement, by persuading them that it is useless to aim at perfecting their own nature by forming within themselves habits of piety and virtue. For if all must undergo a moral as well as a material change; if even the souls of just men are not perfect at the time when their union with the body is dissolved by death, but require to be made perfect in order to become capable of participating in the joys of heaven; wherein will consist the distinction between the righteous man and the sinner? What superior advantage will the former derive from passing his life in a continual struggle with his passions and appetites? Or what superior reward will he receive for his various acts of self-denial—for his numerous sacrifices of inclination to duty? The best must be changed: and though, in the case of the wicked, a greater, or to speak more accurately, a total change is necessary, yet, as it is not beyond the range of divine power, divine mercy will not refuse to accomplish it. But we deny the justice of the inference thus deduced from our reasoning. True it is that man cannot himself elevate his nature to that degree of perfection which will fit him for the society of the saints in light; but whether he shall or shall not finally attain that perfection, depends on his own exertions. In this, as in other instances, God condescends to co-operate with us; and, though our own unaided efforts are insufficient to produce the desired result, they are, in the order of appointed means, requisite to its production.

Both reason and scripture concur in representing our present existence as a state of probation and of discipline. This account of its design furnishes the only satisfactory explanation of the scheme of God's moral government. But if our occupations and enjoyments in a future state are to be such as have been described in the former part of this discourse, it is evident that our discipline must principally consist in endeavours to abstract our thoughts from the visible and to fix

on the invisible world—in fervent
r and secret meditation on the divine
:tions—in exercises of devotion, which,
g God for their immediate object, pre-
us for that intimate communion with
to which we hope to be admitted here-

This preparation, whatever may be
eal and sincerity with which we enter
it, cannot, indeed, be completed in
life; but, by entering upon it zea-
r and sincerely, we conciliate the favour
od, and engage him to work that
ge in our nature which is necessary to
for a state where all is perfect purity
liss. Herein, then, consists the differ-
between the religious and the worldly-
ed, or irreligious man. Not that the
er has attained to perfection—not that
exempt from the possibility of error
insgression; but that he has fixed his
hts and affections on heaven—that is
nore towards which, in his passage over
ea of life, he constantly steers, though
ionally driven from his course by the
se gusts of passion and of appetite; and,
at length he arrives at the termination
s stormy voyage, he finds himself in a
try, to the habits and manners of which
not utterly a stranger. But what relish
a man, who has allowed himself to be
ly occupied with the world and its con-
, who has never endeavoured to culti-
devout feelings, to raise his thoughts
the objects of sense around him to
almighty Author—what relish can
a man have for the pursuits and enjoy-
s of heaven? He is not even in a capa-
o understand their nature; and he can
ore comprehend the felicity of a spiritual
than one who has never possessed the
ty of sight can comprehend the pleasure
ed from the contemplation of a beautiful
cape. That such a man should enter-
hope of admission to the society of the
s in light, is as reasonable as that one
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alify him for a profession, should never-
ss aspire to its highest dignities and
urs. He is the cause of his own exclu-
from the kingdom of heaven, by his
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regard it as tending to fill the mind
enthusiastic or mystical notions; to
men aside from a course of active
volence, and to render them negligent in the discharge of their social duties, by in ducing them to believe that the whole of piety consists in devout abstractions, and in a fancied intercourse with the invisible world. 'We do not deny,' they will say, 'that this life was designed by God to be a state of preparation for another, but we know that he has placed us in certain relations to the objects by which he has surrounded us, and has imposed upon us certain obligations consequent upon these relations, and has endowed us with corresponding faculties and affections. We are, therefore, led both by our reason and by the declarations of scripture to the conclusion, that the punctual fulfilment of these obligations, and the due exercise of those faculties and affections must constitute an essential part of our preparation here, and will greatly contribute to promote our well-being hereafter.' These and similar observations will probably occur to many minds. But so far are we from questioning their correctness, that we believe them to be perfectly consistent with every opinion advanced in the present discourse. Vague and indistinct as are our notions respecting the state in which we shall exist hereafter, we still have sufficient grounds for affirming, that it will not be a solitary state; that the glorified beings, who are destined to an eternal residence in heaven, will form a community; and that there will consequently be scope for the exercise of social affections. We certainly cannot comprehend what opportunity there will be in the next world for the display of some qualities, which in the present are justly considered essential ingredients in the composition of the Christian character—of patience, in a state in which pain and disease are unknown; of fortitude, when no danger or calamity can be apprehended; of compassion, where there are neither wants to be relieved nor sufferers with whom to sympathise. Still, constituting, as these qualities do, essential parts of a pious, and virtuous, and benevolent character, in this life, they are necessary to the formation of that disposition of mind which can alone fit us to be made denizens in heaven. Far, then, from wishing to depreciate the importance of the duties arising out of the relations in which we stand to our fellow-creatures, we deem the punctual discharge of them a pre-requisite to eternal happiness. We are anxious only to assign them their proper value, and to guard men against the error of placing the whole of goodness in the fulfilment of them, to the neglect of those duties which arise out of our higher relation to God, and of which he is the immediate object—the duties of prayer, of thanksgiving, of adoration, and of love.

There is in the nature of man a lamentable

proneness to run into extremes, and, in the exclusive pursuit of our favourite notion, to lose sight of all other considerations. We cannot, therefore, be surprised that what happens daily with reference to other subjects, should happen also in the case of religion—that persons of lively feelings and lively imaginations, but of slender judgment, should sometimes succeed in persuading themselves that all intercourse with the world is incompatible with the spiritual frame of mind to which the Christian should aspire, and should thus be betrayed into the extravagancies of mysticism. But this is an error against which the preacher of the present day has little need to caution his hearers. There is little reason to apprehend the prevalence of too refined and spiritualised views of religion. The avowed object of the writers, who assume to themselves the guidance of the public mind, is to give it a directly opposite impulse. Utility, immediate utility, is their watch-word. They estimate knowledge only by its tendency to promote present comfort and convenience. "That labour," they contend, "and that alone is profitably bestowed, which is employed in the investigation of the properties of matter, for the purpose of discovering fresh combinations which may add to the stock of earthly enjoyment. Other studies and pursuits may amuse the mind, but those alone which improve the temporal condition of man possess a real value." Thus they would tie us down to the objects of time and sense; and they do wisely if, as the whole of their reasoning seems to assume, there is no state of being beyond the present life; if man has no capacities of happiness beyond those which the objects of time and sense will adequately supply. But we now address ourselves to those who believe the scriptural account of the purposes for which man is placed in this world, and of the destiny which awaits him in the next; who "know that here they have no continuing city, but seek one to come." On those, therefore, we call to pause before they adopt a system of opinions, the obvious tendency of which is to make them lose sight of their ulterior destination, and to cause them to rest in the riches, the possessions, the enjoyments of this world as in their final, their highest good. We ask them not to break off their intercourse with mankind; we require them not to forego any gratification which is compatible with innocence; still less to give up any opportunity of intellectual improvement; any pursuit by which they can ameliorate either their own temporal condition or that of their fellow-creatures. Let them proceed in their investigation of *the properties of matter;* let them continue to explore the secrets of the animal, mineral, and the vegetable world; let prosecute new discoveries, or perfect which have been already made. We not to condemn or to extinguish their for the advancement of science. We only to confine it within proper limits wish them to conduct their scientific inq in subordination to that which is their pr their real business—their preparation state of being which will endure thr eternity. Their qualification for that will consist, not in the knowledge, hov profound and extensive, of the laws by w the material universe is governed; not i most skilful application of that knowled the purposes of animal existence,—but moral resemblance to their Maker—it renewal of his image in their hearts; fo apostle's declaration is express, that must be "like him," in order that they m enabled to "see him as he is."

INDEPENDENCE OF THE BRITISH CHUI

It is a great mistake, therefore, to speak protestant church of England as if it were a d body from that church which subsisted in En until the reign of Henry VIII., or as if, at the mation, the protestant clergy supplanted the cle the church of Rome; for it is certain, on the trary, that the bishops and clergy in Englan Ireland remained the same as before, and that these, with the aid of the civil power, who del the church of these kingdoms from the yoke of tyranny and usurpation, while, at the same they gradually removed from the minds of men superstitious opinions and practices which a period so greatly prevailed. In proof of this, in 1534, the authority of the papal see was re by Henry VIII. and his parliament, this ac both sanctioned and concurred in by the bisho clergy of England, who, having assembled in respective convocations of Canterbury and signed a declaration that the pope or bishop of had no more jurisdiction in this country by the of God than any other foreign bishop †. "It torious, also, that afterwards (in the reign of beth), when the reformation was established, parochial clergy, with the exception of eighty formed. The bishops (having objected to tak oath of regal supremacy), with one exception pursued a different course; but, happily, an ad supply was found in those bishops who had from the Marian persecution. And thus, with

* From an outline of the history of the British chur By Philecclesia. London: Burns, 1840, pp. 94. Thi volume is designed to correct the false representat Romanists, that the church of England is a separated from the church of Rome. The members of that chu peculiarly active, to use the author's own words, in this day, in maintaining and disseminating these false sta among all classes. The circulation of this brief outline ecclesiastical history might be exceedingly useful.

† See Collier's Eccl. Hist., vol. ii. p. 94.

small exception indeed, the church, in the reign of Elizabeth, consisted of the very same body of persons which formed it in the preceding reign. And the reformation in England was not one set of individuals supplanting another, but was—what its name strictly expresses—the reformation of that church which had existed in this land, without interruption, from the earliest times *."

The reply of queen Elizabeth, when solicited by the emperor and other Roman catholic princes to deal favourably with the ejected bishops, and to allow the papists some churches in cities and great towns, is well worthy of record. Her majesty's answer was as follows:—

"That, although these bishops had refused compliance with that doctrine which, in the reigns of her father and brother, they had publicly recommended and maintained, yet, notwithstanding this inconsistency and misbehaviour, she was willing to treat them gently. But to grant them churches to officiate in their worship, and keep up a distinct communion, were things which the public interest, her own honour and conscience, could not allow; neither was there any reason for such an indulgence; for there was no new faith propagated in England, no religion set up, but that which was commanded by our Saviour, practised by the primitive church, and unanimously approved by the fathers of the best antiquity. Besides," she added, "to assign churches to different ceremonies and persuasions is the direct way to puzzle good people, and make them unresolved; to encourage faction, to break religion into sects and parties, and embroil both church and state †."

We have now shewn that there was neither a new faith nor a new ministry introduced at the period of the reformation; and, with respect to our rejection of the papal yoke, which, having been unjustly forced upon us, we had a right to shake off—in thus acting, we only rejected that which was, from the very beginning, not only an usurpation, but a direct violation of the rules of the church, as decreed by the third general council of Ephesus, A. D. 431. The patriarch of Antioch having attempted, in the beginning of the fifth century, to usurp authority over the Cyprian churches (as the pope has since attempted over the British), this great council of the whole Christian world, assembled at Ephesus, issued the following remarkable decree, which clearly establishes the independence of the English and Irish churches against the papacy, as well as that of Cyprus against Antioch. For it was ordained by that holy synod, "that none of the bishops, most beloved of God, do assume any other province that is not, and was not formerly, and from the very beginning, subject to him, or those who were his predecessors. But if any have assumed any church, that he be forced to restore it, that so the canons of the fathers be not transgressed, nor worldly pride be introduced under the mask of this sacred function. Wherefore," it continued, "it hath seemed good to this holy council that the rights of every province should be preserved pure and inviolate, which have always belonged to it, according to the usage which has ever obtained; and should any rule be adduced repugnant to this decree, it is hereby repealed."

Now it will be observed, this decree was passed, not merely for the defence of Cyprus, but for the further security of the rights of all provinces in all future times. Here, then, the Romanists, who profess to hold the canons of the primitive church the same in all ages, stand self-condemned, on their own principles. The pope has violated the canon above cited. For the British churches having always been independent of the papal see up to the arrival of Augustine in 596, the Roman pontiff was clearly bound by this decree (passed in 431) to leave them in that state of independency, and not to attempt any encroachment on their liberties. And to this pope Gregory was particularly obliged, because, at his first promotion to the see, he declared, in a letter to the patriarchs of Alexandria, Antioch, &c., that he received the four general councils of Nice, Constantinople, Ephesus, and Chalcedon, with the same submission and regard he did the four gospels *.

* See Strype's Annals, i. 73.

† Collier, vol. ii. b. vi. p. 436.

* Greg. Epist., 1, i. ep. 24; and Collier's Eccles. Hist., b. ii. p. 76.

SUNDAY SKATING.

Amongst the many ways in which the Sabbath is now openly desecrated, there is none that seems to me more shocking than the very general practice that now prevails of skating on Sundays; not that it is really more wicked, or more directly a violation of the commandment, than many other things which are, in the present day, thought perfectly harmless; but it is such a braving of God's wrath—it is so boldly rushing into danger as it were in defiance of his power, that surely a very little reflection would prevent any but the most hardened from thus exposing themselves to such fearful danger. Not a winter passes over our heads without our seeing in the public prints the most appalling accounts of accidents on the ice—sometimes many lives are lost at one time—this must always be dreadful, but when, as it very often happens, this is on the sabbath day, the heart shrinks from the horrible prospect of the future state of those unhappy souls. Whatever their former life may have been, the word of God tells us plainly (Ezek. xviii. 24), "When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Is not this a fearful sentence? Yet who can say that it is not just? Are not the ways of the Lord equal? Are not your ways unequal? God has "no pleasure in the death of him that dieth" v. 32. But he has given us his sabbaths to be a sign between himself and us, that we may know that he is the Lord; it was given us as a privilege and a blessing, and if we cast it behind our backs and will none of it—if "we walk not in his statutes, but despise his judgments, and greatly pollute his sabbaths," what can we expect, but that he will visit us in his anger, and consume us in his heavy displeasure?

God hath said (Is. lviii. 13), "Turn away thy foot from the sabbath, from doing thy pleasure on my holy day," and is not this practice directly contrary to that precept? Are you not dishonouring him by "doing thine own ways, and finding thine own pleasure, and speaking thine own words?"—all of which, he has expressly told us, is contrary to his will.

Our blessed Saviour defended his disciples when the

Pharisees blamed them for plucking the ears of corn on the sabbath-day (Mat. xii. 1-8); and he himself healed the withered hand on the same day; but these were acts of necessity and of charity; we never find him advocating any wanton violation of that holy day for purposes of pleasure and amusement. He has said (Matt. v. 18) "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." And St. James says (ii. 10), "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Let those then who have been accustomed to think of this practice as harmless and innocent, reflect both on the wickedness and the folly of it; and, should what I have advanced carry conviction to but one bosom, my purpose will be accomplished. I cast my "bread upon the waters," knowing, that if the Lord pleases, I shall find it after many days" (Eccles. xi. 1); for he hath said (Is. lv. 11) "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I send it." M.

SERVICES OF THE CHURCH.

No. XIII.

"Understandest thou what thou readest?"—Acts viii. 30.

VERSICLES BETWEEN THE CREED AND LORD'S PRAYER.

The service—after the creed—returns to "*prayer* and *supplication*, which must always be the chief subject of the worship we pay to God, while we are in this world" (Ephes. vi. 18).

The minister invokes the presence of God with the congregation in the approaching exercises of prayer, in the words, "The Lord be with you: may the Lord attend your minds while you further call upon his name." To which the people reply, "And with thy spirit:" "may the same Lord be with thy soul, whilst thou dost lead the remaining devotions of the people." In these sentences, both minister and congregation remind themselves that they are engaged in a *joint* service, and that they are to feel, each for the other, a sympathy, and a desire for mutual comfort and strengthening. Some have called these little sentences, and the like sentences elsewhere, scraps and shreds of prayer, and not prayer. But this is more like the language of unfriendliness, than of candour. It is not an essential condition of prayer, that it be continued for any given number of lines before a break is introduced. The only rule for the several parts of worship is one of a very general nature, that "all things be done unto edification;" and it is because such brief sentences are believed to have an "edifying tendency," that the framers of our liturgy introduced them. It is important that, in our public assemblies, the social character of our worship should be borne in mind by both the parties engaged; an idea which will soon be lost sight of, unless the people have something to do as well as the minister. Listlessness, and vagrancy of mind will follow, more or less, in those congregations where the arrangements leave everything in the hands, or in the lips of the officiating minister. Such little sentences, with their responses, as we find in all our services, occasional as well as daily, must have the effect of teaching reflecting persons, that divine worship is not an act to be done for them by an agent; but by themselves, the minister being, for order's sake, the leader. "The novelists have censured this, and other like suffrages," says Dr. Boys, "as *short cuts* or *shreddings*, *rather wishes than prayers*; a rude speech, which savoureth of the shop more than of the school: for our church *imitated herein the meek* publican—'O God, be *merciful to me a sinner;' and the* good woman of Canaan, 'Have mercy on me, O Lord;' and devou Bartimæus, 'O Son of David, take pity on me These short shreddings and lists are of more valu than their northern broad-cloth, the which, as w see, shrinks in the wetting: whereas our ancient cus tom hath continued in the church above 1200 yeares for Augustine writes (Epist. 121), that the Christian of Egypt used in their liturgy many prayers, ever one of them being very short, *raptim quodammod ejaculatas*, as if they were darts thrown out wit a kind of sudden quickness, lest that vigilan and erect attention of mind, which in devotion i very requisite, should be wasted and dulled throug continuance, if their prayers were few and long 'For, this duty is usually performed more by sigh than words, more by weeping than by outbreathing, saith the same Father in the same place.[1] Perus that learned epistle, for it is a sufficient apology, bot for the length of our whole service, as also for th shortness of our several prayers. If Augustine no lived, and were made umpire between the novelist and us, he would rather approve many short prayer in England, than those two long prayers, one befor and the other after sermon, in Scotland and Geneva For this particular 'Dominus vobiscum' (the Lord b with you), it is taken out of the second chapter o Ruth; an usual salutation among God's peopl (Judges vi. 12; Luke i. 28). And therefore the lik among us, as 'God save you;' 'God blesse you; 'God speed you,' are not idle compliments, or takin God's holy name in vaine, but Christian and com mendable duties (See Gospel for 6th Sunday afte Trinity, and Gospel on the Annuntiation).

"This, and the like salutations or benedictions in th time of divine service between the priest and people are of great antiquity, and good use; for, in th liturgies of St. James, Basil, Chrysostom[2], and tha of the Ethiopians, I find that the priest was wont t say, 'Pax vobis' (Peace be with you); and the peopl replied 'Et cum spiritu tuo,' (And with thy spirit. In that old liturgy of Spain, called Mozarabe, be cause the Christians were mingled with Arabians, i is enjoined that the priest should say, 'The Lord b with you,' as in our book; and the people, as ours answered, 'And with thy spirit.' Againe, 'Help me, brethren, in your prayers;' and the whole com pany replied, 'Help thee, Father, Son, and Holy Ghost.' It is reported, by Bellarmine and Triten hemius, that one Petrus Damianus hath written an whole book of this argument, intituled, 'Dominus vobiscum;' in which (as it should seem) sundry needless questions are discussed: he lived in the days of William the Conqueror, therefore thought probable that it was used in the Latin church, ever since their liturgy was composed by Damasus, about the year 376; deduced out of the Greek churches into the Roman, as Beatus Rhenanus, and Master Fox (author of the 'Acts and Monuments') conjecture."

The minister having entreated, for the people, God's blessing on that work in which they are jointly to engage, the people answer, "And with thy spirit," which is taken out of the second epistle of St. Paul to Timothy; "The Lord Jesus Christ be with thy spirit" (iv. 22). It agrees, too, with the answer of the reapers to Boaz (Ruth. ii. 4); "The Lord bless thee." "These mutual salutations insinuate sweet agreement" (says the author above quoted) "and love between the pastor and parishioners: it is the minister's office to begin, and the people's duty to correspond, in good affection and kindness, for love is the adamant

[1] Nam plerumque hoc negotium plus gemitibus, quam sermonibus agitur, plus fletu quam affatu.

[2] It is needless, I hope, to repeat what I said above, that I never quote any of these antique writers as authorities upon as finally settling, any *doctrinal* views: but they are most valuable references as shewing the practice of the early Christian worshippers in ritual matters.

of love.—A pastor cannot use to the people a better wish, than 'The Lord be with you;' for if God be with them, who can be against them? And the people cannot make a fitter reply, than 'With thy spirit.' Christ promises to be with us in our devotion, even 'in the midst of us,' when we meet to pray. But, as an old writer observes, "How shall God be in the midst of thee, whereas thou art not in the midst of thyself? If the advocate sleep, how shall the Judge awake? no marvel if thou lose thy suit, when, as in praying, thou losest thyself."

The minister next exhorts the people to join *earnestly* with him in the prayers on which they are now immediately entering, saying, 'Let us pray:' words addressed, not to God, but to the congregation, and which quicken the attention of the people, and call their thoughts from wandering. In the Greek and oriental liturgies, we find these words—'Let us pray; let us pray intensely; let us pray yet more intensely.' 'Prayer is the Christian's gun-shot,' says Luther: as, then, a bullet out of a gun, so prayers out of our mouth can go no farther than the Spirit doth carry them: if they be 'timid' (fearful), they cannot go far; if 'tumid' (bombastic), not pierce much, only fervent and humble devotion hitteth the mark: penetrating the walls of heaven, albeit they were brass, and the gates iron.

The Cabinet.

THE CHURCH AFFLICTED, NOT DESTROYED.—The church of Christ hath received indeed many and great promises of particular favour and assistance. But then it is not necessary that this divine favour should exert itself in bestowing of temporal prosperity. Affliction and persecution may be sometimes far more convenient to the church, to restore her decayed discipline, to revive her languishing zeal, to awaken the negligent, to separate the false, to reform all the members of it. The church hath indeed experienced, in all ages, manifest interpositions of Divine Providence in favour of her. She hath been often tried in an extraordinary manner, from the rage of her persecutors, the designs of apostates, and infection of heretics. Kings have been her nursing fathers, and queens her nursing mothers. She hath surmounted the opposition of all her enemies, and, through an uninterrupted course of many ages, enjoyed both the blessings of the earth and the hopes of heaven. The apostles, reduced at the crucifixion and departure of our Lord to a miserable condition, were comforted, and re-animated by the mission of the Holy Ghost at the feast of pentecost. Heaven then declared for them by conferring extraordinary gifts of knowledge on them, and afterward by confirming their preaching with no less wonderful miracles; which removed their anxiety, convinced them that the love of their Master now in heaven, was both continued and increased to them, and enabled them to subdue the victorious Roman empire to the law and the name of Christ. And lest we should imagine the arm of God to be shortened to us, we of this church and nation have been more than once, even in this age (1688), delivered in an extraordinary manner from danger of popery on the one hand, and fanaticism on the other. But from hence we are not to raise confident assurances, that God will always continue the same prosperity to his church. He hath promised, indeed, that the gates of hell shall not prevail against it, that the faith shall never be wholly destroyed, nor a succession of pastors wanting to preach the word and administer the sacraments—but has no where engaged, that she shall always enjoy the protection of the civil power, and the blessings of outward peace. External grandeur and happiness is not necessary to the being of a church, which may be found in the wilderness, as well as in the land of rest,—in an upper chamber, as well as in a *stately temple*.—***Rev. Henry Wharton.***

Poetry.

SONNET.

CHRISTIAN UNITY.

(For the Church of England Magazine.)

If those blest pilgrims who have fought their fight,
And bound their foreheads with the conqueror's wreath,
Can commune still with earth and things beneath
Where once they felt the Spoiler's withering blight—
How will their harp-strings lend a richer tone,
And holier themes their hallowed songs employ,
When varying Christians blend their common joy
And hand in hand surround their Father's throne?
'Tis sweet—when heaven's live thunders sink to rest
And floods of radiance bathe this lower earth—
To see all nature, moving as in mirth,
And every hillock in its brightest vest—
Yet sweeter—when contending Christians cease—
Are eyes that beam with love, and tongues that tell of peace!

C. H.

Shirland Rectory, 22nd Jan.

THE CHURCHES OF OUR LAND.

(For the Church of England Magazine.)

BY REV. GEO. BRYAN, M.A.

"Few and mean churches, a reproach to England."—The subject of a sermon, by the rev. H. Melvill.

I.

I LOVE the churches of our land,
Tho' oft so homely they;
We almost think the mind that plann'd
Was made, like them, of clay,
Or dungeon-stone, where guilt and thrall
Wills not the bright-blest light should fall.

II.

O well may children grieve to see
Our Father's house as dim
And daubed and dusty as if we
Would roll reproach on him,
And have foes think the prayers we say
Are cold as where the suppliants pray.

III.

It was not so in ages gone,
Altho' those times we call
Dark, as if bright sun never shone
Down then on men at all;
Nor could a casual foot-print show
Where truth and true love walked below.

IV.

Then, what can mean the gorgeous domes,
Those palaces for prayer,
Which rise among our earthly homes,
And shine for ages there,
A shadow on our hearts and lands
Of home, and "house not made with hands?"

V.

I tell ye, they of elder days
Ne'er dreamed the crude, the sere
Could lisp the great Redeemer's praise
As men may lisp it here;
Or temple sketch that would reveal
The slightest love his people feel.

VI.

No, no; they brought, for holy things,
The brightest, sweetest, best;
And minds, whose vivid pencillings
Struck thro' the living breast,
And made the path to glory known
By chiselled oak and sculptured stone.

VII.

In furnished room our Saviour, Friend,
Dealt out the bread and wine,
Wherein celestial dews descend
And make dead hearts divine:
And shall not still a kindred grace
Breathe out and fill such sacred place?

VIII.

Then let the churches of our land
Rise, worthy God, as we,
Of dim-lit eye, and feeble hand,
Can make those churches be,
And rival, or eclipse the bold
And wond'rous fanes in times of old!

Huttoft, Lincolnshire.

Miscellaneous.

ST. JEAN D'ACRE.—This place, which has lately bowed to the combined squadrons, is thus described:—It is twelve miles from mount Carmel, and has a population of 12,000. The bay is in the form of a bow. It was the last spot in the Holy Land abandoned by the Christians during the period of the crusades. There were nine crusades. Richard I. gave it to the knights of St. John of Jerusalem. It was visited by the apostle Paul (Acts xxi.), when it was called Ptolemais; near this is Cæsarea, where he thundered his eloquence in the ears of Agrippa. A cathedral was erected to the memory of St. Andrew. The order of the garter was instituted here by Richard I., of England. It was to the gate of it that Simon and his brother (Macc. i. 5) sent to Galilee with 11,000 men, pursued the heathen, slew them, and took their spoils. Acre is the key not only of Galilee but all the Holy Land, and a most important spot; it has the best port, and a powerful fortress, where Napoleon was foiled by the British in eleven assaults, and made a most miraculous escape, being nearly destroyed by the bursting of a shell! The place is within five hours ride of sacred Nazareth. Nothing appeared to me more distressing than the numerous mutilated objects in the streets by Djezzar Pasha, or "marked men," as he called them; who out-heroded Herod for horrid acts of cruelty. Some were to be seen with an eye scooped out, and others noses struck off; the prime minister, to whom I had a letter, was deprived of it. On entering the gate, a man who solicited alms had his two eyes taken out. Under the pillow in the bed of this tyrant, who was found dead, a list of persons to be sacrificed were discovered; thus, by the sudden death of a persecutor did the Almighty, who "abhors the bloody and deceitful man," open the prison doors to those appointed to die by a rapacious tyrant, whose acts are altogether unparalleled in the darkest annals of ruffianism and barbarity.—*Rae Wilson on Syria.*

SUNDAY SCHOOL TEACHERS.—The office of Sunday school teachers is honourable before God and before man, for the labours and sacrifices which it involves. Of all human duties, theirs who teach the Sunday school, when faithfully performed, are farthest from a sinecure. They require patience, they require perseverance, they require self-denial, they involve contact with the most disagreeable persons collision with the most unruly tempers, exposure to the most uncomfortable circumstances; and, worst of all, they are but too often—such is the waywardness of human nature—resisted, or ungratefully received. Now, to persist against all these adverse influences in the service of any good cause, would be accounted worthy of honour by all. How much more so in this, which of all others is freest from human observation, and least encouraged by the thought of human applause. Its duties are emphatically done in secret. The right hand scarcely knows the service of the left. It is performed in God's sight alone; and as the love of God and of souls can be the only adequate motive, so must his approbation be the sole reward. For be it remembered last, though far from least, as evidence of the great moral dignity of the Sunday school teacher's office, it is, in its tenure, both voluntary and gratuitous. It is the offering of a free heart. It is the willing surrender of ease, of advantage, of enjoyment. It is the actual sacrifice of self—self-indulgence, and often of self-improvement—to the benefit and comfort of others. The labourer upon six days in the field or in the shop, labours on the seventh in the Sunday school. The student upon that day foregoes his bodily exercise, foregoes the relaxation of his mind, that he may be "a teacher of righteousness." The fair young girl turns cheerfully aside from the gay throng of her companions, to devote herself meekly and faithfully to the instruction and improvement of the little nurslings of her pious love. And even the participation in the devotions of the sanctuary, and the attentive hearing of the word of life, are interrupted, and in some degree foregone, that the deportment of thoughtless children may be better regulated, and the spiritual growth of "babes in Christ" more effectually promoted. If these be not generous services, if these be not disinterested sacrifices, if there be not true honour and essential dignity in such duties, so performed, then are the words unmeaning, and their use on earth impossible. What can there be so excellent in human nature—what so elevated in human condition, that an office, held on such conditions, involving such considerations, occupied in such labours, shall not worthily claim its exertion—shall not irresistibly demand of Christian men, and Christian women, as they love God and human souls, its unhesitating, its entire devotion?—*Bp. Doane.*

SINKING OF MOUNT ARARAT.—Last autumn news was received at St. Petersburgh, from Teflis, that at the end of June the whole of the upper part of the celebrated Mount Ararat, in Armenia, had sunk down. For some days before the phenomenon, a hollow noise was heard in the interior of the mountain, which was clearly perceived in all the neighbourhood of the settlement on the extensive periphery of the mountains: it is said, that only a large village and an Armenian monastery, dependent on the celebrated Etschmiadzin, are buried with their inhabitants. We have not received the official accounts. Another statement is, that the accounts of the late earthquake are terrible. Ourdabad, Nakshivan, Erivan, Bakoo, and Bajezid, are greatly damaged, and there has been a great loss of life. Some villages, both to the south and north of the Araxes, are totally destroyed, others partially so. One village, close to Ararat, was completely buried under a rock, with the whole of its inhabitants.

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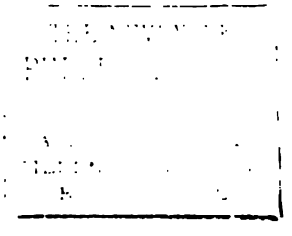

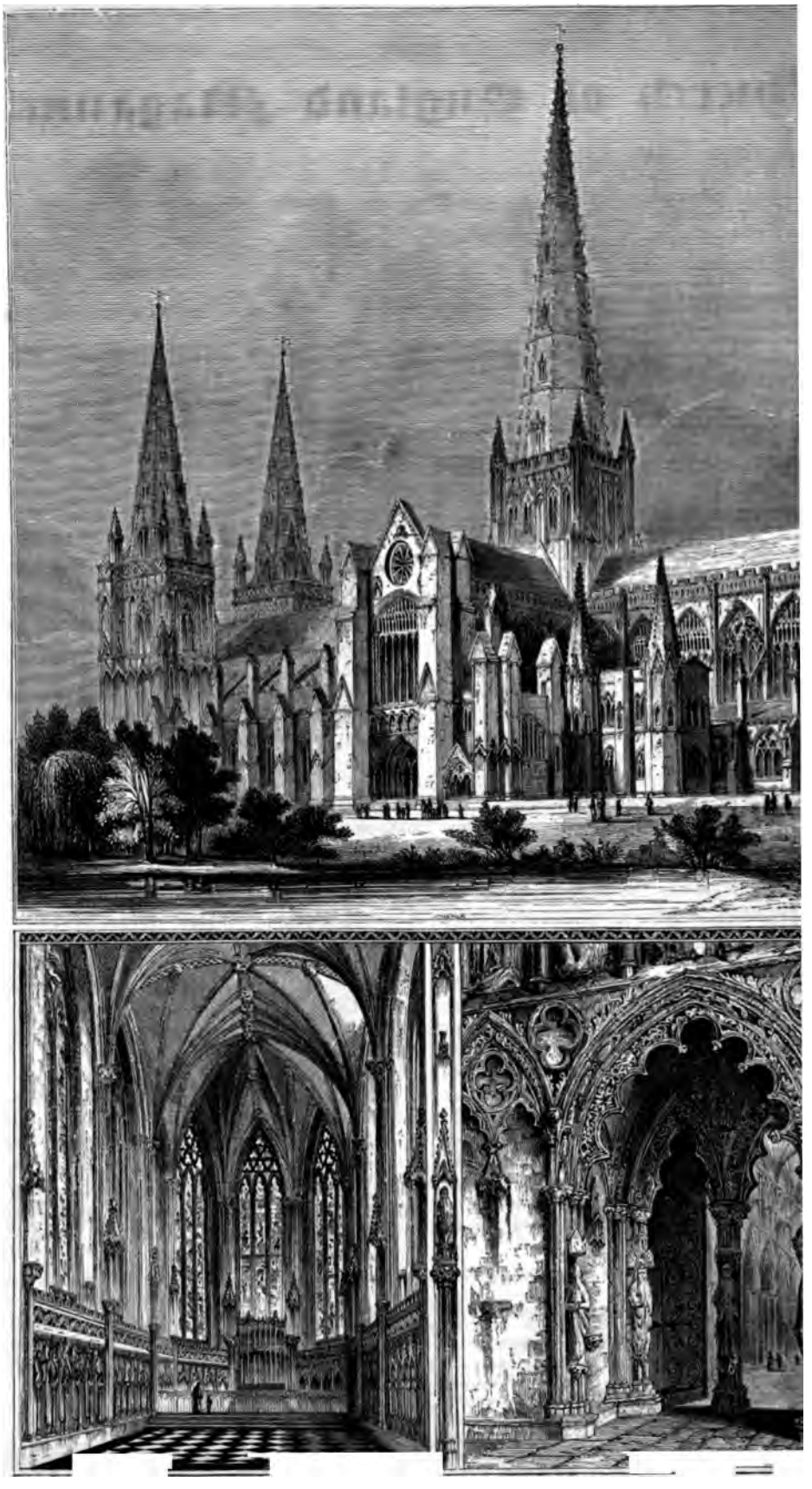

LICHFIELD CATHEDRAL.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 266. JANUARY 30, 1841. PRICE 1½d.

LICHFIELD CATHEDRAL*.

THE city of Lichfield, called by Bede Licidfeld, and by others Lichfeld, both signifying the field of the dead, is thought to have derived its name from the martyrdom of a vast number of Christians said to have been massacred here, in the reign of Diocletian. An allusion to this event appears in the heraldic bearings of the city, and a spot within its precincts, in which they are said to have been interred, still retains the appellation of the Christian Field. Piada, son-in-law of Osweo, king of Northumbria, having been brought to the reception of Christianity, by Ceadda†, a hermit, is said to have erected a church here to his honour. In the reign of Offa, this see took precedence of all the Mercian bishopricks, and was, by pope Adrian, raised to be archiepiscopal, and invested with the jurisdiction of the greater part of Canterbury. This pre-eminence, however, was lost A.D. 803, and so great seems to have been the fall of Lichfield, that, after the conquest the see was transferred to Chester, from whence it was removed to Coventry, but again restored to Lichfield, A.D, 1148, by Roger de Clinton, who began the church, and fortified the castle, of which latter no vestige remains.

He is said to have re-built great part of the cathedral, to have increased the prebendaries, and to have appointed the first canons. He styled himself bishop of Lichfield and Coventry. Until the establishment of Chester as a separate see, A. D. 1542, the bishops were indifferently called bishops of Lichfield, Coventry, and Chester, having a residence at each place. Coventry and Lichfield was the usual designation till the time of bishop Hacket. Walter de Langton succeeded to the see in 1295, and did much benefit to the city; he augmented the income of the vicars, expended 2,000*l.* on a shrine for St. Chad, and rebuilt the bishop's palace, giving the old episcopal house to the vicars choral.

In the time of Henry VIII., the cathedral became a prey to depredation; its ornaments and all valuable articles were converted to the use of the crown, with the exception of the shrine of St. Ceadda, saved by the intercession of the bishop, Rowland Lee. This prelate earnestly endeavoured to save the monastery of Coventry and its fine church from spoliation, but in vain.

The cathedral of Lichfield was reduced, during the rebellion, to a state bordering on ruin. It was converted into a stable for the use of the parliamentary troops, and in 1651 it was set on fire by order of parliament, stripped of its lead, and left to decay. "The comely cathedral of Lichfield* had been reduced by the

* See Britton's Cathedrals, and Lewis's Topograph. Dictionary.

† Of Ceadda there are many legendary tales. It is stated that he had been consecrated bishop of York, and that afterwards, in about three years, he was reproved by Theodore, archbishop of Canterbury, as irregularly ordained. Ceadda wished to relinquish his episcopal functions, but the archbishop would not permit him. He retired, however, to the monastery of Lastingham, founded by his brother Cedd, bishop of London. From this he was summoned by Theodore, in 669, to assume the government of the Mercian diocese.

* See some account of the author, appended to a new edition of "Christian Consolations," by John

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civil wars almost to a heap of ruins; the stone roof and the timber and lead above, the glass and iron from the windows, the organ, and all the internal decorations were completely destroyed, or carried off among the spoils. The loyalists had used it as a garrison for the king, and a marksman from the roof had killed, with a musket-shot, the rebel general, Lord Brooke, as he was leading his troop to summon them to surrender*.

Enraged at this loss, his followers pointed their artillery at the building, battered down the spire, and a great part of the fabric; two thousand shot of great ordnance, and fifteen hundred hand grenades having been discharged against it before it surrendered."

Dugdale says, "Courts of guard were kept in the aisles; they broke up the pavement, every day hunted a cat with hounds throughout the church, delighting themselves in the echo from the goodly vaulted roof; and to add to their wickedness, brought a calf into it wrapt in linen, carried it to the font, sprinkled it with water, and gave it a name, in scorn and derision of that holy sacrament, baptism; and when prince Rupert recovered that church by force, Colonel Russel, the governor, carried away the communion-plate and linen, with whatsoever else was of value."

Bishop Hacket was appointed to the see in 1661, at the advanced age of seventy. This state of the cathedral was a comfortless spectacle to the old bishop when he entered on his new promotion; but the next morning after his arrival, he set his own carriage horses to work, with other teams, to carry away the rubbish, and, as soon as it was cleared, procured builders and artisans to restore the pile. In this he was so successful, contributing a great part of the expense from his own bounty, and aided by benefactions from the gentry of the neighbouring counties, that he dedicated the restored cathedral, Dec. 14, 1669. The year following he set about ordering six bells. Of these the first only was hung during his last illness. "He went," says Dr. Plume in his life of this bishop, "out of his bed-chamber into the next room to hear it, seemed well pl with the sound, and blessed God wh favoured him with life to hear it; but a same time observed, that it would be his passing bell, and, retiring into his cha he never left it until he was carried t grave."

The cathedral underwent little alter till 1788, when subscriptions were rais repair and renovate it. Under the dire of Mr. James Wyatt the external stru was repaired, and the internal decora were restored and embellished. The b and magnificence of the edifice has since added to by windows from the diss abbey of Herckenrode, in the bishop Liege, in Germany, which were obtain the dean and chapter through the liberal the late Sir Brooke Boothby, who acq the glass when on the continent for and transferred to them his bargain, estir at 10,000*l.* These windows are consi very choice specimens of the art. Se modern windows were also inserted b late dean Wodehouse, and others. The window at the west, totally destroyed d the civil war, and restored by Jame Second when Duke of York, has been with painted glass, from a legacy of Addenbroke, who died in 1776. The wi at the end of the north transept is filled stained glass, by Sir J. Betton, of Sh bury.

The cathedral is built in the form of a with a large spire at the intersection cross, and two smaller at the west end pyramidal form of the western front is liarly beautiful. The prevailing charac the building is the early English style of tecture. The east end is hexagonal, an whole exterior is ornamented with exq specimens of sculpture and statuary. I transepts are numerous portions in the man style. The choir is noted for its l and narrowness. The Lady chapel, thrown into the choir, may be regarded, Mr. Britton, "as one of the finest and elegant in England. Its semi-octan form is well adapted to display bo sumptuous painted glass windows, ar numerous and rich sculptured ornan The whole is calculated to seduce and c even infidelity itself." The cathedral sures from west to east 411 feet, the b along the transepts 153; the centre spire feet high, the western towers each 180 fe passage from the north aisle leads to the ter-house—a decagonal building of gre gance, the vaulted roof of which is sup on a clustered central column; above library founded by dean Heywood. bishop's palace is on the east side of the

Hacket, D.D., bishop of Lichfield and Coventry. London: Burns. 1840. 12mo, p. 96.

* This nobleman was a zealous opposer of episcopacy, and had determined on the complete destruction of the cathedral; on his approach to Lichfield, he prayed that he might be annihilated if his cause were unjust; on his return from placing his artillery, he was shot by a brace of bullets, discharged by a deaf and dumb gentleman of the name of Dyott, who had watched Lord Brooke's motions from the top of the cathedral. Lord Brooke's body was removed to Warwick, to be buried with his ancestors; the armour worn by him on this fatal day, and his doublet, stained with blood, are in the armoury at Warwick castle. The gun with which he was killed remains *in possession of the Dyott family, resident near Lichfield.*

Previous to the civil war the cathedral contained many handsome tombs, coats of arms, &c. Of the monuments four only remain, and these are in a most mutilated state. Various monuments have been erected since the reformation; that of bishop Hacket, erected by his son Sir Andrew Hacket knight, is peculiarly fine. Others have been erected to the memory of Lady Mary Wortley Montague, and of Mrs. Buckeridge. In the east aisle of the south transept is a bust of Dr. Johnson. The monument of Andrew Newton*, Esq., and that erected by order of Miss Anna Seward, to the memories of her father, mother, and sister, are deserving of especial notice.

The well-known, and far-celebrated monument of the two children of the rev. W. Robinson, and Ellen Jane, his widow, will ever form one of the objects of greatest curiosity—perhaps some other expression, that of interest, would have been more appropriate—to the visitor of Lichfield cathedral. This memorial may be regarded as original in design, and tasteful in execution, and is calculated to commence a new era in our national monumental sculpture, and "must," says Mr. Britton, "be viewed with exultation by every true lover of art." * * * "To appreciate Sir F. Chantrey's monument fully and justly, we should inquire what has been effected by the sculptor, what is usually done, and what the art is susceptible of." The writer confesses that he never was more overpowered by the examination of any work of art, than he was by this; it is really worth while travelling miles upon miles to see it. The two children are represented lying on a couch, the head of the elder resting on the pillow, that of the younger on her sister's bosom; one of the arms is beneath her sister's head, the other extending over the body. The faces of both incline towards each other, the eyelids are closed; in one hand is a bunch of snowdrops, the blossoms of which are apparently just broken off, but not withered. The whole presents, in the most exquisite manner, complete repose.

The ecclesiastical establishment, until the recent alterations, consisted of a bishop, dean, precentor, chancellor, treasurer, the archdeacons of Coventry, Stafford, Salop and Derby, twenty-seven prebendaries, five priests vicars, &c., &c.

The diocese of Lichfield and Coventry underwent a very considerable change at the decease of that most exemplary and devoted prelate, Hon. Henry Ryder, D.D., in 1836. The county of Warwick has now been detached from it, and consequently the bishop now no longer adds the title of Coventry to that of Lichfield. Even since bishop Ryder's death, his successor has, by death, made way for another. It is almost needless to observe, that bishop Butler was distinguished as an eminent scholar, and that not a few of the persons most distinguished for classical acquirements in the country, may refer that classical distinction to the assiduity and attention of the head master of Shrewsbury school. I need hardly mention that bishop Butler was the life and support of that institution.

M.

* This gentleman, a native of Lichfield, who died in 1806, founded a noble institution in the close, for the widows and orphans of clergymen, by a donation of 20,000*l.* in his life-time, and a testamentary bequest to the same amount.

PROFITABLE HEARING:

A Sermon,

BY THE REV. W. WELDON CHAMPNEYS, M.A.,

Rector of St. Mary's, Whitechapel.

LUKE viii. 18.

"Take heed, therefore, how ye hear."

WHEN we look round on the places of worship in this our highly-favoured land, and see so many of them crowded with hearers; when we observe with what seeming (and indeed in many cases with what real) attention the preaching of the gospel is heard, we should be disposed to say 'the merciful invitation of the King of heaven is being received; his feast will soon be furnished with worthy guests.' But when we go beyond the walls of the house of prayer; when we follow the crowd of hearers to the pursuits of the week and the world; when we mark the absence of that spirit, and temper, and habitual walk, which should and do distinguish the true believer who has not only "heard but obeyed the gospel," we are then constrained to feel that while "many are called, few are chosen" —while "many sit before God as his people, and love to hear his words," and delight in the gospel, and find pleasure in the preaching of it; yet, like the same kind of men in Ezekiel's time, they will not do the words they hear; and the sound of the preacher's voice, whom they love to listen to, "is like the voice of a singer or one that plays well on an instrument." They hear it, and it is over; and they remain just what they were, as unchanged by the sermon as by the song. But why is this? there must be some cause wherefore it is thus. Is the fault in the word that is preached? God forbid. If it is "the word of the truth of the gospel," it cannot do any thing but good, because it is itself good. If it is "the word of God," though evil and perverse men may "wrest it to their own destruction," yet in itself it is nothing but good. If it is the word of man, or if it is mixed up

with the word of man, in so far as it is man's word, so far does it partake of man's infirmity; and so far as God's word is mixed up with man's, so far, like iron among miry clay, is its own strength and power weakened. But so far as what is preached is God's word, so far as it is agreeable to that word, and proved by that word, so far is it good—so far is it the incorruptible seed, which having life, as God gives it, is made to those who hear aright the seed of life eternal.

Is the fault in the preachers?

It is true, indeed, "that we are compassed with infirmities;" we feel each time we stand up in our place "to speak unto the people the words of this life," how utterly unworthy we are of so high an office—"that to us, who are less than the least of all saints, this grace should be given to preach to the people the unsearchable riches of Christ." Yet we are assured, to our great comfort, that our unworthiness does not stop the grace of God—our weakness does not cripple the strength of God—our partial knowledge (which is comparative ignorance) does not confine the wisdom of God. He has purposely "put his treasure in earthen vessels, that the excellency of the power may be known to be of God and not of us." He lets the cracks and flaws in those earthen vessels be seen, that the glory of the work may be all his own; he makes his ministers know their own weakness and speak under a sense of it, that when he is exalted they may acknowledge that it is "in his own strength, and they may sing and praise his power." The fault then is not with us, if we endeavour to keep back nothing that is profitable to you. If we bring before you God's truths as ye are able to bear them; if we "declare unto you the whole counsel of God," each part of it in its due season; if we endeavour "to prophesy (*i. e.* explain and enforce scripture) according to the proportion of faith," putting each doctrine in its proper place, each truth in the particular proportion which it bears to the whole body of truth; if "we do not handle the word of God deceitfully, but by manifestation of the truth commend ourselves to every man's conscience in the sight of God;" if we "preach not ourselves but the Lord, and know nothing among you but Jesus Christ, and him crucified;" if our endeavour is not to amuse you by useless and unprofitable questions, but to win your souls to God, to bring every man "to repentance towards God, and faith towards our Lord Jesus Christ;" if, though conscious of much infirmity, confessing daily our want of zeal and love for God's glory, and for the good of souls; if yet this is our endeavour, and these things the burden of our preaching—the fault is not in us.

With whom, then, does the fault lie?

It is with yourselves; it is in the state of your hearts; it is in the way in which you hear. The Saviour himself, the first preacher of his own gospel, found it so; and there could have been no fault in his words, nor in himself—as for his words, "no man spake as he spake"—and as for himself, no man was ever "free from guile" as he was. His apostles, his first preachers, found it so, and they "preached the gospel with the Holy Ghost sent down from heaven." It was not they "who spoke, but the Spirit of their Father which spoke in them;" the fault was then, as it is now, in the hearers themselves. It is the state of men's hearts which prevents them hearing aright; for even God's good word, unless it falls into honest and good hearts, can no more bring forth the fruits of righteousness, than good seed can if it falls in the hard and trodden pathway—or into the shallow earth that covers some rocky soil—or into the field which, though it looks well and promising, is yet thickly sown with the scattered seed of thorns and thistles. Our Redeemer's words in the text are, therefore, especially addressed to you as hearers of his word—"Take heed how ye hear." It is not enough to be hearers of the word; we may be so all our lives, and yet never come to the knowledge of the truth; our very hearing may have only hardened us; for every sermon that passes over our hearts, without sinking into them, instead of being like seed is rather like the feet of a passenger that hardens the path on which he treads.

O may the Spirit of Christ and of God help us now to hear aright!

There are four causes why so many hear the gospel who are none the better, but rather (as we have said and shown) the worse for it; because the same word which is "a savour of life unto life in them that believe is a savour of death unto death in them that perish."

The causes which we propose to inquire into, why so many hear in vain, are—

I. They do not hear with prayer.

II. They do not hear with humility.

III. They do not hear with sincerity.

IV. They do not search the scriptures after they have heard.

I. They do not hear prayerfully.

The wise man tells us that "the preparation of the heart is from the Lord." He warns us "to keep our foot when we go into the house of God, and to be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil." These two passages shew—first, the duty of preparation before we enter the house of God; and next, the source from which the true and

only preparation of the heart is to be obtained, even that God into whose house we are going.

But is this duty felt as it ought to be by the greater number of those who worship in the courts of our God? Is this preparation of heart sought for as it must be and ought to be? We complain of wandering thoughts confusing our mind—of the cares of the world following us even to the house of prayer; we hear, but we do not feel, or do not feel deeply, what we hear; we do not remember it—it makes no impression—it does not sink into our heart. Now, an eastern man, whose custom it is to put off his shoes when he stands on holy ground, might just as well complain of his shoes being on, when he has not stooped down to unfasten their latchet and take them off, as we complain of earthly things and worldly thoughts following us to church, when we have taken no pains, and used no endeavours to get rid of them. The preparation of the heart, by which it is made ready to receive aright the word of his salvation, is God's gift by his Spirit. Is it the habitual practice of professing Christians—of the thousands who every sabbath-day hear the word of God, to pray for that grace before they come to church? to go to the house of prayer in the spirit of prayer? Is it our endeavour to compose and settle our thoughts before we step into the holy place? Alas, how far otherwise is it with too many of us! The conversation of the sabbath morning could not be known from that of any other common day! The Sunday newspaper, with its blasphemy on the very title-page, with the world's folly and God's day put together in the same leaf, supplies food for many a man's thoughts, whom custom still brings to church; or, when this scandal of a Christian land is not seen, where is the tone of sabbath conversation? Where are the subjects gathered from the word of God? Where is the withdrawing after the morning meal into the secret chamber—not to dress for church—not to put on the cherished vanity—or gaze at the much-loved form and face, and fancy how others will do so; but, after the due honour has been given to the best day in the week by clothing the poor body in its best dress, does God's eye see the church-going Christian on his knees to ask for a blessing on his worship—to pray for grace to worship God in spirit and in truth—to seek for strength to keep him from cold and wandering thoughts in prayer—and for grace to hear the message of God's word aright? We may complain of distractions in prayer—and God's blessed day, through unbelief, may prove a day of sin and grief; but if we make no effort, and take no pains to obtain a right state of heart; if we do not endeavour to keep our foot when we go to the house of God, what wonder if we still hear in vain?

II. Another cause why so many hear to no purpose is, because they do not hear with humility.

Remember, it is not the word of man which we come together to hear; if it were, we might indeed only so far receive it, as the character of the man for ability, or integrity, or wisdom, might give him influence with us. If it were his own word which the minister of Christ stands up to speak, then, indeed, the weaknesses and peculiarities of the man might be a fair ground for objection. When men go to hear a singer, they may look for a sweet song, and be disappointed if they do not hear it; when they run to hear an orator, they may look for eloquence, and be vexed if they are not gratified by eloquence; but when they meet to hear God's word, their attention ought not to be taken up with the poor weak man that speaks it, but with the solemn message of which he is the bearer. Suppose a man were fast asleep, while the flames are roaring up the stairs, and blistering the very door of the room in which he lies dead asleep; if some kind friend risked his life to rouse him, what should you think of that sleeper's state of mind, if, instead of listening to the warning voice, and rousing himself to fly, he should begin to find fault with the friend who tries to save him, because his manners are not so pleasing, and his way of delivering his message not so eloquent as they might be? Or if a man were deeply in debt and cast into prison, without any present means of paying in himself, or any likelihood whatever of obtaining any; if a stranger came to the prison and entered his cell, and told him of a way by which he might obtain deliverance from his confinement and discharge from his debt; if he urged him to write to a friend who would pay for him, if he were solicited and urged to do so—what should you think of that insolvent debtor, who should be criticising the messenger instead of listening to the welcome message, and sitting down at once to write to the unknown friend? Or if a man were dangerously ill, and a physician were sent for who was known to be most skilful in that peculiar disease, and to have cured many—what should you think of that sick man, if, instead of giving heed to the physician and answering any questions he might have put to him, he should begin to make remarks upon his height or stature, and on his looks and manner? Even so, their state of mind cannot be a right one, who, instead of listening with respect to the minister because of the message which he brings,

are minding him more than his Master, and his manner more than his message. For if they are sleeping the deep sleep of spiritual death, he is sent to arouse and to awake them —if they are debtors to the great Creditor of heaven and earth, he is sent to tell of a way of pardon, and a friend who has paid their debt—if they are sick of a mortal disease, he is sent to tell them of a physician and a sure remedy. If, therefore, they truly felt their condition, and were really desirous of having it bettered, they would hear with humility what God speaks to them in his word and by his servants; and the feeling with which they would listen to a sermon would be that with which good Cornelius and his friends received Peter. "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God." Though the messenger was poor and unlearned—once a fisherman and now but a poor apostle of a despised Master,—and the hearer was an officer of a picked legion in the Roman army, the centurion was a humble man, and knew that the poor stranger "was a servant of the most high God, and came to shew him the way of salvation." Even so, if those hearers of the gospel had the humility of Cornelius, they would hear with the teachable and earnest spirit of the devout Roman. But *is* this the way in which professing Christians hear? Is there not too much among us of the spirit which St. Paul saw arising among the Corinthians, and was grieved when he knew it? "One says, I am of Paul, and I of Apollos, and I of Cephas." There was the beginning of partiality and preferences, and following of men and not of Christ. One man preferred Paul to Apollos; another liked the eloquent Apollos more than Paul, with his thorn in the flesh, his bodily weakness and infirmity; and another would rather follow Cephas or Peter than either. This was wrong; this was "being puffed up for one above another;" this was not love to Christ, nor to his gospel —but to the men who preached it. And whenever such a feeling as this prevails, there must be as much undervaluing of some preachers as there is overvaluing of others. He who says, "I am of Paul—I prefer to hear Paul"—must compare him with others whom he does not so well like to hear; and thus there arises a following of men and not of Christ; they heap to themselves teachers. From the same state of mind arises a spirit of judging rather than of humbly listening: and, while some are heard—whatever they may say, for their own sake, because they speak well and pleasingly—others are not heard even as they ought to be, for their *Master's and message sake*, because they are not gifted with the same pleasing manner or eloquent address. If, indeed, the object of preaching were to please by eloquence, and amuse by talent and wit, then, indeed, they who hear might be judges; but "they who thus strive to please men are not the servants of Christ." If, however, the object of preaching is to arouse the sleeping sinner —to bring to the poor debtor the news of a merciful creditor and a generous friend—if it is to tell of a mighty medicine and a good physician—if, in a word, it is a dying man pleading with dying men to repent, believe, and live, then, surely, as deep earnestness and a sense of the importance of his office (not of himself), is becoming in the preacher, so unfeigned humility is becoming in the hearers. Men-pleasing is as sinful in the teacher, as being pleased with the man is dangerous and hurtful in the taught.

III. Another cause why so few hear and believe is want of sincerity.

It is "the honest and good heart that bears thirty, sixty, or hundred-fold." Without sincerity there can be no progress, nay, even there can be no beginning of religion. "God requireth truth in the inward parts," and must have us in earnest, or he will not teach us at all. It would be the same with us, if we had that knowledge of the thoughts and intents of the heart which he has perfectly; and, in so far as we do know, or think we know, what those are, so far we act even as he does. If a person comes to us, professing to wish to know something which we can teach him, and we are led to believe that he does not care about being taught, but had some other object in asking for instruction, we should refuse to teach him. Now it is not a name or a profession that commends us to God—it is not our sitting before him as his people that satisfies him; he "requireth truth in the inward parts" in us, before he "gives us his wisdom secretly:" he requires us to be in earnest in seeking, before he will give us what we seek for: "he filleth the hungry with good things," but those who do not hunger and thirst after righteousness go away empty as they came. We must desire the kingdom of God and his righteousness, in order to obtain it. We must be really anxious for eternal life, if we would win it. It is "the violent that take the kingdom of heaven by force," and, though the gate is open, and, there is room within for all, it is only those who strive to enter into the strait gate that do enter in. They who only seek, only make a faint effort, who just come into the crowd get a sight of the gate before them and turn away—these never will enter in. There are thousands, millions now in eternal torments who were regular hearers of the word, who

will say at the great day, "Lord, Lord, we have sat in thy presence, and thou hast taught in our streets;" but their hearing has been in vain, because they were never in earnest about salvation. There are many now "weeping, and wailing, and gnashing their teeth," who heard the word with a temporary joy, and for a while received it, who began to run well, who did many things gladly for a short time, who shewed some signs of bearing fruit—but they fell back; their hearts were never truly turned to God; it was natural feeling that was worked upon—"the heart of stone" was never taken away; the seed fell into a little mould, but under that little mould was the hard rock, and in time of trial they withered away. There are others who went still further—who knew more and did more, but were never really in earnest; they heard the word, they knew what it taught, but "the cares of this world, and the deceitfulness of riches, and the lusts of other things, choked the word, and it became unfruitful." Their heart never went with their ears; it went after the things they loved. Now it is plain that, while men only seem to seek heaven, they will not attain it: if they are really seeking other things, they may gain them; but no man ever yet gained heaven by seeming to wish to gain it: and this want of sincerity is another cause why so many hear, but hear in vain.

IV. There is one other cause which remains to be considered; it is, that men hear, and never search the scriptures for themselves afterwards.

We have said before, that, if ministers preach their own word, they cannot expect a blessing. They come with God's word—not their own; they only minister it; they are but the messengers, and the message is, therefore, not their own. What they teach is from the bible: it is either in the very words of scripture, or it can be proved in every word by scripture; and they call on their hearers to receive nothing which is not confirmed by certain warrant of holy scripture. God has put that into every man's hand, by which he may be secure from being led away by false teachers. He has given you his own word. You have your bibles, by which you may try us whether we speak the truth. You have "the word and the testimony" to refer to; and, "if we speak not according to that rule, it is because there is no light in us." We ask you to receive our words so far only as they are in accordance with the written word of God. We pray that when we cease to follow *that*, you may cease to believe *us*. We court inquiry; "we handle not the word of God deceitfully;" we do not *keep back from you the* bible—as the papist priest would—because that bible would testify against our teaching. We urge you to go home, like the Bereans, "who were more noble than the rest of those around them, because, while they received the word with all readiness of mind, they searched the scriptures daily, to see whether the things spoken were so: therefore many of them believed." May we not repeat these words with a little alteration? And will they not be true of us now in that altered sense? 'Men do not receive the word with readiness of mind; and they do not return to search the scriptures daily whether the things spoken are so; and, therefore, few of those who hear believe.' With many, a few grains of the good seed are scattered on the surface of their heart—a few powerful sentences—an interesting anecdote—a striking comparison—a forcible expression—are barely remembered; but, instead of returning home to search the bible, and hold fast that which has been received, some trifling conversation is begun. The beauty of the day—the fulness or emptiness of the church—the style of the sermon—the business of to-morrow or of yesterday;—these cause the little that was remembered to be forgotten: and thus Satan plucks off the word from off the heart. If we came to hear God's gospel from our knees and from our bibles, and went home to think over what we have heard, and to pray over it again, there would be more conversions to God—more consistency and holiness among us all. "We have not, because we ask not." "We do not ponder the things we hear, or we should understand the loving-kindness of the Lord."

These, then, are some of the chief causes why so many hear in vain. They do not prepare to hear, by praying before they come; and thus they do not hear with humility—they do not hear with sincerity—they do not search the scriptures after they have heard.

May the blessed Spirit of Christ lead us to consider these things; and incline us to "take heed how we hear." May he give us the desire to pray, and lead us by prayer to obtain that preparation of heart with which we may hear aright. May he give us humility, that we may honour the meanest servant of Christ for his Master's and his message sake; and bestow on us that sincerity which will set us so earnestly on learning the way to heaven, that we may not despise the roughest finger-post or the rudest letters that plainly shew us which that way is. May he give us grace to search his word daily, that, seeing the Spirit in the word and the Spirit in the preacher speak the same things, we may believe the preacher for the word's sake, and the word for the truth's

sake; and so, instead of being forgetful hearers, we may receive the word in an honest and good heart, and "bring forth fruit," according to the measure of God's grace, "some thirty, some sixty, and some an hundred-fold."

Poetry.

THE MOURNER.

(For the Church of England Magazine.)

She mourned—but not as those must mourn
Whose sun of hope is set
Amidst the clouds that darkened it—
Whose bliss is—to forget.

She wept—but not as those must weep
Who shed the bitter tear
O'er withered flowers, whose broken stem
No coming Spring can rear.

She mourned—for O! the heart must mourn
Whose tendrils have been wrung
From round those forms, where ivy-like
Their every thread had clung.

She wept—for nature's tears may flow
Where vigils have been kept
O'er severed ties—and O! the heart
May weep, for "Jesus wept."

Yet midst that grief a holy branch
Of peace to her was given,
It yielded blossom while on earth,
'Twill bear its fruit in heaven!

H.

THE BURIAL AT SEA*.

The skies were dark with dusky night,
On outstretch'd wing the vessel flew,
Upon whose deck by lantern's light
We stood—a sad and chosen few.

Hundreds were hush'd below—on deck
One sleeper slept more sound that they;
For there—of early hopes the wreck—
An infant, shrouded, coffin'd, lay.

A fair young child, whose spirit light
Had parted on the wide, wide sea,
Taken to upper worlds its flight,
From earth and all its troubles free.

And we had met o'er that lov'd child,
To pay our simple fun'ral rite,
To make its bed in waters wild,
And breathe that babe our last "good night!"

We give thy body to the deep—
Sister! and friend of youthful years!
Dark is thy bed of breathless sleep!
O'er ocean's flood rain fast our tears!

Sadly below the sullen wave
Thy lov'd dust sinks to its long home;
Would that thine were a gentler grave,
Where storms ne'er rock nor billows foam!

Would that beneath the spreading yew,
Where heaves the earth with many a mound
Where pious hands fresh garlands strew,
And wild flow'rs deck the hallow'd ground,
Where village maids bright chaplets bring,
And rosy wreaths to bind each head,
While, morn and ev'n, the red-breasts sing,
Sweet warbling o'er the silent dead,
Would thou wert laid in gentle peace,
Thy green grave roof'd with grassy sod,
Till the blest morning of release,
When saints shall rise and reign with God!

I hear the sea-dirge loudly swell—
The depths lift up their voice and weep—
Old Ocean tolls his hollow knell—
Dull ear of death!—how sound thy sleep!

Sister!—farewell! away, away,
Bounds o'er the brine our fleet-wing'd steed
Tho' time may bring a happier day,
Long with this wound shall memory bleed!

* *From the Church.*

Miscellaneous.

Persecution of the Christians*.—Inf with anger, Diocletian had required all who offices in the court or army to take part in he sacrifices—an order which induced many Christi abandon their hopes of preferment, and retire t vate stations; while some, not allowed their e died as martyrs to the faith. The connecti heathen superstition with the public events c often made a banquet or a festival the decisiv ment when such self-sacrifice was suddenly req Thus Marcellus, who had risen to the office o turion, was celebrating the emperor's birth-day, he was called upon to take part in an idolatrou vice, from which the soldiery had hitherto bee empt. But this brave man, though knowing th result must be the loss of office and probably of hi hesitated not between God and mammon. T off his military belt, "I am the soldier," he said Christ, the eternal King." Then throwing dow arms and the vine-bough, his emblem of " From this time," he exclaimed, "I am no sold your emperors; your gods of wood and stone fuse to adore, for they are deaf and dumb idol such is the condition of soldiers, that they are pelled to offer sacrifice to the heathen gods a their emperors; I lay down my vine and belt; nounce my standard, I refuse to serve." The e tion of this undaunted soldier of Christ, at Tangi Africa, was but a prelude to similar scenes, in v women, aged men, and striplings were shortly to part.

* From "The Five Empires, by R. I. Wilberforce, Burns, 1840." It is a matter of great regret that histori general do not notice one of the chief (nay the chiefest) s of action; they attribute all the vicissitudes of things, a rise and fall of monarchies, to human causes, laying out c *the providence and purpose of God.* But here is a little constructed on other principles, and showing that God ruler in the world he has formed. We cordially recomm to public favour. It were ungracious to find minute where the mass is so very good; else we should say, that two incautious expressions (see p. 81, which reads as if th sence of Christ now in his church were the same as when h upon earth) have dropped from Mr. Wilberforce's pen, an the printer has made an error where it can least be allow the chronological table. We only notice these trifling m for correction in another edition.—Ed.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THOUGHTS ON THE DUTY AND ADVANTAGES OF SECURING FOR SYRIA THE TOLERATION AND PROTECTION OF THE CHRISTIAN RELIGION.

BY THE REV. HENRY CLISSOLD, M.A.

I SCARCELY need observe, that the state of Syria at the present moment is exceedingly interesting and important. Perhaps there is no place in the map of the world more full of hope to the Christian. A Christian congregation has recently arisen there, formed out of converts from Judaism. They are about to introduce the doctrine and discipline of the church of England. The liturgy, translated into Arabic and Hebrew, will be very soon used by them. A church is now being erected, and a chaplain has been appointed, who was ordained by his grace the archbishop of Canterbury; therefore, that church and congregation will have strong claims on the sympathy of our church, and the protection of our government. We also know that, within the last quarter of a century, a great number of Jews have flocked into Syria, and that among them a very interesting spirit of inquiry has spread abroad on the subject of Christianity. But if we extend our view to all those Christian churches which are scattered throughout central Asia, the position of Syria will appear very important; churches which, though the light of Christianity may shine but dimly in them at the present hour, if in some it be not all but extinct, may nevertheless, when replenished from a purer source, send brighter beams through countries very far beyond. But is it not evident that, unless some means be adopted to keep up our communication with this infant protestant church of Syria, and with these churches of central Asia, they may be lost to us; all means of human help being easily to be intercepted by any outbreak against Christianity and Christians? Protective measures for Christianity and Christians in Syria will appear more important, if we consider it as the centre of those countries which profess the Mahomedan faith; all hopes for the conversion of whom will be lost, if protective measures for Syrian Christians and Christianity be neglected. Thus it will be seen, that it is not less true of Syria in a religious than in a political sense, that Syria is the key of central Asia. And yet, until lately, there have been difficulties, hardships, and cruelties heaped upon Christianity and Christians in that country, which have been intolerable and unknown elsewhere; Christians not being able to make their appearance until lately, even as travellers, without the danger of insult, persecution, and death, unless they assumed the dress, and affected the religion of Mahomedans. My object is to take advantage of the present state of things, and to procure that protection for Christianity which other civilised nations have granted to it. This may now be done in a quiet, peaceable manner, and thus an opportunity be used for removing those obstacles which have hitherto been a barrier to the introduction and promotion of the protestant religion in those vast and important regions. Let nothing be admitted as an excuse; do not say, all is quiet now—there are no persecutions at present. For in reply I would observe,

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although political motives and present feelings have produced, for a while, something like an amelioration of conduct towards Christianity and Christians, yet, when the pressure of those motives shall have been withdrawn, we may expect a relapse into the same oppressive system as before. For ten years past, self-interest has induced the Egyptian ruler to be civil to us in all matters of religion, our consent being necessary to the continuance of such rule. That self-interest is now gone, and that pledge for future kindness swept away, and it has left the gratitude of others to take its place, than which no motive is more fickle or transient; so fickle, so transient in this case, that the next year's change in the view of expediency, or the next day's unexpected rising of ancient hatred against the name of Christian, (unless protective measures be immediately adopted), might quench the lights, and lay the walls in ashes, and scatter abroad the congregation of that church, which otherwise might have been a blessing to the east. The proposal to be submitted, in order to protect these churches, and to sustain our hopes for central Asia, should be, to induce the government to use its utmost and immediate influence with the allied powers, to secure for Syria, in any forth-coming arrangement, a toleration and protection of religion, especially of the Christian and the Jewish religion, and likewise of schools.

Some persons may say, I have no objection to ask for the toleration of my own religion, but it is too much to expect that I would ask for the toleration of religion in general. One reason why I have put the question on the larger rather than on the smaller basis, is this: that in the one case it will succeed—in the other it will not. In the one case it would fail, because our government, acting, as it must do, in conjunction with other governments, could not adopt a toleration exclusively for us: such a toleration would also stir up a party spirit at home; and, indeed, it would call forth the old prejudices of the Mahomedan if we did not wisely place it on the broader basis, which would comprehend the inhabitants of Syria in one general act of toleration and protection, in the exercise of religious worship.

Let no person suppose, that to ask for toleration in the exercise of all religion implies approbation. Toleration is not approbation; and, besides this, all Christendom has admitted the principle; and of Christendom those nations and individuals, the most eminent for sound piety, and the most advanced in knowledge, have been the first in claiming and granting general toleration in the exercise of religion. I have specially named *the Jewish religion in the* proposed act of toleration, because so to do is most important. It is old in principle though new in practice, that, if you wish to overcome prejudices, you must love the person though you disapprove the doctrine; in a word, that you must overcome evil with good; nor will any contrary mode of combatting evil in man be blessed by God. Schools are named: to omit schools is to cut off the right arm of the church.

There are two kinds of toleration: one full, perfect, and prospective; the other a deceptive, unsatisfactory toleration, because not prospective. Let us illustrate this distinction. It would not be difficult, perhaps, to obtain some kind of religious toleration; but if, at some time hence, Christians increase in Syria, and it should appear desirable or necessary to increase the means of accommodation by the erection of a new church, and if, on application to the authorities for the removal of some obstacle or difficulty in the way of its accomplishment, you received for answer—"O, our act of toleration was only meant to extend to the edifice and congregation then in existence; it was never meant to extend to any not then in being;"—you would know, in such case, the difference between a toleration prospective and a toleration non-prospective.

I need scarcely add, that the present juncture of affairs is most propitious, not to say providential, offering every facility for the attainment of this great object. What government would be the moving party? That government which would rejoice to forward a plan so beneficial and popular—that government which has been the first in the cabinet, and foremost in the field, in a wise, advantageous, and successful settlement of things. And to whose notice would it be introduced to receive approval and support? To allied Christian powers, who would like to stamp the seal of Christianity on their final proceedings in Palestine. And from what power would the requirement be made? From that power which has or will have received, at the hands of the allied Christian powers, as a free gift, nations and people, otherwise lost to her—an instance of liberality almost without a parallel in history. If there be gratitude in the world, it must be generally influencing and favourably disposing the minds of all the nation thus benefitted. If ever we desire to obtain toleration and protection, and the advancement of Christianity in those realms, the present time is evidently the proper time. The circumstances are truly providential; all pointing to Syria, and saying, "Behold! a great and effectual door is opened unto you." If common prudence be combined with common diligence, by the di-

vine blessing we shall succeed; Great Britain will then have been the means of effecting, for the establishment of Christianity in the east, with the peaceful pen, more than the crusaders of all Europe were enabled to accomplish, though with swords bathed in blood.

THE YOUNG RULER*.

THE history of the young ruler, which is recorded by St. Matthew and St. Luke, as well as by St. Mark—as if the Holy Spirit would, by this threefold testimony, impress upon us its great importance—commences by saying, "There came one running, and kneeled unto him, and asked him, 'Good Master, what shall I do that I may inherit eternal life?'" St. Luke informs us that he was a young ruler who was making this inquiry. Our Lord, after rebuking him for calling him good, when he did not consider him in his true character as the Son of God, but only as a prophet, referred him to the law. "Thou knowest the commandments: do not commit adultery: do not kill: do not steal: do not bear false witness: defraud not: honour thy father and mother." He, unconscious of the spirituality of the law, and looking only to the outward letter, answered, "Master, all these have I observed from my youth." To this our Lord replied, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." By this reply our Lord was at the same time convincing him of his sin, and directing him in the way of salvation. For he must have been convinced that, if he would be saved by his obedience to the law, then it was his duty to perform that which a teacher sent from God directed him. Here, therefore, he had a test to try his real character, as well as an invitation to follow the Saviour.

St. Mark proceeds to say: "And he was sad at that saying, and went away grieved, for he had great possessions." He was sorry that such a test should be required of him, for, having some desires to follow Christ, and yet being unwilling to make so costly a sacrifice, his heart was sad. He would fain have had an easier path, but, not seeing it, he turned away.

When he had departed, our Lord looked round upon his disciples and said to them—"How hardly shall they that have riches enter into the kingdom of God!"—that is to say, how difficult it is for one whose heart is filled with the expectation of happiness from the good things of this world, to renounce them for the spiritual blessings which God bestows. And yet, that none might be discouraged, he shews that "it was impossible with men, but not with God; for with God all things are possible." Further, our Lord declares, that whoever was enabled thus to decide was the truly wise man; for, in answer to Peter, who said, "We have left all and followed thee," Jesus answered and said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and lands, with persecutions; and, in the world to come, eternal life."

This is the history connected with our text. Whilst addressing the whole congregation, I would especially recommend it to the consideration of the young men who are present. Let me request of them to mark how strikingly it shews the necessity of breaking through every worldly bond, as well as the blessedness of being the true followers of the Lord Jesus.

Remark, then, beloved friends, the many advantages this young man possessed. They were so numerous that it is said, "our Lord loved him." For our blessed Saviour, being perfect man as well as perfect God, was pleased with those things which are suited to give pleasure to human nature in its perfect state. And there were these pleasing things in this young man. First, it is probable there was something particularly pleasing in his personal appearance; for it is said that Jesus beholding him loved him—as if there was that in him which was attractive to the eye. He was now in the prime of his years, his form, his address, his countenance, might all have been amiable. But whether this be so or not, there are other advantages which we are assured he had. For instance, an earnest desire for religious instruction. For he came to our Lord with great eagerness, running to him. With marked respect, kneeling before him, and calling him good master. With much anxiety, "what good thing shall I do that I may inherit eternal life?" With a desire for information not easily satisfied; for, when our Lord had referred him to the commandments, and he ignorantly thought he had kept them, he still presses his suit, "what lack I yet?" what more is it you require of me, as one of your followers? All this evidently shews an earnest desire for religious instruction. He came to our Saviour, not in the curious cavilling spirit of his enemies, merely to "catch him in his words," but in the spirit of a learner, of one who had a real desire for instruction. And surely, my young friends, such a state of mind is amiable. Who can see a young man, in the prime of life, in earnest upon such a subject, even admitting that there are errors in his religion, but feels pleasure in the sight? No one who contrasts it with the pride, and contempt, and total disregard of divine things which at times, alas! is visible, but must be sensible that this state of mind was a great advantage to this young man.

Another advantage he possessed was this, that he had observed a moral course of conduct from his youth. For, when our Lord referred to the second table, "Thou knowest the commandments: do not commit adultery: do not kill: do not steal: do not bear false witness: defraud not: honour thy father and mother:"—"All these things," he says, "have I observed from my youth." He was not like some of those who, even before they are men, have disgraced themselves by dissolute habits—habits which, however they may be excused by a sensual world, are the bane and destruction of youth. For, my dear young friends, I would wish to impress this strongly upon you, that whilst the society of virtuous females is the best society which a young man can have, for they improve the mind, soften the manners, refine the taste, habituate to that gentlemanly politeness which has been very significantly termed, "benevolence in trifles," and impart instruction in its most pleasing form; whilst this is the case, there is nothing more injurious than the company of bad women, so much so, that you will scarcely ever see a person who is much in such society but he is afraid to look you in the face; there is a shyness, and an indescribable cast of countenance, which is almost peculiar to such characters. There was nothing of this kind in this young man; his conduct was correct and virtuous; not only so, he "honoured his parents;" and this was a great advantage: for few things are more amiable than a youth who "honours his father" and "respects his mother."

I might mention, in addition to these things, those qualities which are so much prized by the world—

* Extracted from a discourse addressed to young men, at St. Bride's, Liverpool, by the rev. J. Haldane Stewart, &c., &c. It was printed for a limited private circulation, but Mr. Stewart has kindly permitted us to insert what portions of it we choose It deserves the serious perusal of those especially to whom it is addressed.—*Ed.*

rank and wealth; for he was a ruler, and had large possessions. And although our Lord did not in general value these adventitious circumstances, saying upon another occasion, "The things which are highly esteemed among men are abomination in the sight of God," yet in this instance they may be considered as adding to the amiableness of this youth, since the other qualities he possessed are more rarely found in union with them.

For, alas! it is comparatively seldom, although, blessed be God! we have in the present day some delightful examples, that young men of rank and large possessions are found paying respect to the ministers of religion, or inquiring of them, "What must I do to inherit eternal life?" His rank, therefore, and his wealth, may in this view be considered as a part of his amiableness.

Such, my friends, is the character drawn by an unerring master, as if to give us nature in its fairest form. A young man of pleasing appearance, with desires for religious instruction, moral and correct in his conduct from his youth, with the advantages of rank and fortune—and yet to him, whilst as man "he loved him;" still, as the Christ of God, bound to shew all classes what is essential in the sight of God, as well as pleasing in the sight of men — to this young person our Saviour says—"One thing thou lackest." This one thing was a principle in his heart, which would enable him to burst the chains that kept him a prisoner to the world, and to turn to the stronghold, or lead him, at our Lord's command, "to sell all that he had, and to come, take up his cross, and follow him." This "one thing he lacked;" and, therefore, when it came to the point whether he would choose the world or choose the Saviour, notwithstanding all his previous amiable appearances, lacking this one thing, he was sad, and went away grieved. The strength of nature was not sufficient for such a sacrifice as this. He respected religion, but he loved the world. He, therefore, was unwilling to exchange his earthly possessions for a spiritual kingdom. Had he not been a prisoner, bound with the chains of a fallen nature, or had not his heart been blinded by the god of this world, he would have seen that his present happiness, as well as his future glory, were connected with following the direction of our Lord; that he would have received, in the light of his countenance, that abundance of joy and peace which would have filled his heart "with gladness far more than in the time that their corn and their wine increased." For this the true disciples found; but he, going back to the world, returned to his former state with sorrow and with sadness—returned, alas! as far as we are informed, without ever again coming to Christ; yea, with such a cloud over his history, that, with all the advantages of rank, and wealth, and amiable qualities, he was not thought worthy even to have his name recorded in the sacred volume, whilst the humble followers of our blessed Saviour are exhibited to us as "filled with joy and peace in believing," and as partakers of an everlasting kingdom in the presence of the Lord.

Let me, then, my dear young friends, entreat you to regard this history as an unanswerable proof that your present and everlasting felicity are bound up in complying with the invitation of our Lord, or in making a full surrender of your heart to him. You may possess many amiable qualities; it is possible that some may be present, who, in almost every respect, resemble this young man; your person and your manners may be amiable; there may be some desires for religion in your mind; there may be a respect for the ministers of the gospel; your course may have hitherto been outwardly correct and decorous. Yes, you may possess so many advantages that good men, when they see you, may love you; and yet, with all these recommendations, if "you lack this one thing," this willingness to turn to the stronghold, or, in plainer language, to come to the Lord Jesus, to take up the cross and follow him, sorrow and sadness will be your portion in this life, as well as in that which is to come. This sadness may possibly be removed for a time, by drowning thought in present pleasure, or worldly occupation; but, when the cooler moments of reflection occur, this will embitter the cup of life—"One thing thou lackest." This will be sounding in your ears—will be written upon your alms, upon your prayers, upon all your pleasing qualities—will, like a barbed arrow, still rankle in your heart. O, then, let me persuade you to attend to the words which our blessed Lord spoke to this young man—"Come, take up the cross, and follow me." You are now called upon to decide whose servant you will be; for all who are in this church have received a special invitation from the Lord; to them it has been said—"Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." This encouraging invitation has been confirmed by that most gracious and all-important command given by our Lord to his disciples, which you have heard read in the second lesson appointed for this morning's service—"Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptised, shall be saved; but he that believeth not shall be damned." You leave not this church as you entered it. Whether you came here, as some would say, by accident, or by design, you have come within the sound of that delightful invitation which the God of all grace makes by his dear Son even to the chief of sinners. "Choose ye, then, whom ye will serve;" whether, with a sad heart, you will go back to the world, or with a joyful spirit determine, by the grace of God, to follow the Lord Jesus Christ. If you consider the different degrees of sorrow or of happiness which this young man and the true disciples of Christ enjoyed, you will not be long in deciding. This youth, it may be, returned to the world, but we hear not that he was happy even in this life. But when we read the lives of the disciples of Christ, although they endured reproach and bitter persecutions for his sake, yet we are told that their divine Lord gave them such consolations, that even in their very sufferings* they were praising God, and at other times rejoicing "with joy unspeakable and full of glory." So much for this life. But who can describe the difference, if we look forward to another? Who can say what is the contrast at this moment between the spirit of this young man who returned to the world, and of those undaunted disciples who left all for Christ. No one believes, whatever remorse his sorrowful spirit may feel at having turned away from his Saviour, that they now repent who left all for Christ. No; their happy spirits are before the throne of God, partaking of the joy of angels, expecting that glad day when all who love the Lord Jesus Christ shall join in one song of universal praise. O my dear young friends, could I hope that anything I could say from my own experience would influence you—such is the love I bear to you—such is my earnest desire for your present as well as your eternal happiness, that, although unwilling to speak of myself, I would, as a father, assure you, that since the time that I was led by divine grace to follow Christ, to choose him as my Lord and Master, I have never for a moment repented of the choice. On the contrary, I can with the strictest truth declare, that, if I had not a hope of eternal life, but confined my expectations entirely to the present scene, by far the most happy part of my life has been that period in which it has been my aim, however imperfectly, to follow the Saviour. And thus I am assured it will be with you; for, amidst the great variety of persons with whom I have met during a long ministry, I have never met with one instance—

* See Acts xvi. 25: 1 Peter i. 8.

no, not with one single instance, in which those who have, by divine grace, counted all things but loss for Christ, have repented that they had thus done. If, in the days of your youth, you give your hearts to the Lord, you will find that, although there may be many difficulties—and I do not say there will not be such at the outset—to try the sincerity of your professions, and to strengthen your faith, by giving you experience of the faithfulness of God, still there will be that peace and cheerful serenity as you advance that will lead you to say—

"From pole to pole let others roam,
And search in vain for bliss,
My soul is satisfied at home,
The Lord my portion is.

For him I count as gain each loss,
Disgrace for him renown;—
Well may I glory in his cross,
Whilst he prepares my crown.

Let others, then, indulge their boast,
How much they gain or spend;
Their joys shall soon give up the ghost,
But mine shall never end."

And therefore, my dear young friends, decide to-day—to-day I say, for to-morrow may never come. Postpone not your choice, lest, like this young man, you should go back to the world with sorrow, and never, never more return. Remember, the Lord is not to be trifled with. When he sends his ministers with his gracious offers, and accompanies them with the strivings of his Holy Spirit, as he is now doing—for you know that at this very moment there is a feeling upon your heart—woe is me if I return to the world with "this one thing lacking!" but happy, eternally happy, shall I be if I give my heart to the Lord. When this is the case, if you trifle with your convictions, drown present reflections by vain thoughts of future amendment, the Lord may say to you as he said to the people of Israel—"Because I have called, and ye have refused; I have stretched out my hand, and no man regarded: but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity—I will mock when your fear cometh." "Turn ye, then, to the stronghold, ye prisoners of hope." Receive his word and live—yea, live for evermore.

And do you, my beloved brethren, who, like Peter, have left all and followed Christ, praise him for that distinguishing grace which has made you "willing in the day of his power?" Manifest, also, by your cheerful consistency, that you do not repent your choice. Few things encourage the young disciples more than the holy happy lives of advanced Christians. Enable us, then, to refer to you as examples to the believers. It is sad when they, who have been sometime in the way, fall back into a Laodicean spirit—neither "hot nor cold. It is "as when a standard-bearer faileth." The young troops are discouraged, and are ready to drop their arms. "Put on, then, the whole armour of God." "Fight the good fight of faith." "Hold forth the word of life." Remember the gracious promise of our Lord:—"To him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and I will write upon him my new name." "He that hath an ear, let him hear what the Spirit saith unto the churches."

CHURCH ORDER IN THINGS INDIFFERENT.

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Part IV.

It may be useful to notice a few of the observances of the church which rest upon her own injunctions, but which, though not commanded in, yet as not prohibited by, the scriptures, she considers she may lawfully enjoin upon the worshippers in her communion. She not only recommends them; she requires of her people that they comply with them: for to admit option in matters of public service would be to introduce irregularity in an assembly, in which the Holy Ghost has commanded that "all things be done decently and in order."

"What mean ye by this service?" we may imagine this question to be asked, not by a cavilling objector, but by some youthful member of our church, beginning to reflect upon his position, or by some adult as yet unbaptized, and desirous of satisfying his mind upon every particular connected with the worship of the church he is intending to join. Let us briefly answer the inquiry in respect of several ceremonies or observances of our church.

We may take *the postures of the body* as they are directed in our rubrics. Why do we *kneel* in prayer? For this, the church has both reason and precedent. God is the Lord of the body, as well as of the soul, and is entitled to a reverential posture as well as an interior devotion. A subject will kneel in the presence of his prince: "I am a great king, saith the Lord." Did not Daniel, and Peter, and Paul pray kneeling; yea, did not Christ himself? "Not to kneel in the congregation," says an old writer, "argues either ignorance or arrogancy; for, seeing all of us are God's adopted sons, and not born to the good we possess, it behoveth us, when we be come before our Father, especially to crave his blessing, to be dutiful and humble in our carriage."

No one who has ever watched the different state of the sensations of his mind, under different postures of the body, will assert that we are contending for trifles when we say that the kneeling attitude is more favourable to prayer than that of sitting or standing. Of the standing attitude it is sufficient to remark that it is that in which we perform our ordinary actions, and that it is one of independence; while those who sit, confessedly place themselves at perfect bodily ease, which may slide into repose. Now, though God is no respecter of postures of body considered in themselves, nor will set it to the account of any that they have endured inconvenience and discomfort in kneeling, from which they would have been free had they been sitting in a chair or on a cushion, yet the state of the mind during a professed act of worship must be, in his sight, everything; and, if there shall have been languor or laziness accompanying one attitude which would have been absent in another, then a case is made out in favour of kneeling, as a posture in prayer, which places the question not among matters of trifling importance and below serious discussion. It is a desirable posture too, as having an admonitory tendency: whenever we engage in worship, be it prayer or thanksgiving, we are acknowledging that we are "less than the least of all God's mercies" as undeserving of the blessings which we are seeking, as we were of those which we have received. And the posture of kneeling is calculated to remind us of this. I do not need to be told that the heart, which is not impressed with this sense of unworthiness before it comes to the act of worship, will never become fully sensible of it by any posture into which the body may be made

to bend itself. True; but it does not follow therefore, that the mind may not be assisted by such external actions, and I doubt not that many a thoughtless person who has knelt down as a matter of course, for no better reason than because the rubric directed it, may have been led, after a long time, after years, possibly, of mechanical kneeling, to reflect that it is because he is in the presence of the divine Majesty, that the church, in her parental wisdom, directed him and all her children to place themselves in a reverent posture, though he and many others of her sons and daughters never until now inquired into the reason of her directions, or at least saw the appropriateness of such an attitude in such a presence. The pardon of sin, and the grace of God's Spirit, and the heavenly hope, these are gifts of which we are so infinitely undeserving, that, although we come to the throne of grace to ask to be made partakers thereof at God's own invitation, yet, even when we are there, there is continual danger lest we forget what brought us thither; the "spirit" may, in the beginning of our act of devotion, have been willing, but the "flesh" always "weak" has now become weary; the thoughts begin to wander, and presently the man who had begun in sincerity to pray ends in something like vacancy. Now, I do not mean to maintain (nor must any one so misinterpret me) that kneeling is an antidote against distraction of mind in prayer; I do not need to be told that if God do not sustain the spirit, even as he propped up Moses's hands, it will sink. I am well aware that "praying in the Holy Ghost" is the great preservative against fainting and being "weary;" but I know also that beings like ourselves, with the "burden of the flesh" overlaying the spirit, need hints and remembrancers of every sort, to keep us mindful that we are now holding intercourse with the "Majesty in the heavens," with the "High and Lofty One, that inhabiteth eternity, whose name is Holy." We require to have it whispered into our thoughts that "God is in heaven, and we upon earth," even during that very exercise which we may have commenced with the acknowledgement of the distance between the Eternal and ourselves: and nothing can be imagined more efficacious, while nothing is more natural, than that, in a presence so august so terrible as that of the Creator of the heavens and the earth, we should place ourselves in a posture which, being interpreted, speaks this language, I know, O Lord, that thou art ineffably great, and I am, by the contrast, unutterably mean: I know that thou art perfectly good, and I am utterly vile; I feel that thou art a "righteous judge," and that I have "provoked thee every day." These will be the sentiments that will shoot across the spirit of him who finds himself in the kneeling attitude. He will feel with all the rapidity with which thought glances over the mind, that this is not the posture in which he finds himself at home, when at meals, or when he is reclining at yet greater ease on his sofa after the fatigues of the day; it is not the posture which he uses in the counting-house, or on the exchange, in the warehouse, or in the news-room; and he will thus be led to recognize the presence of God; he will grieve over the dulness of his soul, he involuntarily start and say, "Surely the Lord is in this place, and I knew it not: this is none other than the house of God, and this the gate of heaven."

These remarks have been made upon the tendency of the kneeling posture to quicken devotion. If to these reasons we may add one derived from what we know of the effects of other and contrary postures of body, an additional argument will be obtained in favour of that which we are recommending, or rather which the church enjoins, and of which we are endeavouring to prove the utility. Let any one but observe the general appearance of those assemblies where the practice is to stand during prayer, and he will be struck by a listlessness and a wandering of the eyes, which but too clearly betokens a weariness of the spirit, and a wandering of the thoughts. It may here be remarked (and it is with sincere grief that the observation is made) that at the root of all languor of attention during worship, is the want of a right sense of the importance of public prayer. Until this is removed, nothing that can be said concerning postures will be of any use. Neither kneeling availeth any thing, nor standing on our feet, but the attitude of the soul before God. If once our people could be brought to see the honour and the benefit of addressing God in prayer; if once they could be led to reflect upon the privilege of having an audience with the Most High, there would be little need of argument to prove that this or that attitude became them, while engaged in the act. But, we grieve to think, how insensible most persons are to this privilege. If they did but reflect for a moment, they would be deeply affected by the truth, that they are in the immediate presence of the "High and Holy One that inhabiteth eternity," and that they have now an opportunity of speaking into the ears of him in whose hand is the universe, and who can order all its movements subserviently to the accomplishment of that which is the subject of their prayers, if he sees fit to grant their petitions. Such a thought would arise in their minds, every time they heard the minister begin a collect with the word "Almighty." Or again, what more calculated to impress the mind, than the single word "merciful" with which many of our prayers begin? Does it not teach him who uses it, that, if he has to seek unto a God "full of mercy," he must be in the condition of a condemned sinner, for none need mercy but they who are under sentence of punishment. All this would be felt, if our professed worshippers did but reflect. O that our church-frequenters were wise, that they understood this, that they would consider the purport of that which they utter; then rubrical directions about kneeling would not be regarded, as they now are, by most persons, as those out-of-date regulations of centuries past;* but they would be seen to be provisions both of wisdom and piety.

In the Lord's supper too we kneel, not at all deterred therefrom because that act has been perverted to idolatrous purposes by the church of Rome. In this, as in many other instances, we perceive the judiciousness of the English reformers. Of all the corrupt practices of the Romish communion, there was none that they

* Or of the "dark ages," a period conveniently indefinite, to which some persons summarily refer all those parts of our faith or worship, the reason of which they understand not.

more stigmatized, or from which they desired to make a more unequivocal separation, than that of the worship of the host*! They justly considered this as a wild extravagance, as much outraging reason as it was repugnant to sound scripture. We might have supposed therefore that they would not only have lifted their voice on high against the notion, but that they would have swept away, in constructing the service for the celebration of that sacrament, not only the idolatrous tenet itself, but every circumstance connected with it. We might have imagined that they would thus reason:—Since persons have been accustomed to kneel when this idolatrous ceremony has been enacted, and have knelt because they fancied that upon the altar before them was the veritable body of Christ, being re-slain and re-offered to God, it is necessary to recede to the utmost distance from this error, and to leave no remnant of abomination; the church, therefore, in her future generations, must be instructed to sit, or stand, in receiving this sacrament. Such might have been the course which we should have expected would be taken; and for which, had we lived in those days, and been called upon to give our suffrage, we should—many of us at least—have voted. But such was not the line of proceeding adopted by the framers of our communion ritual. They retained the kneeling posture, because, said they, the recipients of that ordinance are at the foot of the cross in their spiritual sensations, and at such a spot should the soul be other than deeply humbled; and can the body do other than accompany by its outward posture the soul's feelings? Thus they retained the direction to bend the knee, taking care to explain themselves, and warning all Christians to beware of supposing that this genuflexion was made to any but the unseen Saviour, who is gone into heaven, and there sitteth, in the entireness of his body, until he come again at the last day.

The leading idea of the holy communion is that of an eucharist†; for which no gesture so suitable as kneeling. And although this sacred feast was first partaken of in a sitting posture (for the reclining of the ancients at their meals corresponds with our habit of sitting), yet, as the church has the power to change the time from evening to morning, and the place from a private house to the temple of God, and to include women with men in the right of partaking thereof, no reason can be alleged why it should not alter the gesture from sitting to kneeling, when it is remembered that the attitude enters not into the essence of the sacrament, but is merely a matter of external order. Our liturgy sometimes enjoins standing to praise God, and it is a practice in all our congregations to stand during the singing of psalms. Here, too, scripture precedent supports us. Were not the Levites appointed by David to stand "every morning to thank and praise the Lord, and also at even?" (1 Chr. xxiii. 30). And in St. John's vision of the countless multitude of the Christian church, did he not see them "standing before the throne and the Lamb" (Rev. vii. 9 10)? and ancient practice is in our favour, for we are told by an old writer that in the early days of the church, when the psalms were sung by all the assembly, "they usually performed this service in a standing posture." Why do we stand up at the reading of the gospel, in the communion service, having sat down at the epistle? Had we lived in the days of Jesus and his apostles, and both had been present in an assembly, we can readily imagine that we should have been disposed to manifest some token of superior veneration to Christ in the act of speaking, than to the apostles who were sent by him. Now, it is a feeling of this nature probably, that keeps up the practice alluded to in our congregations all over the land unto this day; and, of how long standing it is, we learn from Ignatius, who accounts the gospel to have this excellency in it, "the presence of our Saviour, Jesus Christ, and his suffering and resurrection." From Chrysostom we learn, that the ancient Greek church used to stand up, whenever the book of the four evangelists was opened, though to sit was allowed, in hearing any other books of scripture*.

* "Host" is from the Latin *hostia*, a victim; the Romanist maintaining that "Christ our sacrifice" is slain anew, every time the sacrament is celebrated.

† Or Thanksgiving service. This idea prevails in our book of common prayer, particularly in those words at "We praise thee, we bless thee," &c.

THE DYAKS, IN THE ISLAND OF BORNEO†.

THE American board of commissioners for foreign missions having lately sent two missionaries to visit the island of Borneo, in the Indian Archipelago, preparatory to establishing a mission in that country, it may be interesting to publish some particulars relative to its inhabitants. Borneo is the third largest island in the world—it is embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake. Its western coast is scarcely two days' sail from Singapore, which is becoming the great mart for trade between India, the Western World, and China. The Dutch have several small establishments upon the coast.

The population of the island, which is estimated at 3,500,000, is composed of various tribes. Some are Malays, others Bugis—both of these are Mahomedans—in a partially civilized state, and engaged in trade, although the Malays, especially, seem generally to prefer piracy. A people called Dyaks, whose numbers are supposed to be about 2,000,000, occupy the whole interior of the island, which is chiefly mountainous, and are its original inhabitants. They are still savages. Some of their tribes are, however, more barbarous than others. These rove about like wild beasts; at night they sleep under some large tree, the branches of which hang low; they are looked upon and treated by the other Dyaks as wild beasts. They go out and hunt them for amusement. The men taken in these incursions are invariably killed; but the women, if young, are commonly spared. The children of these wild Dyaks, it is said, cannot be tamed. In consequence, when taken, they have one of their feet cut off by their captors, that they may not run away to

* See "An Apology for the Church of England," by James Bassett Mills. 1831. A most useful and comprehensive work, which every clergyman, and if possible, every churchman, should possess.

† From the "Manchester Chronicle."

their native forests; their services being still available for paddling in their canoes, &c.

Many of the Dyaks are engaged in agriculture, and collecting the produce of their country, such as camphor, bees'-wax, gold-dust, &c., for sale. But the occupation for which they are most notorious is that of "head-hunting." The men must procure at least one head before they can marry: they preserve also the heads and skulls of persons they have slain, as trophies and ornaments. They seek for heads as we would seek wealth or honour, and these constitute their wealth and honour. The Dyak head-hunter cherishes no enmity towards the person he kills, either private or national. It is neither more nor less than a wretched custom, one of the many of a similar kind that exists in countries where Satan—the destroyer—reigns supreme. This custom, and the feelings of the heart necessarily connected with it, form the most odious trait in this people's character. They have, however, many good qualities. They are generally inclined to cultivate the soil, are a fine race of people, and very honest. Their vices are the vices of barbarians who know no better. Some of the leading natives have already expressed their readiness to relinquish the practice of head-hunting, if Europeans would only come and settle among them. They seem generally to have no religious belief. At all events, they have no religion to which they are strongly attached, which of course is a favourable circumstance towards their reception of the true religion.

Scarcely any efforts have yet been made to introduce Christianity amongst these people. The Americans are, as we have said, now turning their attention to the island. From the journal of the two missionaries, who have recently returned from a tour in the country, we make the following extracts:—

At one village, they observe, "The Dyaks here still continue the barbarous practice of cutting off heads, and boast of bringing in two or three fresh ones every year. In the verandah where we have our lodgings, there are fifteen or twenty, and some suspended immediately over the place assigned us to sleep in. How many heads are now in their possession, we cannot learn, but we are told they are numerous, or, to use their own language, 'many tens.' Here we may remark, that the Dyaks, in general, appear to know nothing of numbers above ten; hence they give us their reckonings in this way. The warriors of this village sally forth every year on a beheading expedition. They seem not to have the least compunction of conscience on this subject. They laugh at us when we express our astonishment at the practice, and ridicule us when we attempt to teach them its cruelty and wickedness. It does appear that the Dyak character is made up of extremes. As we see them, they are mild, and gentle, and 'given to hospitality.' But when they exchange their domestic habits for those of the warrior, their greatest delight seems to be to revel in human blood, and their greatest honour to ornament their dwellings with human heads, which are the trophies of their inhuman barbarity. Shocking as it may appear, they carry about with them tokens of the number of persons they have killed. This they effect by inserting locks of human hair, corresponding to the number of persons decapitated, in the sheath of their war knife, which they always carry with them from home. We fell in with a man this evening, just returning from his labour, with a basket in which he had carried out the necessaries for the day, and to which was attached a lock of human hair. The hair was ten inches or a foot long. He informed us that it was a token of his having cut off a head during the past year. How true it is that these dark places of the earth are full of the habitations of cruelty."

Upon another occasion, the missionaries remark:—

"Here we discovered the first indication of religion among the Dyaks. Upon our arrival, the first thing which attracted our attention was several small wooden images placed under a shelter. Upon inquiry, we were informed that these images are mementos of their old men, who had distinguished themselves by daring exploits, the number of heads they had cut off, &c. Whenever such persons die, they make a wooden image, rude indeed, yet in the form of a man, varying in length from twenty inches to three feet. Around this they all gather, and hold a feast of consecration, after which it is placed among the others. These are all considered patron gods, whose peculiar province it is to watch over and prosper their cultivation of rice. At the time of planting rice they are placed to or near the field, with their faces in that direction. Here they are left till their crop is gathered, when they are again brought into their dwellings. As far as we could learn, the only act of worship paid to these images is that of offering them food once a month, such as rice, pork, fowls, &c.

"Human heads hang all around us, and some are suspended over our sleeping place. We tried hard to obtain one of the heads. But the bare expression of the wish was met by a prompt and decisive 'No; we cannot part with them.' The same was the case with the wooden images. On no condition whatever would they consent to part with either. The only reason assigned was that sickness would be the inevitable consequence. The heads are considered charms to ward off evils and procure blessings, and believing this, it is no matter of surprise that they are loth to part with them."

The writers of the above journal spent about four weeks on the island, during which time they travelled one hundred and seventy miles on foot, going about sixty miles into the interior. The general impression produced on their minds by what they observed during their visit was of so favourable a character, that it has been determined to commence a mission in Borneo at once, and to establish two or three stations. Six American missionaries and their wives were expected to proceed from Singapore to the island during last summer.

E BENEFITS OF GOD A CALL FOR GRATITUDE:

A Sermon,

THE HON. AND REV. GERARD THOMAS NOEL, M.A.,

Prebendary of Winchester.

PSALM CXVI. 12.

hat shall I render unto the Lord for all his benets towards me? I will take the cup of salvation nd call upon the name of the Lord."

MILITY is the only element in which grade can thrive. The proud hate obligation, ause obligation implies, in some one rect at least, inferiority. It implies that in ne particular case we had less power than person who has placed us under obliga; therefore it is, that men are generally osed to religion: for religion is the eternal igation which connects the weakness, inficiency, and unworthiness of man, with mercy, strength, and grace of God.

The spring of infidelity, and even of careness in religion, is the hatred of control, supremacy of ungodly appetite, the love independence, which thrusts out any suriority from its converse. On the other nd, with the lowly is religion, and with the igious is gratitude. The man on whom e bright rays of heaven have shined, perives what he is, what the world is, and at God is; he perceives that in himself, idst all the high and brave pretences of intellect or his passion, he is a very poor d bankrupt creature, exposed to the penals of laws which he has broken, and of ath which he has incurred; he perceives degradation and his doom, through sin; is ready to perish; he is at once an ingrate ainst the best benefactor, and a rebel against e highest Master; and, when the shortd splendour—be it what it may—of his esent career is extinguished, he has nothing t but the blackness of darkness for ever.

This perception of truth leads to humility; crest of his pride falls down, the vigorous etences of his nature wither, the flinty hards of his spirit softens, and, conscious that is now in the presence of a holy and a art-searching God, he lies down in the dust, d exclaims, as he smites upon his breast, God be merciful to me a sinner."

The mercy which he asks he receives; The sacrifice of God is a broken and a conte heart;" and no man bringing this ofing was ever rejected. Such a suppliant ins his suit; "God resisteth the proud, but veth grace to the humble;" a way of mercy opened to his view; the word of God is dressed to his ear, and its accents are sweet his soul—"Thou hast destroyed thyself, t in me is thy help. Come unto me, thou at *art weary and heavy laden,* and I will give thee rest." And who is it that utters these accents of compassion? It is Jesus, who became the Mediator, the Intercessor for his people. "Thou shalt call," said the angel who proclaimed his approaching birth, "thou shalt call his name Jesus, for he shall save his people from their sins." And in what manner shall he save them? The actions of the past cannot be undone, the guilt incurred cannot be annihilated, falsehood cannot be made truth, nor religion be consecrated into obedience. No; but sin can be pardoned, guilt can cease to be reckoned, mercy can cover transgressions, and all this can take place, and yet no dishonour shall stain the law, nor reproach the law-giver. This is the record that attests the mercy, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

And of what nature is the gift? It is not merely that God sent his Son to be a herald of the grace which God designed for the rebellious; it is not merely that he clothed Christ with our nature, to reveal, by accents of human lips, the intention to forgive, and sanctify, and save; it was not that he invested him with human nature merely by proclamation of kindness, to invite the revolters to return to the allegiance which they owed—but it was that he sent him in unsearchable generosity, himself to become a sin-offering, himself to endure tremendous penalties, and even to taste of death, in order that through that manifestation of the penal consequences of sin, God might be just and yet the justifier of him that believeth in Jesus. This is the history of his incarnation, of his becoming flesh, and dwelling in the midst of us. "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all."

The soul which perceives, by a spiritual light and teaching, this method of mercy, is deeply affected by it—it humbles even more than does the previous sense of sin; and the humility which it produces is noble and elevating, while it strips the heart altogether of its own pretensions. The mere sense of sin would only produce despair, and despair must necessarily degrade; but the sense of mercy extended, as it is, through the mediatory suffering of Christ, invests penitence, however dark, with the bright hues of hope; and hope elevates to better thoughts, and dignifies the character which it exalts. The humility of the gospel thus lays the creature low in himself, but lifts him up in Christ, changes the bent of his nature, raises him from the

degradation of selfish passion, and opens to his astonished view, the means of eternal allegiance to the Being whom he has injured and insulted.

From this humility arises gratitude. The generosity of God has made obedience not only necessary, but delightful. The man who understands the gospel salvation, feels it joyous to come under the deepest obligations. He no more shrinks away from a weight which presses him, but he covets a burthen which has the strange property of adding wings to his affections; he sees obligation to be reasonable and beautiful. He comprehends now that it is the precise position which a creature should occupy, to be infinitely and eternally obliged to his Creator; the idea of spiritual independence is hateful to his soul; to live in Christ, and by Christ, and to Christ, is all that he henceforth desires. He is anxious to be dependent—even as the branch hangs upon the vine, as the member is united to the head, as the ray emanates from the sun. "Because I live, ye shall live also." It is sweet to the Christian to have it so; and his sorrow now is, that this dependence, this union is not complete; that workings of sin still interrupt his submission; that obstacles of evil still hinder the inflowings of that life which he wishes to invigorate and fill up every channel of his nature, that he may bring forth fruit to the glory of his heavenly Owner.

The expression of the text is precisely the feeling which issues from such a state of mind; it is the expression of a gratitude which has its source in humility, and which is the noble and generous emotion of deep, and, in some sense, of unalterable obligation. "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and will call upon the name of the Lord." The expression consists of two parts; it contains a question put to the man's own heart, and the answer which he returned.

I. The question—"What shall I render unto the Lord for all his benefits towards me?"

The question implies a heart deeply affected by the mercies which God had bestowed on him. No spectacle is more painful, and yet none more common, than insensibility to the mercies of God. "The ox knoweth his owner, and the ass his master's crib, yet Israel doth not know, my people doth not consider." This charge of ingratitude is sufficiently afflictive when made in reference to blessings purely worldly, but far more afflictive when referred to moral advantages; because these are all directly connected with the welfare of our eternity. To despise these blessings is to throw away in cold thanklessness, *mercies which, if used* as they are intended, would issue in genuine and endless felicity. Yet how frequent is this spectacle men live without God in the world, and often cast aside spiritual advantages, as they would the poisonous weed that grows beneath their feet! It was otherwise, however, with the person who wrote this psalm. Whether it were written by David, or by Hezekiah as some suppose, it pourtrays a mind deeply penetrated by the undeserved kindness of God—that kindness was minutely surveyed and gratefully acknowledged. It was the subject of long and often renewed meditation. The blessings were not hastily and carelessly admitted, and then forgotten. The man who wrote this psalm was accustomed to trace and to remember the dealings of God with his soul; he was wont to bring these mercies into contrast with his own unworthiness, and thus to deepen the impressions of the divine goodness upon his mind. We find him, upon another occasion, expressing his desire to bear this kindness upon his constant remembrance —"Bless the Lord, O my soul, and forget not all his benefits;" and still, on another occasion, we find him eager to enquire—"Have not I remembered thee upon my bed and thought upon thee when I was waking?

But this recurrence to the divine mercies excited in his bosom the affectionate wish to evince his gratitude in a suitable and visible manner—"What shall I render unto the Lord?" Where gratitude is sincere, it is also operative. Gratitude is not merely an expression; it is a feeling, a principle which quickly gives evidence of its existence in the heart. If "out of the abundance of the heart the mouth speaketh," so also the man acteth. There will be a longing desire to please God—to return unto him the honour, and the praise and the service which he claims, and which he condescends to accept. This desire is comprised in—

II. The answer which the psalmist returned to the question he had addressed to his own heart—"I will receive the cup of salvation, and will call upon the name of the Lord."

Allusion is here made to the custom which prevailed amongst the Jews, either of pouring out a drink offering at the temple, in public acknowledgment of some great mercy; or of the more private custom which the head of every family fulfilled, when, at the usual hour of repast, he took "the cup of blessing," as it was called, and expressed his acknowledgment of gratitude to God. It was this cup of blessing which Jesus Christ at the last passover made use of, and consecrated into the sacramental memorial of his blood, about to be shed for the sins of the world. It was sometimes called "the cup of deliverance

the same meaning with the "salva-
the text; and it was intended to ex-
deep sense entertained by him who
it, of the undeserved lovingkind-
God. But the practical nature of
itude is described in the remaining
n of the psalmist—"and I will call
name of the Lord."
l upon the name of the Lord is to
uthority, to respect his laws, and to
his service. It expresses the full
e of a religious mind; it corresponds
rm, "fear of the Lord," which is
ginning of wisdom;" and it thus
it the resolve of the psalmist to de-
dedicate himself to the service of

all find a sameness of idea conveyed
every part of scripture in which the
ject may be treated, because, though
might intervene between the writing
part, the Spirit which indited was
the same. Hence we find the
of the New Testament governed by
motive which swayed the prophet
ld Testament; and the sentiment of
in other and varied words the senti-
David—"I beseech you, therefore,
ercies of God, that ye present your
living sacrifice, holy, and acceptable
which is your reasonable service"—
e love of Christ constraineth us; be-
thus judge, that if one died for all,
e all dead; and that he died for all,
y which live should not henceforth
themselves, but unto him which died
and rose again." These expres-
ote the same sentiment with that of

It is the effect of a new and gra-
inciple in the heart; it is the obedi-
faith; it is not the slavish necessity of
e in order to merit, if possible, for-
; but it is the reaction of gratitude
sense of forgiveness already obtained.
thrilling emotion of him who, de-
destruction, finds himself in posses-
safety and peace, through the free
licited benevolence of God. Under
and generous emotion, he exclaims,
shall I render unto the Lord for all
fits towards me? I will receive the
alvation and will call upon the name
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ear brethren, it is my heart's desire
ct this subject with our own feelings
luct, and this more especially at this
season of the year. We have but
ssed that period in which we comme-
he birth of our blessed Saviour into
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ur ear; but, tell me, is it dear to our

Do we *take occasion from its an-*nual return to search more narrowly into our views of divine truth—into our discoveries of divine love—and into the effects which the proclamation of that love has had upon our minds and actions?

Is not the birth of Jesus Christ into the world, the greatest benefit we can possibly imagine to have been conferred on us? Was it not because we were sinners—because there was no strength, no resource in ourselves, that he came in humility and sorrow to save us from eternal sorrow? Had he any other object than one of infinite grace and compassion, in thus visiting us in our low and wretched estate? Was it not to bring life and immortality to light by his gospel? Was it not to bear our griefs and to carry our sorrows? Was it not to die, that we might live? What, then, are our thoughts of his birth—what are our feelings—what are our expectations? Are we ready to welcome this great act of grace by a corresponding effort of gratitude and praise? What is the nature of those enjoyments with which we connect this season in the history of our own lives? Are not these questions very needful?—for do not thousands and ten thousands of those who are called Christians, reject all religious emotions at the anniversary of their Master's birth? It is not that I think outward images of joy are unsuitable; it is not that I would diminish aught of the streams of gladness which social meetings and friends long absent, or children returned to home, would pour through our hearts; it is not that I would not wish even more numerous gifts of kindness dealt out to the needy; it is not that I do not sympathise with the verdant emblems of joy and hope that deck our churches and our houses, in memorial of him who came that we might receive a heritage "that fadeth not away:" it is not for any reason of this kind that I ask these questions —but it is because I perceive these outward acts to be sadly severed from the religious emotions with which they ought to stand connected. O my brethren! it ought to carry a pang to our hearts, that at no season of the year is God so insulted, and his authority so shamefully set at nought, as at this. It is then, when we speak of Christmas—when we name a Saviour's name, and refer to his advent into our cold and tearful world—it is then that we violate most unblushingly the well-known precepts of his word. Say whether there be not, at this period of the year, more profane swearing—more direct violations of the sabbath—more drunkenness and low debauchery, than at any other?

I refer to this subject in order to entreat your earnest attention to the real nature of that joy which the nativity of Christ ought

to diffuse amongst us. I do entreat those whose consciences may tell them of past sins of this very kind, to pause, and ask if this be not a crime of far deeper dye than they may hitherto have deemed it to be. Is it not most base and ungrateful to return such actions—such contempt for sobriety and decorum—as an answer to those claims which redeeming grace may well make upon our hearts? Brethren, be happy; be glad, but sin not; insult not God, and take not the birth of a Redeemer from sin as an occasion to sin yet more deeply and openly against him. I wish you happy; but I wish for you a real happiness—such a happiness as consists with self-respect, with peace of conscience, and with the blessing of the Almighty. Every joy separated from these accompaniments, is a false and treacherous joy, and of such laughter, "there is madness in it."

God is not the author of confusion, but of order, and of peace, as well as of joy. Connect godliness with gain—Christ with the world—eternity with time. Be wise as well as mirthful; and "for all these things," remember, God "will bring you into judgment." Ask—O ask, what benefit you have hitherto derived from the anniversary of a Saviour's birth. Has it taught you that you are all offenders doomed to die, but that Jesus came to atone for sin? Has it taught you that your hearts are defiled, and need a mighty change; and that Christ, for this end, received his precious name of Jesus, because he should save his people from their sins? Has it taught you that, amidst the wreck and ruin which iniquity has brought upon our world, there issues a voice of mercy and of grace from the sanctuary of God, to which I have already alluded, and with which I now conclude—

"Come unto me, all ye that are weary, and heavy laden, and I will give you rest."

"Look unto me, and be ye saved, all the ends of the earth."

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

MAYNOOTH.*

THE chief curse of Ireland is the popish seminary of Maynooth, in the county of Kildare, and province of Leinster, twelve miles west of Dublin. It was founded in 1795 by an act of parliament, entituled "An act for the better education of persons professing the popish or Roman Catholic religion," 35 Geo. III. c. 21. The avowed design of this institution was to provide a domestic education for the Irish popish priests, in the expectation (vain, alas!) that they would become better subjects, and more attached to the British crown: but the Romish priesthood have been worse educated and more disloyal ever since. Another evil has arisen out of this anomaly. Formerly, when t priesthood were educated abroad, few or none ab but gentlemen entered the priesthood; but, since t establishment of Maynooth, an inferior class of m altogether have entered into the sacerdotal office. " has," says Mr. O'Beirne, "neither secured to the Ro Catholics a better education, nor a larger share loyalty. Of their increased loyalty I need scarcely come the eulogist. A system of tyrannical mis exists within the walls of the college, which, whil tends to debase and degrade the minds of the stude and to render them in after life the ready tools of a agitator who chooses to put an unprincipled syste terrorism into practice, also sets the governmen the country at defiance, and renders most of its m sures nugatory, in spite of the hundreds of thous of pounds which it has improvidently lavished on t institution."

The government of this college is vested in t hands of four officers, the president, vice-presid and the senior and junior deans. A certain num of Romish bishops and a few lay gentlemen consti a board of trustees. It is intended that this bo should exercise the supreme government. The trust have, however, adopted an easy and convenient m thod of exercising their functions. They m periodically, and partake of a sumptuous dinner the college—drink the president and the ot officers' healths, and compliment them on their e cellent management,—and thus ends their governme By a subsequent act, the lord chancellor of Irela the two justices, and the chief baron for the ti being, lord Fingal, and two Romish archbishops w appointed visitors. They are empowered by the t to hold a triennial visitation of the college. Th visitation, like that of the trustees, is merely ce monial. The students dare not give the slightest indic tion of feeling on these occasions. "They are groun down by a passive and grovelling obedience; t liberty of speaking out the truth boldly is so co pletely extinguished by the successful, and never f an instant relaxed, rigour of the deans, that the fo mal question put upon those occasions by the cha cellor or chief-justice to the students *en masse*, ' there any student who has a complaint to make?" uniformly succeeded by a profound silence, which t president of course interprets into a tacit approv ' Poor dumb mouths!' they are bursting with tal of hardship, oppression, and rank injustice, but th dare not even to mutter a complaint between the teeth. The dean has his cruel and piercing eye upo them; that eye has the fascination of the snake for t timid bird; they read in it the consequences of disclosure of the 'secrets of the prison-house.' Pr vate withdrawal, or a deprivation of orders would fo low, they are conscious, with infallible certainty."

Twelve professors reside in the college, who ha the superintendence of the education of the student In conformity with the provisions of the act of pa liament, a council, consisting of at least four of the should be called to assist the president in inflicti punishment on the students; this regulation ha however, been set aside by the presidents, in defian of justice. Dr. Crotty, who has since become archbishop, and exercised such cruel tyranny on D Mulholland, first set the example. He constitut himself an irresponsible autocrat, whose example h been since closely followed. "Couple with this t system of espionage, which constitutes the mainsprin of the collegiate government; reflect, in additio upon the uncontrolled influence of private pique, pr vincial jealousy, and unfounded prejudice; and more complete system of despotism—a more perfe engine for the prostration of mind, and the destru tion of moral independence, can scarcely be pictured The tyranny exercised on the students of this instit tion is of the most grinding and debasing natu

* From Stephens's "Episcopal Magazine."

ow it tends to make an officer, like the able in the eyes of the students, to see in corners, for the purpose of catching a ne infraction of some petty regulation, for instance, which prescribes a certain round for walking, and forbids him to right or to the left; or rushing suddenly it's room, for the purpose of ascertaining ot he is over head and ears in his 'Theo-;' or forcing him to partake of bread and dinner, because he happens not to have e with the due degree of neatness! or g the corridors with a dark lantern at id applying his ear to every keyhole, to possible, the murmurs of conversation scertain its tenor."

ine kept up in this seminary is rigorous al in the extreme: its tyranny is made y the inquisitorial system of the deans

The spy system seems the road to rise ary, by representing the most innocent eir fellow students in the worst possible eans. The students are required to rise g at the first sound of a bell which rings c: in the depth of winter the bell does ix. They must dress, make their beds, oms, and empty their slops in the space of es. At this period the bell is again rung, e required to recite the *Angelus Domini*. ew minutes for this exercise, they then the prayer-hall; here they continue on or half an hour, while the dean reads mediately after prayers they repair to t class-rooms, where they remain two g the whole time from their rising, strict n silence is enjoined, and monitors are h class, to prevent the interchange of a

There are no fires allowed in any of the or the students. At the expiration of studies, the bell is again rung, when they ne chapel to hear mass; at the conclusion ey breakfast in a large hall called the exorable silence is still enforced. By the ut routine is concluded, it is about nine y are then permitted to walk in the nds, and allowed to speak: but the of spies cankers this brief enjoyment; word, but, above all, a complaint ut-arent confidence would be reported, and llow immediately.

st nine study recommences for an hour ss begins. The professor's lecture occu-, and begins and ends with a Latin f an hour is then given for walking and

At twelve o'clock there is a triple toll d the *Angelus Domini* is again repeated. ire for study till two o'clock, when they nd class for an hour. The bell then m to the chapel; here they remain on nd repeat an office called "The visitation sacrament." Dinner follows this exer-hich not a word is allowed to be uttered. er one reads some of the mendacious ir saints, the Roman martyrology, and he bible—all in latin—to the marvellous the ravenously hungry students. The then permitted to enjoy the luxury of our till five. During that period they the corridors or grounds, whatever the weather may be. No other recreation alking is ever permitted; and their mo-as regular and compulsatory as those on the tread-mill. At five o'clock the gs, when silence re-commences. The enter their studying halls, where they eight o'clock. At eight they assemble hall, where they perform on their knees a religious exercise, termed "*the particular examen.*" They next repeat the *Angelus Domini;* after which they repair to the refectory, where they have bread and beer for supper. At certain periods they are allowed cocoa. Silence is all this time rigorously enforced. After supper, about half an hour is allowed for conversation. At nine the bell summons them once more to prayers till half-past nine; they then retire to bed, the rule of silence being again rigorously enforced until after breakfast the next morning. At ten o'clock the deans pass through all the corridors, and announce their presence, by exclaiming, "*Benedicamus Domino.*" On hearing this ejaculation, the students are forthwith required to extinguish their candles, say "*Deo Gratias,*" and fall asleep.

This is the daily routine of Maynooth, with a slight variation on Wednesday, Saturday, and Sunday. On Wednesday they go on the public walk, on Saturday to confession, and on Sunday to communion, to high mass, to vespers, and to an experimental sermon, preached by the students of the three divinity classes in rotation. Seven years is the general period required for study at this pernicious seminary, during which time the students are only permitted to open their lips in conversation for the space of two hours and a half out of the twenty-four. During twenty-one hours and a half the most unmitigated silence prevails. This silent system exercises a pernicious and immoral influence on the popish priesthood. "By it," says Mr. O'Beirne, "we may account for the eagerness with which too many of that class, after so long and indefensible a restraint upon their freedom, both of speech and of action, throw themselves into convivial excess, or into the more pernicious vortex of angry politics. The sense of privation, and the over-drawn bands of discipline being removed, they rush with an eager pleasure, proportioned to past rigour, into those scenes which are calculated to compensate them for what they have suffered, by a gratification precisely antithetical in character to the oppression which kept them down. It is no matter at least for speculation, that he, who has observed a compulsatory silence for the dreary space of seven painful years, should, on receiving his liberty, feel a strong impulse to commence politician, and indulge to a licentious extent the organ which has been subjected to such a senseless and unnatural punishment." Besides the ordinary restraint on the tongue, there are at two different periods of the year what are termed "spiritual retreats." These occupy the greater part of a week, and are one continued round of religious exercises, during which a perpetual silence must be observed. During Lent there are a hundred other silent devotions to be performed by the students, such as long prayers to the Virgin Mary and other saints, besides dirges, requiems, &c.

The system of education at Maynooth is of the worst description. Mr. O'Beirne, himself a Romanist, and educated in this seminary, says of it: "that a more imperfect system of education could hardly be devised; it is equally an insult to the literature of the country to term this a learned body; it is an eternal infamy to any government to feed so egregiously incompetent a troop of professors, and by means of an annual renewed grant, to oil the machinery of as corrupt and (politically speaking) as baneful a system as ever existed in any country, for the propagation of ignorance and the exercise of a most hateful despotism. Need I point to the actual condition of the Roman Catholic clergy throughout Ireland, in confirmation of this position? Need I point to their unenlightened and anti-social character—to the extraordinary influence which their peculiar relation towards the people enables them to exercise, and to the multiplied evils which flow with a teeming abundance from its misdirection? There is not an instant to be lost

The evil is spreading, and the sooner it is seared at the root, the more readily will it be got rid of; the sooner measures are adopted for making the Roman Catholic clergy of this country (Ireland) an enlightened and, if not a high-minded, at least a reflecting and independent body, divested of those prejudices which they now not only foster among themselves but disseminate among their flocks; the sooner they are made good citizens and better men, the more worthy will his Majesty's ministers prove themselves of holding the reins of power."

As a seat of learning, Maynooth is much below mediocrity, neither are the professors in general men of ability or merit. There is only one doctor of divinity in the whole number of the professors. The other eighteen professors and superiors style themselves, and are styled by courtesy, D.D., but have no right to the title. "No man of literary eminence would now become connected with Maynooth, lest he should lose caste by the association."

"I know no elevation in life," says the author of "Maynooth," "so great or sudden as that which an an Irish priest obtains, compared with his former one. From being the laborious, ill-paid, priest-flogged, squalid Irish clown, to that of being the domineering, well-fed, peasant-flogging, rosy-cheeked Irish priest; from being to-day most thankful if he get leave to dine in some nobleman's kitchen, and to-morrow seated at that nobleman's right hand at table, toasting his lady, praying for the souls of the faithful; or, elevated a little with his lordship's wine, becoming jocose, or even tawdry in the drawing-room; from being to-day an authenticated booby, under the coarse authority of the paternal lash, and to-morrow, before he is even yet bedubbed a priest, during his preparatory course, finding himself already the Father Pat, or Tom, or John of his wondering family, and the oracle of all his little cousins; in a word, from being the dupe of priests — the subjugated, demoralized, hood-winked slave—to that of being himself the awful, miraculous thing he before dreaded—the right rev. absolver and excommunicator of mankind: such a transition as this is surely enough to intoxicate an Irish clown."

Maynooth, from the low rate of expense, is open to and now filled with the lowest grades of society. The entrance-money is nine pounds, payable by instalments; their outfit does not exceed six pounds more. "The college is therefore quite as open to paupers as any poor school in the country. Nothing but the grossest effrontery could make any man assert, that the Irish priests have not, of late years, sunk in point of respectability. The undeniable fact is, that the vast majority of the 'order' are at present sprung from the very lowest grades of society—from that class which is most hostile to good order and good government, to the rights of property, and to British connexion. An Irish priest is, almost invariably, either the son of some petty farmer, some labourer or artizan, or, perhaps, has himself worked for years at some laborious occupation; and, in either case, it is usually late in life before he commences his limited course of studies, and not until he has been habituated to the sordid feelings, the vulgar manners, and narrow prejudices of the class of life he has left. When a clown of this sort is caught, in order to be tamed for the priesthood, he is sent—usually about from eighteen to thirty years of age—to a preparatory school, called a catholic academy, where the raw material is destined to receive its first manufacturing process. After undergoing a sorry sort of mental culture here, he is transplanted to Maynooth, which he leaves at the expiration of his course, incrusted frequently with a still larger quantity of rust than the portion which he carried with him to the college. Among the old priests educated in France, you sometimes meet a gentleman, a man of learning and of Christian feelings; but among those swarms of [illegible]-fledged pedants who issue from Maynooth, in wh[om] you perceive a constant struggle between spiri[tual] pride and aboriginal meanness; with demure [and] crafty looks—a scholastic and awkward air—vigo[rous] limbs, disguised in the unaccustomed trammels [of] glossy black broadcloth—plump and shining cheek[s] puffed up with the recent luxury of station, or mouth[s] mind dinners, or fastings on fish which would feast [a] London alderman—sometimes affecting gentleman[ly] manners, which makes their real vulgarity more d[is]gusting—with averted eye, crouching bow, [and] settled smile, endeavouring to conceal their bigot[ry] ignorance;—among such men, I say, one would [feel] an unmixed sentiment of disgust, were they n[ot] sometimes so ridiculous as to excite laughter.

The doctrines taught at this seminary are in accord[ance] with the most ultra spirit of Popery. It is [a] maxim with the Jesuits, that the end sanctifies [the] means, no matter how wicked these means may [be]. The theology of Peter Dens is here taught in [full] force—a theology than which there can be none [more] antichristian and intolerant. Some of its tenets [are] that the church of Rome is infallible, and can do [no] wrong; that all baptized protestants are under [the] control, and subject to the pope; that protestants [are] heretics, and their religion not to be tolerated; [that] heretics are to be compelled, by torture, confiscati[on] of their property, imprisonment, and death, to [re]nounce their religion, and become papists; that [no] faith is to be kept with protestants; that kings, [if] communicated by the pope, may be murdered [by] their subjects; and that a papist may purchase p[ar]don or absolution from a priest for the most enorm[ous] crimes.

The Cabinet.

MARKS OF A TRUE CHURCH.—In the first pl[ace] it must go and teach all nations. It must be [ani]mated with the apostolical, the missionary spirit. [It] must not rest satisfied that Christ should be preac[hed] to those to whom he has been preached of yore. [It] must not let sloth creep over it, so as to count that [it] has already attained. It must not be content with taking care of itself, of its own souls, of its own flock. It must so prize the treasure it has received, as to desire above all things to impart that treasure to others. It must have something of that spirit, which will leave the ninety and nine sheep in the fold, to seek after and bring back the hundredth that is lost—of that spirit which moved our blessed Lord himself to leave the throne of heaven, and the choir of the angels, and the rule of all the worlds, to seek after and bring back this poor wandering ball of earth to the fold of his heavenly Father. It must have something of that spirit, with which Jesus Christ yearned for the salvation of souls, for the conversion of sinners, for the showing and spreading [of the glory of God. In the next place it must baptize in the name of the Father, and of the Son, and of the Holy Ghost. It must hold and preach the true faith in the holy Trinity. It must not court the world by echoing its strain, and merely preach faith in the Father according to the heresy of the Socinians; with whom the Father in truth is no Father, except in the same sense as father Jove. Nor must it try to steer a middle course between the world and the gospel, by preaching faith in the Father and the Son, according to the heresy of some of the Semi-arians. If it does, it has no claim to the promise; Christ is not with it. It must preach faith in the Father as made known to us by the Son—as the Father of the Son, and all those who become his children by being adopted into the brotherhood of the Son—faith in the Son as the only begotten of the Father—the first-begotten before all creatures-

manifest in the flesh, to the end that all who
in him may receive the adoption of sonship—
h in the Holy Ghost, as the purifying, sancti-
pirit of God, sent to us by the Son to be our
er, through whom dwelling in our hearts we
the children of God. The third characteristic
rch which has a share in our Lord's promise
it must teach the observance of all the things
e commanded. Indeed this is scarcely sepa-
om the second; for, if Jesus was God manifest
esh, all his words must needs be truth, and
isness, and power. His church, therefore, must
over his words, or pare away from them; it
each the whole gospel; it must not take what
and reject what it dislikes; it must take all.
not shape and dress up the gospel after its
icies, according to the Rationalist heresy in
y. If it does, Christ is not with it; he is not
e Socinian heresy; he is not with the Ra-
heresy. There is no life in their words, no
their preaching; still-born they came upon
ad still-born they lift up their heads from it—
n in spirit, carcases of a departed faith, barren
of an extinct religion. But whenever a church
these three characteristics of a true church—
has had the missionary spirit—when it has
edged that the Father can only be known and
hed through the Son, that there is no other
der heaven by which we may be saved, but
name of Jesus Christ, and that, so frail are
oses, and so corrupt our wills, it is impossible
do, or even to will anything good, except
the Spirit of God working in us and with us;
oreover, it has bowed with full submission to
ord's commands, and has tried to grave them
heart, and to lift up its voice through every
he gospel; whenever a church has had these
ential features, and in the same measure in
has had them, Christ has ever been with it,
ulness of the power given to them over all
n heaven and in earth. He has blessed its
, and enabled it to shine with a great light on
ns that were sitting in darkness. He has
ts teaching and preaching, and enabled it to
ne courts of heaven with saints. He has come
o a mine, and has taken jewel after jewel out
place them in his crown.—*The Victory of
nd other Sermons, by Julius Charles Hare,
Rector of Herstmonceux, and Archdeacon of*

SPIRITUAL AND THE CARNAL HEART.—In
t of a carnal man all things lie in a confused
heaven below, and earth at top: earth seems
o be vast and infinite, but heaven a little in-
able spot. But in the heart of a child of God
ng keeps its natural posture; there earth
being the dregs of his thoughts and cares;
ven shines above, very bright and glorious:
ms to him to be but a little spot, as indeed it
is seldom seen or noted by him; but heaven
inite boundless sea of mercy, which he is still
into and admiring.—*Bp. Hopkins.*

E SINS.—A man may stand a great tempta-
l satisfy himself in that, and think he hath
ugh in the way of spiritual valour, and then
recoverably under the custom of small sins.
as well lie under a millstone as under a hill
for, although I might have blown away every
sand if I had watched it as it fell, yet when it
cannot blow it nor push it away.—*Dr. Donne.*

WORLDLY HEART.—If the world be in the
of the heart, it will be often shaken, for all
continual motion and change; but God in it
stable. Labour, therefore, to get God into
rts, residing in the midst of them; and then,
idst of all conditions, they shall not move.—
ighton.

Poetry.

THE GIPSEY BABY'S FUNERAL.

BY MISS A. BEALE.

(For the Church of England Magazine.)

HARK! there's a mournful knell
Borne on spring's mildest gale;
Too oft, alas! that bell
Heralds a dismal tale.
Hush! for a solemn sound
Circles the churchyard round;
Another soul hath fled
To regions of the dead.

"Dust unto dust," the priest with reverence said,
As on the coffin of the infant dead
Earth fell with hollow sound;
Those solemn words stole o'er a father's ear—
That mournful sound drew forth a father's tear—
But the mother glanced around:
The grandsire gazed
With steadfast eye upon the lowly tomb,
Sisters and brothers raised
Inquiring faces from the noiseless gloom.
But all was silent, save the priest's deep voice
That bade them in a Saviour's matchless love rejoice.

No outward symbols of an inward woe,
No mourning robes, no sad, funereal show
Adorn that humble throng;
They stand around the grave with hearts forlorn—
There sleeps in death their child—the youngest born
That wandering tribe among.
The blessed word
That spake of hope and immortality,
They knew not if they heard;
They dreamed not of a home beyond the sky—
The whisperings of each wild, untutored heart
Breathe only that for ever from the dead they part.

Strange, wild, and sad withal, that churchyard scene—
All, save the mother, o'er the coffin lean,
All press around the grave;
And tears roll down the father's sun-burnt cheek,
Like fountains, that from dried-up sources break,
A rugged rock to lave.
The children weep,
Yet know they not what thing it is to die;
They thought 'twas sleep,
When first they saw their infant sister lie
Breathless and cold upon the dewy sod—
But none was near to say her spirit was with God.

And can a mother thus her grief control?
Strong is endurance in a woman's soul,
And she would scorn to weep;
Still from the grave she turns her drooping head,
And who shall say but on her lowly bed,
A mother's love so deep
May master human might,
And, when no eye is on her, yet shall flow,
Whilst 'neath the veil of night
That stern, unyielding soul may feel its woe,
And the rude wanderer of the earth may prove
How deep, strong, all-subduing is maternal love.

But lo! the father's father, patriarch old,
O'er whom almost a century hath rolled,
Stands there with gaze most wild;
Oft hath he watched, in many a lonely hour,
As the gnarled oak protects the budding flower,
That loved, and lovely child.
Forward he leant,
His grizzled locks were floating on the wind,
His body bent,
His dark eye showed the vacancy of mind,
Yet was his heart all desolate and drear—
He saw the tomb enclose all that his soul held dear.

I marvel not they grieve! a fairy thing,
Sportive and joyous as the breeze of spring,
Was the poor gipsey child;
I saw her in her innocent delight,
Culling her emblems—flowers—her dark eye bright
Upon her father smiled:
She lisped his name,
She threw wild roses o'er him, in her glee—
And then she came,
Tired with her play, to leap upon his knee,
To lay her rosy cheek upon his breast,
And pillowed there, to sink in innocence to rest.

Thrice blessed babe! where now thy resting place?
Far from the woodland haunts of thy wild race,
Far from their crimes and sins;
Ere yet thy spirit's purity was stained
By lingering here, another world is gained,
Another life begins!
And thou art fair
And pure, as all things heavenly must be—
And thou dost share
A Saviour's love and immortality;
Thrice happy spirit! in thy bright abode
Thou dwellest with the blest in mansions of thy God.

Miscellaneous.

CREATION OF LIGHT.—The dry land having been upheaved out of the waters, according to Moses, on the third day, and clothed with trees and herbs, it was necessary, for their preservation and growth, that they should have immediately enjoyed the vivifying light and heat of the sun; and accordingly, he says, it was created the day following. But he previously said that on the first day of the creation the light was made. This deserves particular notice. Mankind in general have supposed that all the light originally emanated from the sun. They have considered the sun as its great reservoir and fountain. And therefore it has seemed to many persons to be a contradiction in Moses to say, that the light was formed before the sun, instead of having its origin in the sun, and from it, in the first instance, flowing upon the earth and planets. It is necessary, therefore, to examine this more particularly. Moses says, "In the beginning, God created the heaven and the earth. The earth," he says, "was without form and void." That this is true, follows from what La Place has proved. For the earth must have been without form at first, because it received its form from its rotatory motion, and it must have existed before it revolved. It afterwards received its spheroidal form from revolving. The materials of the earth appear to have been, according to La Place, all in existence in the first instance. And so it also appears that they were, according to Moses, God having created them in the first instance. After the earth was formed, it does *not appear that any further creation* of materials on it took place. The rocks were formed of the c materials: so were the plants: so were the a In short, we have no reason for supposing, fr accounts of the naturalists, nor from the acc Moses, that any material, either of the earth, o bodies on or connected with it, was created af earth was first formed. The materials at first were afterwards fashioned or organized, but n materials were created. In perfect harmony w this is the Mosaic account of light. The light, is a distinct and peculiar substance, was, acc to that account, formed on the first day. Th two theories or opinions respecting light men of science, and it has not yet been dete which is the true one. One of these is called t puscular theory. This supposes that light c of very fine particles, moving with most wo velocity from the shining body, and that the the principal source of this light. The other supposes that light consists of a very fine fl ether, which exists everywhere, and which, wh in motion, moves in undulations, as the air is for the diffusion of sound. It supposes that th does not flow from the sun, bat that the sun is one of the exciting bodies which causes such u tions, and which thereby produces what we call This is called the undulating theory. But w the one or the other be true, there is no difficu the Mosaic account; for, in both cases, it was consistent with the other works of the creatio light should be first created, it being the materi which the luminous appearances should proceed the bodies to excite them should be formed. T the corpuscular theory be true, the light havin formed in the first instance, a large portion of collected afterwards to form the sun; from w still continues to shine, and irradiate, and prod those well-known appearances which it is un sary to dwell on. And just as plants and a were formed of previously existing portions earth, so the sun, and other self-shining ce bodies, were formed of previously existing tions of light. In like manner, if the undu theory be the true one, then the ether or which, when excited, produces the light, was f on the first day of the creation, and th which in this case is the principal exciting was created subsequently to put that ether i tion, and thereby its splendid phenomena fol Besides the sun, there are various substances ca according to both theories, of giving light; s temperature alone being sufficient to impart tha perty to them. A candle, and a red-hot iro familiar instances. Science has furnished us w stances more striking. Among these, perhaps select the evolution of light from a small parti incandescent lime, which in quality and int nearly resembles the light of the sun; and als most brilliant light which attends the discharg voltaic battery. In short, whether we adopt th puscular or the undulating theory of light, the only one of the many causes of luminous appear Moses, therefore, in representing the light as ex prior to the sun, only represented it as existing to one of the bodies from which luminous appea proceed. But, how could Moses in his time known this? How could he have known that could have existed before the sun existed? The no science on the subject which could, when he have taught him this. It is, therefore, reasona conclude, that he knew it from divine revelatio

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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RELIGIOUS CONTROVERSY.

STIANS are not generally agreed ter to consider controversy as benc- or otherwise. While some maintain it is generally the cause of enmity islike between the holders of different ients, and makes the breach of disagree- in opinion wider, at the same time that ifference, being on matters not essential damental parts of religion, makes it unnecessary; others, again, maintain has been of great service in furthering derstanding of things belonging to our -that it has cleared to many of the of men the hidden things of God; the hts of people, apt to be mistaken, being ed by those having made a greater pro- in spiritual knowledge, and of course better able to direct their brethren.

e first proposition cannot be denied in any instances, which the present time forcibly illustrates, but that it is a rea- for rejecting controversy altogether is o apparent; and with the second, we gree about as much.

ing parts of each of these opinions, I think y steer a straighter and better course than eeing with either, as they originally stand. ad effects do proceed from controversy t be denied, but they arise from the l depravity of our nature. In search- r the cause of these effects we must further back. Controversy in itself is at cause; it is the hardness and deceit- s of man's heart in general, and more ally his pride and self-sufficiency; *in* it is the abuse *of the thing, not the*

use. In Addison we read—"Historians tell us that no fruit originally grows amongst us, besides hips and haws, acorns and pig-nuts, and such-like delicacies: that our climate of itself, and without the assistance of art, can make no farther advances to a plumb than a sloe, and can bring an apple to no greater perfection than a crab: that our melons, our peaches, our apricots, are strangers among us, imported in different ages, and naturalized in our English gardens: that they would degenerate into the trash of our country, if they were wholly neglected by the planter, and left to the mercy of our sun and soil." And scripture tells us, that no fruit grows originally in the heart of man, but "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, and such like" (Mark vii. 21); that our heart of itself, and without the purifying assistance of the Holy Spirit, can make no further advances to holiness than self-righteousness; and carries faith on the Son of God to no greater perfection than as a make-weight with our own deeds in the scales of justice at the bar of God. And again—"That love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, are strangers to us, until they come as the consequences of true religion:" that they would degenerate and fall away to the fruits of a corrupt heart, if they were wholly neglected by the Great Spirit that causes them, and left to the mercy of the soil of the heart of man; and, when these corrupt fruits arise so naturally from our corrupt nature, can it be otherwise than expected that they should just as much pro-

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ceed from controversy, when that controvery is carried on without throwing off the passions of our wicked hearts? It would doubtless be adding fuel to the fire—here controversy is not wanting.

God has thought proper, in his infinite wisdom, to employ certain means and instruments for the accomplishment of his purposes. What he could effect by the word of his mouth—as when he commanded light to shine out of darkness—he has also done by other means; as when the sounding of the Israelitish trumpets caused the walls of Jericho to fall. It is the divine power in all such cases that works; but, as man is endowed with rational faculties, means are appointed capable of appealing to his understanding and influencing his affections, when accompanied by the Holy Spirit's blessing, for recalling him to the knowledge of, and obedience to, his Maker; and why should not controversy be one of the means by which it may please God to work?

It may be objected, that controversy, according to our power of observation, so very seldom does effect any change in the opinions of the parties; but I think it is a sufficient answer to this—that it is so seldom carried on in a right spirit.

It is the privilege of Christians to converse with each other on the subject of the religion of Christ, of his providence, of his history, of redemption and immortality, of the evidences of that religion—as for instance, the miracles which have been accomplished, the prophecies which have been spoken at various times and in sundry manners, viz., those which have been already fulfilled, as those relating to the empires of old, and the life of Christ; prophecies which are now being fulfilled—as the progress of the gospel, and the judgments of the Jews; prophecies which are not yet, but remain to be fulfilled—as the bringing to Christ the rest of the world, the gathering of the Jews, the destruction of the world, the resurrection from the dead, and the judgment-day.

And so it is the Christian's privilege to consider the facts of religion, as included in that great source of interesting, useful, elevating, inexhaustible knowledge—the bible, and also the history of the world. As there is no deficiency of materials for conversation, so must that conversation give rise to controversy; and may not that controversy, as well as the conversation, be religious, not only as being on sacred subjects, but in itself right, useful, and productive of no harm?

Why are the evidences of religion given and the facts related, but for this reason only?—that the Christian may derive from them those very conclusions which we call the doctrines of Christianity—the doctrines which relate to God and his nature, ourselves and our religion, our existence and our destiny; doctrines respecting our duty to God, to man, and ourselves; doctrines respecting our consolation in adversity and affliction, our hopes of immortality through the death of Christ, our preparation for death, and our fitness for heaven; and these things, of so personal a nature, must give rise to controversy—and why should it be wrong? It is not expected that all should come to the same and the right conclusions in considering these subjects; and why should not benefit arise from the comparing of different inferences drawn by the different persons? Of course, this controversy is understood to be carried on in a spirit of meekness toward God and goodwill toward men. If the bible, when not read in an humble and meek temper (qualities and a state of mind, even to the beginners of a Christian life, so essential), does not have that blessed effect it otherwise would, but is often perverted to sinful and detestable purposes; neither can it be expected that controversy, carried on with self-pride and haughtiness (qualities, whose origin is easily traced to the father of lies and discord), can be otherwise than a let and hindrance, and far from a help in the already hard road we have to travel.

If every Christian did not retain too many signs of the old man, Adam, within him, religious controversy might and would be done away with. Let us but consider—is the bible the word of God, and can we think for a moment who God is, and of our relation to him as his creatures, and not feel that we should listen, with the deepest attention and entire submission of our understanding and heart, to what it teaches? Let us imitate the example of the Thessalonians, and receive the bible, not as the word of man, but as it is, in truth, the word of God (Thess. ii. 3); and controversy would be no longer heard among us. Like Mary, let us ponder these things in our hearts. Like David, let us resolve—"I will hear what God the Lord will speak" (Ps. lxxxv. 8); and would controversy then be necessary? And, like Samuel in a spirit of obedience say—"Speak, Lord for thy servant heareth" (1 Sam. iii. 10); and hear, not as a caviller, but as a meek and humble servant of the Lord of lords; and especially as the bible (the fountain of religious controversy) is dictated by the Holy Spirit, let us read with constant prayer for the direction of that Spirit. This direction unattended to, is the cause of the bad effects of controversy; and this direction patiently followed, would almost render controversy unnecessary.

Allowing all this, certain it is, that religious controversy ought not to be introduced into all companies, and upon all occasions, needlessly, intrudingly, or irreverently; but then, if it be wrong to speak in large and mixed companies of the evidences, facts, and doctrines of religion, is there, or ought there, to be any ill consequences from controversy carried on between Christian friends—why should the fire-place be made less holy thereby?

We read—"These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of perverse minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself" (1 Tim. vi. 3, 4, 5). In this light every one would reprobate controversy; when not carried on between children of God, let it be done away with. If any man consent not to wholesome words, even the words of our Lord Jesus Christ, and which express the doctrines which are agreeable and subservient to the great cause of practical godliness, which it is the declared object of the gospel to promote in the world, he is one which knows nothing to any good purpose —with such have no fellowship.

All will agree with these words of an excellent writer—"Happy would it be for the church of God, if the important doctrines of practical godliness were more inculcated, and less of the zeal of its teachers spent in discussing vain questions and intricate strifes about words, which have been productive of so much envy and contention, obloquy and suspicion. Let the men of God, therefore, inculcate righteousness and faith, piety and charity, patience and meekness; and let them endeavour to render their lessons successful, by a care themselves to pursue those graces; to exercise themselves more strenuously in that noble and generous conflict to which they are called, so as to lay hold on the crown of eternal life, and to retain it against the most powerful antagonist. These are the wholesome words of our Lord Jesus Christ, even these doctrines according to godliness."

Controversy being so difficult a thing to manage rightly in private, it must prove much more so when brought into public; for though (if the one on the side of truth be a skilful disputer) the arguments brought forward by him may tell on those not engaged in the controversy, yet I never yet heard of either of the combatants being convinced by the arguments of the other; and, if they are equally matched, I can hardly see how we can expect it. We read—"If there come any to you and bring not this doctrine, receive him not into your houses, neither bid him God speed" (2 John, 10). From this I should infer, that, with one whom I consider wrong on the fundamental doctrines of religion, I have nothing to do, much less to enter into controversy*: as, for instance, the socinian, the atheist, or indeed the papist. Stooping to contend with such would be giving too much consequence to them; that is to say, to their opinions, not only in their own thoughts, but in reality†.

We have thus far considered religious controversy, and have come to the conclusion, that an indispensable accompaniment to it—if it is expected to succeed—is meekness and humbleness of spirit, as saith St. Paul—"We must instruct gainsayers with meekness, and the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient, instructing those that oppose themselves" (2 Tim. 24, 25).

Relations in this life are numerous, superiors, equals, and inferiors: he that is of a meek and quiet spirit is cut out for any of them; and those who have the honour to bear the most holy character which any office can devolve on mortal, need avoid any thing that would bring the least appearance of pride or presumption on them; and may every one join with them in revering the voice of the great apostle Paul, while it animates them to pursue righteousness and faith, love and peace with all their fellow Christians, all that invoke Christ and trust in him. They who serve the Prince of Peace, who preach the gospel of peace, and are ambassadors of peace, must be sure to keep the peace; thus we, whoever we are, must contend earnestly,

* In the preceding quotation, I should imagine that the apostle must not be understood as excluding the common offices of humanity to such persons, for that is contrary to all the precepts of benevolence to be found in the gospel. But to have received such into one's house, would have been showing him such regard, and affording him such support, as indeed in some measure would have made one answerable for the mischief he might do; such favour being not merely offices of humanity but of patronage and friendship, and at least a testimony of approbation as well as kindness. The Greek of this passage is *και χαίρειν αυτῶ μη λέγετε*, literally, "and bid him not to rejoice." In this sense is the verb *χαιρω* used in many other parts of the New Testament, and this is the only passage where it is, or indeed could be, rendered God speed. This will bear out my opinion that it does not forbid the common offices of humanity to such persons. I am aware that *χαιρε* is equivalent to a salutation, and the same as *ave, salve, gaude* in Latin.

† We can by no means agree with our correspondent here.—ED.

but not angrily or passionately; no, not "for the faith once delivered to the saints" (Jude 3). When we have ever so great an assurance that it is the cause of truth we are pleading, yet we must so conduct our defence of it, as to make it appear that it is not the confusion of the erroneous, but the confutation of the error that we intend. Meekness would teach us not to prejudge a cause, nor to condemn an adversary unheard, but calmly to state the matter in difference. It would teach us not to aggravate, or settle upon our adversary all the absurd consequences that we think may be inferred from his opinion: it would teach us to judge charitably of those that differ from us, and to forbear all personal reflections when arguing with them. God's cause certainly needs not the help of our passions, which not only destroy the peace, but even the truth of that we plead for. Meekness would prevent that bigotry which has long been a thorn in the side of the church, and contribute a great deal toward the advancement of that happy state, in which, notwithstanding little differences of opinion, the Lord would be all in all. When Christ was purging the temple, he drove out the sheep and oxen, knowing that they could easily be caught again, but he said to them that sold doves, "Take these things away." Thus he worked with a zeal that eat him up, yet he did it with meekness. Angry, noisy, bitter arguings little become the asserters of that faith, which is great, and will prevail without so much ado. Thus, in controversy, a spirit of meekness will teach us to consider the temper, education, custom, of our opponent in argument; the power of prejudice he labours under, the influence of others upon him, and to make allowances accordingly; and not to call (as passionate contenders are apt to do) every false step an apostacy, every error or mistake, every misconstrued, misplaced word a heresy—methods more likely to irritate and harden, than to convince and reduce—methods, I may say, that are the cause of the ill effects of controversy. It has been said, with a great deal of truth, that "the scourge of the tongue has driven many out of the temple, but never any into it." But, on the other hand, that is not meekness, but cowardice, that tamely betrays and delivers up any of Christ's truths or institutions by silence, as if we were afraid or ashamed to confess our Master. When we give a reason of our religion, we must not boast of ourselves or of our attainments, nor call down contempt or wrath upon our persecutors; but remember, that the present truth is the same with the word of Christ's patience, according to the example of him who, with invincible meekness, witnessed a good confession.

A great abasement and diffidenc selves, may very well consist witl assurance of the truth, and a profoi ration for it. In lesser things, w and good men are not all of a mir ness teaches us that we are not confident that we are in the right, n sure those who differ from us; but walk according to the light that given us, and charitably to believe tl do so too, waiting until God sh either this to them or that to us. cases, I can almost allow it to be ficient to vindicate ourselves, whi man has a right to do, without a n sentencing of others. Meekness teach us to manage a singular wherein we differ from others, with sible deference to them, and sus ourselves: not resenting it as an aff contradicted, but taking it as a ki be better informed. Nor ought angry that our hope is inquired i such a trial, if we approve oursel tend to the praise, honour, and glor to which meekness will very much c as it puts a lustre upon, and a c power into, the testimony we bear. Paul be a pattern to controversialis they may see the meekness of a m earnest contender for the faith th him. Though his natural temper have been warm and eager, which eminently active and zealous, yet th was so rectified and sanctified, th no less eminently meek. He s please all with whom he had to d render himself engaging to them, good edification. Many example effects of meekness might be addu time would fail to tell of all the and apostles, martyrs and confes eminent saints, who, by meekness, not kingdoms, but their own spirits the mouths of not lions only, but fierce and formidable enemies; que violence not of fire only, but of in and more ungovernable passions.

I have said, that meekness fits us situation in life. Moses was fort courtier in Egypt, forty years a s Midian, and forty years a king in J and meekness qualified him for ea posts, for he was the meekest man, he held fast his integrity. It is co joined with meekness that we appr controversy, with no other help tha ful lusts and passions, that we repr

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. Burnett, Esq.

No. I.

PRELIMINARY REMARKS.

"If there is anything in human affairs," says a learned divine*, "to be approached with awe, and viewed with veneration, it is the written word of revelation. Acknowledged sanctity and long duration combine to throw an air of divinity around it; it is worthy to be kept in the holy of holies. But I cannot agree with those zealous votaries, who pretend either that there are no difficulties in it, or that they are all removeable by the light of learning. I confess that criticism has removed many difficulties; but I am convinced that many still remain, which, I fear, will never give way to human sagacity. There they must remain, with all the majesty of clouds and darkness around them, till the Sun of Righteousness shall appear in his full glory."

The justness of these remarks it will require little argument to prove; and, although I shall endeavour in the following numbers to reconcile many passages in scripture, which, to the general reader, are obscure if not unmeaning, I must in this place make it fully understood, that there are many parts of the sacred narrative bearing upon the subject before us, which, inasmuch as they have been dictated by the Holy Spirit of God, must, according to the nature and clearness of collateral evidence, bear upon them the marks of greater or less obscurity. In the history of the Pentateuch, and in many other parts of the sacred writings, are found frequent allusions, in a physiological sense, to man and the creatures that were formed with him. Before, however, I attempt to elucidate such words or passages in the bible bearing upon this subject, it is necessary that some few observations should be made in order that the reader may be put in possession, not only of the meaning and importance which is to be attached to certain expressions or passages, but also the real cause why certain words have been rendered as we find them in our English translations; which words —from the great lapse of time, and the difference in the degree of civilization, scientific knowledge, and experience, together with other causes which characterized the period when the Hebrew scriptures were first written—must fail to impress the mind, in all instances, with the exact idea intended to be conveyed. The remarkable position, character, and importance, which these extraordinary writings have assumed in the minds of the great mass of the civilized world, renders it imperative on the true believer, that he receive the statements therein contained in the most reverential manner.

It is not the least remarkable circumstance in the pages of holy writ, particularly as regards the natural history of man and animals, that so many facts should have been recorded in so bold and uncompromising a manner, when the assertions with which they are made—if we trust simply to what reason would dictate—bear so much the appearance of improbability; and this circumstance is yet more remarkable, occurring as it does in a work which for antiquity has no rival, when it would have appeared —supposing its pages to have been dictated by an uninspired person — to have been a speculation wholly opposed to all natural probability, and apparently contrary to the current belief of the world. The creation of man, with all other animals wherein was the breath of life, in the space of six days—the reception of all the generic and specific representatives of the animals which now inhabit the earth into one ark, for their preservation from the approaching diluvial catastrophe—and the subsequent dispersion of the human race, which now peoples nearly the whole surface of the globe with countless numbers and endless varieties of individuals—are all facts, which, however astounding they may appear to be, burst, for the first time, on the mind of the student of revelation; facts which are received with caution and scepticism by natural philosophers, even of the present day. But of these subjects I shall have hereafter more particularly to speak. This riding over science in the conquering attitude and unshaken footstep of truth, is one of the most forcible arguments in favour of revelation, which must, wherever it is discovered, dissipate all doubt, and inspire fresh confidence in the minds of all those who possess the power of satisfying themselves of its undeviating correctness.

It is not the purpose of the present occasion, apart from the subject before us, to advance any proofs of the inspired nature of the holy scriptures, whether collectively, or in regard to any individual part. This subject has, happily, received the powerful and indefatigable exertions of some of the most highly gifted philosophers and divines; many of whom have testified, that these wonderful writings—penned, as they have been, by men of almost every degree of rank and learning, from the prophet and the king down to the humble fisherman —embracing almost every important subject, history, laws, prophecy, proverbs, parables, doctrines—and extending over a period of nearly two thousand years—could not have been compiled with such agreement of purpose, and accuracy of fulfilment, but through the aid of the Holy Spirit of God. It has been observed by the learned Fuller, in speaking of the Pentateuch, that "without this history, the world would be in total darkness, not knowing whence it came or whither it goeth. In the first page of this sacred book a child may learn more in one hour than all the philosophers in the world learned without it in thousands of years." Its statements, therefore, on whatever subject, must be received with no common interest; and, in relation to many physiological events therein recorded, it is not rendered less interesting because it is the oldest book in the world, having no parallel work to make its record less important, and being written in a language which has long since passed away. On these accounts it is placed in a position in which no other book has ever stood; no less difficult than it is remarkable for having been written by men, who, though in the exercise of their natural faculties, were wont to write as the Holy Spirit gave them power. It is nevertheless necessary, that some observations should be made upon the meaning which is intended to be conveyed, when it is said that the bible has been written by the aid of the Holy Spirit, and they may, with propriety, be pointed out in this place. "When it is said," says bishop Tomline, "that scripture is divinely inspired, it is not to be understood that God suggested every word, or dictated every expression. It appears, from the different style in which the books are written, and from the different manner in which the same events are related and predicted by different authors, that

* Knox's Christ. Philos. Sect. xxvi.

the sacred penmen were permitted to write as their several tempers, understandings, and habits of life directed; and that the knowledge communicated to them by inspiration upon the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not upon every occasion stand in need of supernatural communication; but whenever, and as far as divine assistance was necessary, it was always afforded. In different parts of scripture, we perceive that there were different sorts and degrees of inspiration. God enabled Moses to give an account of the creation of the world: he enabled Joshua to record with exactness the settlement of the Israelites in the land of Canaan: he enabled David to mingle prophetic information with the varied effusions of gratitude, contrition, and piety: he enabled Solomon to deliver wise instructions for the regulation of human life: he enabled Isaiah to deliver predictions concerning the future Saviour of mankind; and Ezra to collect the sacred scriptures into one authentic volume: 'but all these worketh that one and the self-same Spirit, dividing to every man severally as he will' (1 Cor. xii. 21). In some cases inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others: in other cases, it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted* intellect; and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood until they are accomplished. But whatever distinctions we may make with respect to the sorts, degrees, or modes of inspiration, we may rest assured that there is one property which belongs to every inspired writing, namely, that it is free from error—I mean material error; and this property must be considered as extending to the whole of each of those writings of which a part only is inspired: for we cannot suppose that God would suffer any such errors as might tend to mislead our faith, or pervert our practice, to be mixed with those truths which he himself has mercifully revealed to his rational creatures as the means of their eternal salvation. In this restricted sense, it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care of the Holy Spirit, which sufficiently establishes the truth and divine authority of all scripture*."

Having this authority for the nature and extent of our belief in the inspired volume, I will next speak of some of those difficulties which arise out of the translation; in doing which I shall take occasion, from the examples afforded, of dwelling on those words which relate to many animals prominently brought forward in the scriptures. It is not a matter of surprise, with such unusual difficulties to contend with, that the Hebrew translators should find themselves, in their scrupulous anxiety to render each word as literally as possible, unable to convey such a meaning in all instances, as a more complete knowledge of the idiom of other languages would in those instances enable them to do. The difficulties, which the Hebrician meets with at almost every step in the pages of holy writ, are such as would be likely to arise in any other case, where the only knowledge of the alphabet of the language must be gathered from the book to be translated. "It is more difficult to translate the Hebrew of the Old Testament, than if that book were written in Syriac or Arabic, or some such other eastern language. Not that the holy tongue is much more difficult to be learned than others; but because in the other learned tongues we know there are commonly variety of books extant, whereby we may learn the various significations of words and phrases; whereas, the pure Hebrew being unhappily lost, except so much of it as remains in the Old Testament, out of whose books alone we can but very imperfectly frame a dictionary and a language, there are many words, especially the Απαξ λεγόμενα, "those which occur but once," and those which occur but seldom, of which we know but that one signification, or those few acceptations wherein we find it used, in those texts that we think we clearly understand: whereas, if we consider the nature of the primitive tongue, whose words being not numerous, are most of them equivocal enough, and do many of them abound with strangely different meanings; and if we consider, too, how likely it is that the numerous conquests of David, and the wisdom, prosperity, fleets, and various commerces of his son Solomon, did both enrich and spread the Hebrew language, it cannot but seem very probable, that the same word or phrase may have had divers other significations than interpreters have taken notice of, or we are now aware of; since we find in the Chaldee, Syriac, and other eastern tongues, that the Hebrew words and phrases, a little varied according to the nature of those dialects, have other, and oftentimes very different significations, besides those that the modern interpreters of the bible have ascribed to them†." The number and diversities of meanings which the same Hebrew word may be made to bear, as in the instance of the copulative conjunction VAU, which occurs so many thousand times in scripture, and has, according to Boyle, four or five-and-twenty other significations given to it, is often the means of obscuring passages which might otherwise appear much more coherent and intelligible. The same word again in Hebrew is often translated the same in English though the real meaning is almost entirely governed by the context. This is instanced in the word *day*, which conveys an idea of a more or less

* It is fashionable in the present day to argue, with respect to physiological subjects especially, which are alluded to in scripture, that the *knowledge* of the ancient Hebrews did not go beyond what might be expected from men in their circumstances. But what was this knowledge? Surely in physiology even, it was higher than the best physiology of the day now is. If we instance the fact that Moses told us, more than three thousand years ago, that the blood of the animal was the life of that animal, it will plainly show that all which we have been able to discover on this point cannot disprove the fact. Yes; even the blood-globules have been lately shown by Schultz to be alive, and to give life by their contact with the different organs. It has been boldly affirmed, that there is no word in Hebrew for the brain and nerves, except that which denotes the marrow of the bones (*a*). But the difficulty which we must experience, whenever we undertake dogmatically to affix the true meaning to Hebrew words, or to assert that they do not express the exact thing which we recognize by a modern appellation, is indeed viewing revelation in the light which it does not deserve, even if it had not been inspired. But what will be said when it is known that the brain and nerves are composed essentially of a substance which, from its perfect correspondence in all respects with fat, has been actually called by M. Chevreul "the fatty matter?" Now the word fat occurs often enough in the bible. This truth could never have been explained by the aid of theology alone.

(*a*) See "The relation between the Holy scriptures and some parts of geological science." By J. Pye Smith, D.D. &c.

* We have not thought proper to refuse insertion to this quotation; but we must say we much dissent from it. We have always held, and are prepared to maintain, that though the sacred books may have, in the process of transcription through many ages, contracted here and there a slight inaccuracy, they yet proceeded from the inspired authors not merely without material but without *any* error.—ED.

† Hon. Robert Boyle on the style of the holy scriptures.

limited period of time, according to the sense which it bears in the passage in which it occurs. But in order that it may bear more particularly upon the subject of these papers, I shall take my examples, with greater propriety, from the subjects of natural history, to which I will in the next place proceed.

EVANGELICAL EMBLEMS.

By the Rev. W. Stone,
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No. V.

WATER.

Very frequent are the allusions throughout the word of God to the figures of water, rain, and dew, in illustration of the pure and genial influences of the Spirit of God upon the naturally hard and sterile heart of man. Divine wisdom has kindly made choice of such well-known emblems, to represent to our limited capacities the invisible operations of grace by the visible agency and effect of the elements of nature.

The proper influence and benefit of the natural stream is to refresh, purify, and produce health and growth throughout the vegetable and animal creation. The waters from the clouds above, and from "the springs which run among the hills" beneath, are pure in themselves, and invigorating in the highest degree to the faculties of vegetative life. Let us carry our view onward to the scriptural comparison.

It can scarcely be imagined that a spiritual blessing was not included in the temporal one, pronounced (under the teaching of the Spirit) by Isaac on his son Jacob, when he said, "See, the smell of my son is as the smell of a field which the Lord hath blessed; therefore, God give thee of the dew of heaven, and the fatness of the earth," &c. (Gen. xxvii. 28.) This idea is substantiated, as we proceed, by similar scriptural references. In the blessings of the twelve tribes by Moses—"Of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath," &c. (Deut. xxxiii. 13.) This figure is further seized by the inspired prophets—"I will be as the dew unto Israel" (Hos. xiv. 5). "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he; therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all" (Jerm. xxxi. 11, 12). So also, Isaiah lviii. 11—"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

As the change created by showers of rain upon the parched places of the wilderness, so is the renovating effect of the doctrines of the glorious gospel. Of this Moses wrote (for "he wrote of Christ")—"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth; my doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. xxxii. 1, 2). Of the same the psalmist prophesied—"He shall come down like rain upon the mown grass, as showers that water the earth; in his days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Ps. lxxii. 6, 7).

The evangelical prophet is found particularly full and eloquent on this interesting figure of illustration, applicable to gospel times—"Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water," &c....."When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Jacob will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water"....."Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Is. xxxv. 6, 7; xli. 18; xliii. 19).

And then, in the sublime strain of holy rapture at the prospect held out to all people in the gospel promises of grace and consolation, he invites—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price" (Is. lv. 1).

How remarkably this prophetic appeal, addressed full seven hundred years before our Lord conversed with the woman of Samaria, carries us, on the wings of faith, and hope, and joy, to Jacob's well—to him who sat thereon, and taught!—"Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"—reminding us, also, of those emphatic words pronounced on the great day of the feast when Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink! He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John iv. 13, 14; vii. 37, 38).

The use of water, as the sacramental element in baptism, is not without its appropriate signification. The gracious influences of the Spirit (which they that believe on Christ receive, John vii. 39), are characterized, by the authority of Christ's own words, under this figurative emblem, in connexion with the outward ordinance—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The purity of water in itself, the nouriskment and refreshment afforded by its application, seem aptly intimative of the grace of godliness produced in the heart, and the fruits of peace and holiness in the life accompanying the Holy Spirit's operations, as vouchsafed to believers, and through them to their offspring—"The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call"—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38, 39).

The outpouring of the Spirit on the day of pentecost, was a direct fulfilment of Christ's promise in his own name (John vii. 38), and by his prophets (Is. xliv. 3, Joel ii. 28, Zech. xii. 10), to send forth streams of "living water" to satisfy the thirsty soul, and refresh with floods the dry ground, so that they, who were added to the church daily, "sprang up as among the grass, as willows by the water-courses; and one said, I am the Lord's, and another called himself by the name of Jacob, and another subscribed with his hand unto the Lord, and surnamed himself by the name of Israel."

Without the dew of divine grace instilled into the heart by the gentle operations of the Holy Spirit, the moral and religious condition of man is as a burning sandy desert. There is no spiritual life, no verdure of zeal and love to God, no bloom or fruit of good works. The blight and barrenness of an African or Arabian wilderness possess the immortal soul—it bears nothing really profitable in itself or acceptable to God.

But let the waters of heaven descend upon it—let the rains and dews of gospel grace distil their nourishing, fructifying influences, warmed by the rays of the Sun of righteousness, through which they come—and behold the change! The sandy wilderness becomes a fruitful field. The arid and stubborn ground of the heart, prepared by this goodness of the Lord, receives within its subdued and moistened soil, "the seed of the word," which soon takes root downward, and bears fruit upward, "some thirty, some sixty, and some an hundred-fold," to the glory and praise of God.

Is not the world a moral desert without the gospel? Is not each fallen son and daughter of Adam, composing this depraved community, in a state of moral drought, without the "living waters" which flow through Christ? See we not here an argument—if we feel any blessing within ourselves—to urge us to extend the same to our less favoured fellow-sinners abroad? Or, if we have yet had no personal experience of the transforming and renovating powers of divine truth and grace, through the means of the word and ordinances by which the Spirit now usually acts upon the heart, should not the very doubt stir us up to increased diligence to "make our calling and election sure?" O let us not have a name to live—the superficial semblance only of the greenness of a garden of the Lord—while we are, in fact, dead before him in trespasses and sins; unaffected with the inward saving influence of the sacred streams which are flowing freely and richly around us: but "with joy let us draw water out of the wells of salvation."

Christ has loved his church, and given himself for it, that he might sanctify and cleanse it with the washing of water by the word,—that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Let us, then, draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Ephes. v. 26, 27; Rev. xxii. 17).

THE SUPERIORITY OF GRACE TO GIFTS:

A Sermon,

By the Rev. W. G. Moore, M.A.

Vicar of Aslackby.

Luke x. 20.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

Jesus, it is stated at the commencement of the chapter, had appointed other seventy disciples also, and sent them two and two before his face into every city and place, whither he himself would come; and gave them special directions for their conduct in the performance of their new and important duties. In the 17th verse we find it related, that these seventy returned again with joy, saying, "Lord, even the devils are subject unto us, through thy name." He then, after uttering a remarkable expression, prophetic of the grand result which he foresaw as the consequence of their ministrations, and after assuring them of his divine assistance, suddenly checks the feelings of triumph which they exhibited on account of the wonders performed through their instrumentality, and impresses upon them this striking truth—that the joy or happiness of a true disciple is not to be estimated by the superiority of his natural or acquired endowments, but from the simple circumstance of his name being written in heaven.

We are led, then, in considering this assertion of our blessed Lord, to enquire first, what is meant by having our names written in heaven?—secondly, to examine the difference between gifts and graces—between natural advantages and spiritual privileges; and thirdly, to prove that, as eternal life is the free gift of God—as it is the reward of no superior talents, no transcendant endowments—the poor and illiterate are placed in similar circumstances with respect to its attainment, with the rich and the learned; and that to have our names written in heaven is more desirable than all gifts.

Let us then enquire, first, what is meant by having our names written in heaven? When man fell from God, the record of his good deeds was closed—his name was blotted from the book of life; he was banished from the presence of his Maker, and was to "death and every ill a prey;" he became a willing slave of Satan; he was enrolled in the ranks of the rebel angels, and hell was the inheritance to which he was doomed. But what added still more to the unhappiness of his condition, together with his fall from God he lost all desire after him, and all power to reverse the sentence which had gone forth against him. By renouncing his allegiance

to the Being who gave him existence and superiority over every other creature, and by paying willing homage to Satan, he deliberately closed every avenue to the divine presence—he cast in his lot with that of the avowed enemies of God; and, independent of the influence they would assuredly exert in order to keep him in bondage to them, his own nature was corrupt—his good principles were, if not altogether banished, still made to submissive to his evil principles, that he could no more repent, or become holy by any inherent power of his own, than a wild and barren stock could of itself produce good fruit. But he, whom he had offended—he, against whom, in the madness of his pride, he had rebelled, had compassion upon him still; he could not thus leave him absolutely to perish for ever; his bowels yearned over the child whom he had formed for his own glory, and for a model of human happiness; he longed once more to inscribe his name in the book of life, and to erase that sentence of condemnation which stood annexed to it. But how could this be effected, consistently with the divine attributes of infinite purity, justice, and holiness? This was the grand question—how could mercy rejoice against judgment—righteousness and peace kiss each other? How could God "be just, and yet the justifier of the ungodly?" How could the sinner, lost to himself, lost to God—"to every good work reprobate"—how could he become a saint, a child, a friend, a lover of God? He must have a new name, and a new nature; the hand-writing which was against him must be blotted out; the sentence of death must be reversed; satisfaction must be made for his guilt; grace communicated to him that he might become a new creature; and, in short, the old man be put off with all its affections and lusts, and the new man rise from the corpor of sin, and the fetters of hell—to live again in that sphere, to feed upon that food, to seek those pleasures for which he was originally created. All this must be done, but not by him. A creature dead in trespasses and sins, will continue in sin; a being, whose body, soul, and spirit are perverted to the purposes of Satan, cannot possibly breathe any aspirations after God and holiness. The work must therefore be done, not only without his aid or co-operation, but against his will, against the struggles of all the hosts of hell—man must be saved in spite of himself, or not at all. We know how this glorious work has been done—how completely our blessed Lord and Saviour, by his sufferings and death, atoned for human guilt; and how effectually, by the promised aid of his Holy Spirit, he has provided for the renovation of man's fallen nature—has "brought life and immortality to light by the gospel." Well might the angels in heaven look on in wondering adoration, when he, to whom they had been accustomed to pay the homage of their love, condescended to take upon him human nature, that he might unite it with the divine, and while he led captivity captive, and triumphed gloriously over the powers of darkness, snatched their captives as brands from the burning, and "opened the gates of heaven to all believers." Jesus Christ has once more, then, brought mankind within view of paradise; he has placed him within the hallowed verge of God's presence—once more a record is kept of human deeds; and the book of life is opened, upon whose unsullied pages are inscribed the names of all who, through faith in him, obtain the victory over self and sin, and resolutely determine, whatever others do, that they will serve the Lord. We see, then, what is meant by having our names written in heaven. It implies a firm, steady, uncompromising rejection of the world, the flesh, and the devil, and a hearty surrender of ourselves, of all we are, and all we have, to him who died that we might live, and to whom, therefore, we look as the whole and sole author of our salvation; to such he gives the earnest of the Spirit in their hearts, and he stamps upon their forehead a new name; and, while he washes away their guilt with his own most precious blood, he renews them in the spirit of their mind—he gives life to them that were dead, even life for evermore.

Let us next examine the difference that exists between gifts and graces, between natural advantages and spiritual privileges. What says our Lord—"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." The former, viz., gifts, are indiscriminately bestowed, if such a term may be applied to any dispensations of the Almighty. He makes use of every instrument for his own wise purposes, but it does not follow that those instruments are hallowed excepting as they are so employed. The purposes of God are all good and holy; but those who are made to work them out may neither have any intention of doing so, nor, if they could sufficiently foresee the results of their own actions, would they co-operate sincerely and heartily in the divine intentions. God overrules all things for good, but it may very possibly be good alone to other parties than those through whose means it was communicated. In fact, all good gifts are from above; but it is by their exercise that the great experiment is to be tried, whether they have any real connection with the grace of God or are influenced by his Spirit.

Gifts may be confined to what are generally called natural endowments, in the shape of superior talents, moral habits, noble dispositions, pure affections, enlarged means, or great facilities of doing good—all, be it observed, the free gifts of God—but these may be self-existent, *i. e.*, they may be possessed without grace, without that special aid and direction which are necessary for their right government and profitable occupation—they may flourish where the Sun of Righteousness never shone, or where, if his Spirit does breathe upon them the breath of spiritual life, it is dissipated by selfish pleasures and carnal gratifications. Grace is distinguishable from gifts from this circumstance—it is like the dew, which, falling upon the most beautiful plants, gives them additional lustre: grace comes immediately from God; it rises like incense to heaven, is gradually absorbed by his own life-giving beams, and, wherever it has been, gives freshness to the atmosphere of the Christian life and reminds him of a paradise* no storm ever visited—of a garden of sweets where God was all in all. Gifts may be, and are, hourly exercised without grace, without any idea of ascribing the honour of them to the beneficent Giver; but grace, as being an emanation from his Spirit, seeks the sanctification of every faculty of body and soul to his glory who bids us occupy till he come, and requires a strict account of that which was only for a season entrusted to our management.

To illustrate this part of the subject let us look at the character of Balaam. In him we see the evidence of great gifts, without the accompaniment of that grace which could alone make them really beneficial to himself. He was distinguished among his contemporaries for the visions and revelations with which he was honoured from the Most High, and he was sent for from a great distance by Balak the king of Moab, who was most anxious that he should curse the people of Israel; and who urged him by great promises of temporal advantage to aid him in destroying them, for he said—"I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." And yet, on complying with the desire of the king of Moab to come to him, Balaam acted in direct opposition to the will of God; and, when afterwards permitted to depart with his messenger, his only object was to obtain the honours which Balak had proffered, and to circumvent, if possible, the intentions of God respecting his peculiar people. His "heart ran after his covetousness," and he would gladly have used superior gifts to the destruction of t whom God had chosen for himself, to p his name there. So strong too was his r passion that, notwithstanding he could no see and appreciate in some degree the h ness of those who die in the Lord, he tinued an enemy to God and true holi and shared the miserable fate of the Moal with whom he had cast in his lot.

Look again at Judas, the betrayer of J He was one of the twelve apostles, and them gifted with supernaturnal powers. devils were made subject unto him—the pel was preached by him; but, as if to s how immediately dependent we are upo grace of God for the right exercise and tinued good use of the faculties with w the very best of us are endowed, one of who sat at meat with our blessed Lord, drank of his cup, "lifted up his heel ag him."

Once more, let me instance the char of St. Paul before his conversion. He "as touching the law," as far as regarde general interpretation of it, "blamel A Hebrew of the Hebrews, "zealous to God," he had complied with every mony, and lived in strict accordance wit rules of his religion. He viewed his racter at this time with perfect complac and verily thought that he was doing service by exerting his authority and t to the subversion of Christianity. At a period we read this strong reprobatio himself—"who was before a blasph and a persecutor, and injurious"—so t it, that all gifts may be used to our own nal condemnation; and that then only they prove a real blessing to us, when are used to the divine glory, and are p under the guidance of God's good S The instruction to be derived from this sideration is universally applicable. I have not great gifts, we have some; if n talents or five, we have one; and even one, as we learn from the parable, m abused. Besides, it is much too comm practice to pride ourselves upon our a ments, our station in life, our connec our fortune, even our character; we m boast of our strict attention to duty; we d comfort from the reflection that we ar nest, sober, and industrious; but what we that we have not received, and wh vantages do we possess that we shoul beyond all doubt, misuse, were it not f restraining grace of God?

Do not, therefore, dwell upon you cellencies, which are all borrowed ones, you examine yourselves as in the sig God; do not let a feeling of spiritual

* "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground."—Gen. ii. 5, 6.

betray you into any expression of ill-timed joy; do not presume to say, "Stand not near me, for I am holier than thou!"—Who made thee to differ, supposing that were true? —but seek more the inward witness of the blessed Spirit of God; ask what testimony your life affords of a new heart and a new nature; do men "see your good works, and glorify," not you, but "your Father which is in heaven?" Rest not in any outwardly favourable circumstances in which you may be placed; depend not upon spiritual privileges—upon the benefits which, from education, habit, constitution, you may inherit—but rejoice in making yourself of no account, that Christ may receive, as is most due, all the honour of that which by grace you derive from him. Rejoice that you are humbled to the dust, so that he may be exalted; that you are poor and destitute, so that the riches of the fulness of his grace may be magnified thereby.

Thirdly, I am to show that eternal life is a free gift—not the reward of eminent talents or of human merit. The rich and the poor, the great and those of low degree, are placed in circumstances equally favourable for its attainment, and that to have our names written in heaven is more to be desired than all gifts. The advantage indeed, if any—and we are warranted from the words of our Saviour in supposing that there is some—is altogether on the side of those who, from being destitute of luxuries and superfluities, are necessarily freed from the temptations which attend their possession. He with whom we have to do is "no respecter of persons." There is no prejudice to contend against in the divine mind—no false conceptions of what is good and great to overthrow; there is no partiality in the dispensation of such things as really deserve the name good and great. Gifts—the gifts of wealth, and rank, and influence—are blessings of a negative quality. They may be beneficial to ourselves and others; they may bring honour to him who bestowed them; but, alas! too generally are they abused to the engendering of pride: they tend to sear the heart, and to encourage those dispositions which are most hateful to God. Graces, on the contrary, are positive blessings; they are communicated to all without distinction who make them the object of their search: and though they too may fail of their proper and legitimate influence, yet they have no natural tendency to divert the mind from heavenly contemplations—to overwhelm the soul with a load, which must be thrown off before it can commence its flight to the regions of light and glory. He, therefore, who is rich in grace is the true favourite of God; he who imbibes most of the spirit of his divine Master, is the richest and greatest of God's creatures; he, whose name is written in the Lamb's book of life, is worthy of more honour, as he is more to be envied, than the greatest potentate that ever existed.

1st. That circumstance proves that God is his Father and Friend, and his Spirit bears testimony with his own spirit that former things are not remembered against him, but that the blood of Christ has made atonement for all his transgressions; and there is laid up for him a crown of rejoicing, infinitely surpassing every temporal mark of dignity, for it fades not away. It may be alleged that we are arguing upon what must continue uncertain, until the great day, when the books are open, and we see with our own eyes our own names in the book of life. But no; the grace of God in the heart, renewing the mind, sanctifying the affections, improving the dispositions, creating anew the whole man after the divine image, while it writes upon the child of God, "Holiness to the Lord," also writes his name in heaven. It is God's workmanship; it is the secret but effective operation of his Spirit; and is as sure an evidence that immortality of happiness is linked to his name, as his former tastes, feelings, desires, pursuits, bore testimony to his being an heir of wrath.

2dly. The happiness, flowing from the belief that our names are written in heaven, is more pure and lasting than that springing from every other source, and therefore more to be desired than all gifts. Earthly distinctions ebb and flow with the tide of time; they wax and wane like the planet whose lustre they imitate; but not, like it, do they repay the light that they receive, by the modest splendour with which she tracks the path of heaven, and gives light to the darkened path of mankind. The boasted superiority of mental endowments, too, may sink under the pressure of outward circumstances; and there is no one possession, great or small, which we may safely brand with our own name, and assure ourselves of its continuance. Happiness, therefore, dwells not with them, but it takes up its abode with the humble and the contrite; it fixes its indelible characters upon him in whose heart grace reigns supreme; who, in the stillness of his chamber, examines what are the grounds of his hope of heaven; and who, seeing with lively joy that, however destitute his earthly condition may be, he bears the marks of a divine work upon his soul—with the eye of faith sees that work complete, and rejoices that his name is written in heaven.

SCRIPTURAL DISQUISITIONS.

No. 1.

By the Rev. W. Blackley, B.A.

1 Corinthians iii. 9—15.

"Ye are God's building. According to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

The last verse of this portion of scripture has often been misunderstood; so misunderstood, I believe, as for some persons to imagine, though other portions of scripture point out the necessity of a person's being the subject of holiness in order to his possession and enjoyment of the bliss of heaven, that if they be but good livers in the main, a few sins, especially those to which they are the most prone, will be passed over; and they, though perhaps with some difficulty, shall effect a safe lodgment in the kingdom of glory. The expression, "if any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire," I believe has often been conceived to contain this meaning; especially by those who have wished for some excuse for the indulgence of the sin which, perhaps, has the most easily beset them. The passage, however, when rightly viewed, will be found to afford not the least ground for so delusive an opinion. Instead of holding out a hope that God will wink at some sins in him whose life and character and views are in the main right, it points out on the contrary, that holiness and spirituality of the deepest and most genuine character will be looked for; and that, where they are not possessed, so far from an admission into heaven being granted unto those who are not the subjects of them, they will be visited with banishment from the divine presence. The apostle, in the early part of the chapter, points to some divisions which existed in the Corinthian church, and gives the members of that church to understand that such things ought not to be, since the person who was instrumental in bringing them to a knowledge of the truth, and he who was employed in afterwards building them up, and confirming them in the faith, had but one object in view; and that the praise of their being brought to a knowledge of, and established in, the faith of Christ, was alone due to God, who had given an increase to what one had planted and another had watered; that whatever talents or spiritual qualifications any might possess, they had been given them by God, and that he had sent them thus to labour; and, as the proprietor of the cultivated soil, he would finally bestow on each labourer a reward, in proportion to the diligence and care with which he had laboured. Thus stating that both he who planted, and he who watered, were employed by God, and whatever ability each possessed, that ability had been bestowed on him, the apostle clearly intimated that there ought not to be divisions, and strife, and envying among them, but a reception of both him that planted and him that watered as God's ministers by whom they believed, and a looking through them to God, the sole Giver of every good and perfect gift.

Having thus especially counselled the private *members of the church of* Corinth, he next uses a metaphor in connection with the Corinthian chur which seems to have been intended to afford spe instruction and reproof to some one who had bee means of doing much mischief in the church of C rinth. Whether, however, that was the case or no will not affect the metaphor employed, nor render passage which contains it less appropriate for the c sideration of Christians and ministers at all times. metaphor employed is that of a building, to wh the apostle compares the whole body of Christi at Corinth. And, as in every building there is a p prietor, an architect, a foundation, workmen, materials of which the building is composed, so this the case in that edifice to which, as a body, apostle compared the Corinthian Christians. building was God's, the skilful architect had t the apostle, who had commenced the structur laying the foundation; the foundation which he laid had been Christ—the only foundation wh could be laid for a Christian church; the work employed in rearing up the structure, after the ap tle had laid the foundation, was some ministe ministers, who had been left in charge of the ch ness, and the constituent parts, of which the ed was to be composed, were Christian believers, sumed to be converted by the power of divine g from sin to holiness, and from spiritual death to ritual life.

These particulars being premised, the apostle, the authority that belonged to him, as having the of all the churches, refers to the duty of the min entrusted with the pastoral care of the Christians a rinth, and rearing up God's building in that city assures him that if, in the exercise of his ministr is instrumental in building up God's people in most holy faith, and in bringing others to su knowledge of the truth as that they might gro into Christ their living Head in all things, and p faithful unto death, he should "receive a rewa the reward of those who turn many to righteous the shining as the stars for ever and ever. B through a want of due faithfulness, not discha his duty aright, not being careful to sow pure s and to water the seed which he did sow, he ra up nominal professors of the Christian faith ra than those who should adorn the doctrine of their Saviour by their whole life and conversati that, although he might in himself be a Christian on that account have his own soul saved, ye would receive no reward for his labour, would but a low place in the kingdom of glory. With t hints to the minister then in trust with the churc Corinth, the apostle further stated, through the sp of prophecy which he possessed, that a season coming which would try the members of the Co thian church—put to proof the principles which t possessed; that, as material fire had no effect in stroying gold, and silver, and precious stones, yet burnt up and consumed such materials as woo and hay, and stubble, so the fire of persecution wh would visit them would throw its flames among around them, and test the sincerity of their profes love to Christ and the genuineness of their fai would make manifest the nature of the religion which they were the subjects; would shew wheth it was genuine or only in name. And wh too, "the fiery trial which was to try the would prove the reality or non-reality of the religi of those who were members of the church, and t make evident the result of the minister's past bours, "try every man's (that is, every minister

work of what sort it was," the converts who should abide the fiery trial (that is, prove faithful, not counting their lives dear unto themselves so that they might win Christ) would be a means of adding to the brightness and splendour of the crowns of those ministers, who had been careful to raise up God's building in unison with the foundation which had been laid, who had sought to know nothing amongst their people save Christ and him crucified, who had not shunned to declare all the counsel of God, but had taken heed to themselves and all the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood (Acts xx. 27, 28). To such there should be a reward, and each member in the church, who had been instrumentally placed there by any minister as a constituent part of God's building, should add to his crown of rejoicing. On the other hand, those converts who, on the day of trial, should prove unfaithful, cease to be professing followers of Christ, again become "entangled in the pollutions of the world," and "from having known the way of righteousness turn from the holy commandment delivered to them" (2 Pet. ii. 20), would be a means of loss to those under whose ministry they had been introduced among the professing people of God, and placed, at least for a time, as constituent parts in God's spiritual temple. For, in separating from the church of God or the congregation of the faithful, and thus proving that the root of the matter was not in them, the minister, whose acknowledged converts they had been, would not have them as "souls for his hire and seals to his ministry." In the great day of God, they would not be found as precious gems to add to the lustre of his heavenly diadem. Yet, although the fiery trial which should arise would burn up his converts as fire consumes wood, and hay, and stubble, and his diadem be diminished in its brightness and glory in consequence, "he himself," the apostle tells us, "should be saved, yet so as by fire." And how is that? How does a man escape the fire? Often narrowly; often with the loss of every thing; the produce of years of toil, the savings of carefulness and diligence, are all left behind, if he can but get to a window, or door, or outlet, and escape from the devouring flame. In this way is the minister saved, whom St. Paul refers to in the case before us. He is saved; but it is with the loss of those whom he hoped to take with him, and say, "Here am I and the children which thou hast given me." But if he is saved only as by fire, it may, perhaps, be asked, "How is it that he is saved at all?" Because he had built his converts on the right foundation, that foundation which the apostle had laid, even Jesus Christ. He had proclaimed to them the truth, he had preached to them the gospel, he had pointed them to the Lamb of God—here was his safety. And yet, although he *is* safe as to his own personal salvation, as *he* is but saved as by fire—that is, with the loss of all, or nearly all, the souls which he hoped to be his "crown of rejoicing" through eternity (1 Thess. ii. 19); perhaps the passage intimates that he had not sufficiently taken heed to himself how he had built them on the foundation of Christ. And it may further also intimate, and I think it does, that where a minister, who has been pointed by the Holy Ghost to the office of overseer of a flock of Christ, is without spiritual converts, without fruit to his ministry, there exists somewhere an awful deficiency; either he does *not take* sufficient heed to himself in the matter, does not use sufficient care to sow only the pure seed of the kingdom, does not give the most anxious and prayerful diligence to plant the people in Christ, and to water them when planted; or does not honour God by firm determined faith in the efficacy of his word, and by fervent believing prayer for the divine blessing to rest on the scattered seed. Still, however, the passage to which we are now referring seems to point out that, where the minister's own soul is united to God by living faith in the Redeemer, and he preaches Christ as the foundation, he will be saved, though but with little honour—with the loss of that glory which those will possess who "turn many to righteousness" (Dan. xii. 3).

The portion of scripture, thus far brought before our notice, affords instruction to both ministers and people. I cannot, however, take a view of all the instruction which it gives. I can only notice a few points, and those but briefly.

1. We learn from it first, the possibility of merely nominal professors of religion being mingled with the real disciples of Christ in the church of God, and that there is a comparative difference even in the piety and spiritual attainments of those who are Christians—private Christians as well as ministers. Now that there exist, in the church of God, persons who, although they profess to have "put on Christ" and to be his followers, with whom this is not the case, is no new doctrine. It ever has been the case and ever will be, to the end of the world. And this our Lord hath taught us in the parable of the wheat and tares (Mat. xiii. 30). Perhaps there is scarcely any body of Christians, however select they may be, among whom there are not some, who, although they cry, "Lord, Lord," yet in reality have no love for his name, nor desire to do his commandments; who only honour him with their lips and outward conduct, having their hearts far from him. Some attach themselves to the disciples of Christ without ever intending to give themselves up to Christ's service, and to "walk before him in holiness and righteousness." They have some purpose to serve—some object to accomplish; they therefore put on the appearance of goodness that they may effect it. They use the church of God as an instrument to serve themselves, without any reference to God's glory, or God's will. And what are these but hypocrites, to their very heart's core? When, however, the winnowing time shall come, they will be as chaff before the wind; "they shall not stand in the judgment, nor in the congregation of the righteous" (Ps. i. 5). Besides these ungodly persons although Christians in name, there are others who attach themselves to the church of God without counting the cost. They have partially seen, perhaps, the beauty of holiness and the sinfulness of sin, and, from a desire for eternal life, have sought to be numbered among Christ's disciples; but, at the same time, like the young man in the gospel who came to our Lord inquiring, "What must I do to inherit eternal life?" they are without any determinate purpose to cut off the right-hand sin, and to pluck out the right-eye sin; to make the sacrifice that is required of those who would serve the Lord fully; to present themselves a living sacrifice, holy, acceptable unto God, as their reasonable service. They hope for salvation, and they wish it, and in a measure seek it, but they do not strive for it. They give not their hearts unto the Lord (Luke xiii. 24), neither surrender themselves up to his will and glory. Hence "though

ever learning, they are not able," as the apostle expresses it, "to come to the knowledge of the truth" (2 Tim. iii. 7). Among other characters often found in the visible church are many, if I may so speak, who have been educated Christians. From childhood they have been made familiar with Christian doctrine, accustomed to Christian formularies, and brought up with those who believed the Christian faith. And all this is right. All this is a course which should be pursued by parents with their children. But the characters I refer to are those who know nothing more of the religion of Christ than what may be known in theory. If religion possess a power—a sanctifying and renewing power—they have not felt it; if it possess a principle which changes the heart, purifies the affections, and leads to a likeness to God in those who are its subjects, they possess not that principle. They recognize the Christian system as the truth of God; but the gospel has only come to them in word, not in power, nor in the Holy Ghost, nor in much assurance (1 Thes. i. 5). And what ought these facts to lead to? To an examination of ourselves, as St. Paul directs, "whether we be in the faith" (2 Cor. xiii. 5). The proving our own selves to learn "whether Christ be in us," or whether we be reprobates, even though we may be, by churchmembership, joined to his disciples. For, if we are only built on Christ in the ways I have referred to, then we are only comparable to "wood, and hay, and stubble." And, as the fire consumes these materials, so will any fiery trial that may come upon us, burn up our profession, and the eternal fire of God's judgment at last entirely destroy us.

While, however, there are these kinds of persons in the church of Christ, there are others of a far more exalted character; those who may be compared to "gold, and silver, and precious stones." Now, while there is a difference in point of value and brilliancy between silver, and gold, and precious stones, so is there a difference between real Christians. Sometimes the difference between real Christians in point of brilliancy is owing to a higher order of intellectual endowment with which God has blessed them; one perhaps having, in this respect, five talents, another two, and another only one. But it is not only by a higher order of intellectual endowment—as in the case of Paul, perhaps, above some of his brethren—but more particularly in piety, and a higher aim at glorifying God, that one Christian shines more brilliantly than another. Some are hungering and thirsting after righteousness (Mat. v. 6); pressing toward the mark for the prize of the high calling of God in Christ Jesus, with a holy fervency (Philip. iii. 14); longing to be sanctified wholly (1 Thess. v. 23), and to have their whole spirit, soul, and body preserved blameless unto the coming of the Lord Jesus Christ; communing much with God and with their own hearts; watching unto prayer, endeavouring to see God in all things (Ps. iv. 4, and lxxvii. 6), and aiming to turn everything to spiritual account (Eph. vi. 18). Hence they are constantly growing in grace and in the knowledge of Jesus Christ (2 Pet. iii. 18); while others are comparatively careless and faithless, neither panting after "the mind that was in Christ" (Philip. ii. 5), nor seeking to "be filled with all the fulness of God" (Eph. iii. 19); hence they have ever cause to use the language of the prophet, and say, "My leanness, my leanness; woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very tre rously." Let us see, then, my friends, tha are something more than mere professors — thing more than what is betokened by "and hay, and stubble," which the fire shall sume. Let us see that we become Christia heart, and life; and, while we are such, th aim at possessing as much of God's fulness i as he is willing to impart to us (Eph. iii. and that we exceed our former selves and in sterling value and brilliancy (not from a of envy, but from a desire for God's glo much as gold and precious stones exceed ever bearing in mind the declaration of trut "one star differeth from another star in glory."

2. But we learn from the subject that Chr may expect trials. We may not be tried same way that the Corinthians were tried—l fire of persecution; though all are not, and wi be freed from even that. We sometimes hear of ri scorn, hatred, and even malice pursuing th of God in a remarkable degree. Still, howev persecution of the present day—especially in a try like our own—is particular, rather than g as it became in the Corinthian church. But general persecution may not, just now, be ex by the Christian believer, he will be sure of trials of some kind or other, which will pro character of his principles, and the nature of hi When have the people of God been without Never. If they arise not from the world, G try us himself. What is the language of scri "My son, despise not thou the chastening of the nor faint when thou art rebuked of him: for the Lord loveth he chasteneth, and scourgeth son whom he receiveth. If ye endure chas God dealeth with you as with sons: for what he whom the father chasteneth not? But if without chastisement, whereof all are partaker are ye bastards and not sons." We shall have then: trials which will test the reality of the r we possess; but, by bowing in faith at the the cross, we may have grace to help us in t need—grace according to our day—grace to ca trial of our faith to be found unto praise, and h and glory, at the appearing of Jesus Christ (1 P 7-8). And mere professors, too, will hav trials—trials which will often make manifest to as well as to themselves, that their religion is t profession and name, and not in reality. I ever they are permitted to go on to the close with their profession untried, and their con un-alarmed, God, who trieth the reins and se the heart, will then detect the impositio banish from the assembly of his holy ones who, while they have had the form, have beer tute of the power of godliness (2 Tim. iii. 5).

3. But, further, the subject affords an in to diligence. While a high responsibility res the minister whom the Holy Ghost hath ma overseer of the flock of Christ," as he tha give account; yet the people, at the same must take heed how they hear. For it wo pear, from this passage which we are now co ing, that, if they do not, danger attends th the minister have built them upon the right f tion—declared all the counsel of God—preac way of salvation, and pointed them to the I God as their only refuge and hope, and is hi Christ; though, perhaps, he may not have bee diligent and zealous—may not have been "

n, and out of season" (2 Tim. iv. 2), to
em as brands from the burning, yet he will
l, and the people may and will perish, un-
follow up the instruction which they receive
g to God, through Christ, for themselves.
respect to this point, permit me to ask
lers, What is your case? How is it with
If you yourselves will not second your
s' efforts to bring you to Christ and
: if, instead of following up the ex-
ns to go to the throne of grace for your-
earnestly imploring to be made the subjects
y and salvation; if you disregard, and con-
disregard the call upon you and others, to
like the man who, on beholding his natural
a glass, goeth his way, and straightway for-
what manner of man he was—why then
l perish, and perish with additional guilt upon
but it will not affect your ministers' personal
s (2 Cor. ii. 16). Though they may "suffer
not having you as gems to increase the bril-
f their crown in the great day of God, yet they
res shall be saved. See then that Christ is
in you the hope of glory; give diligence to
ur calling and election sure (Col. i. 27). If on
ation (2 Pet. i. 10) you find, while Christ and
cified have been preached to you, that you
herto been careless and inattentive to divine
, go at once with repentance, and prayer, and
him with whom there is mercy, that he may
d; and plenteous redemption, that he may
ht unto, and he will not—no, he will not send
ay away. He will cause Christ to be made
u wisdom, and righteousness, and sanctifica-
Cor. i. 30), and redemption; make you living
s his spiritual building on earth, and pillars
ii. 5) in his temple above, to go no more
ever (Rev. iii. 12.).

y. The subject affords an apology for minis-
aithfulness. Do ministers preach practical
se truths? Do they make much ado, as some
term it, about religion, and often too preach
moons? Does not the subject before us afford
round for it? "Knowing the terrors of the
said the apostle, "we persuade men." And
says, "I have laid the foundation, and an-
uildeth thereon. But let every man take
ow he buildeth thereupon." His charge is
fficient to apologize for the minister's being
, and in earnest in his work. He not only
to save his own soul, but the souls of his
. He wishes too, to obtain a bright diadem
, to shine as the stars for ever and ever: not
to get into heaven, but to hear from his Lord
done, good and faithful servant!" If, there-
e is in earnest, and covets souls in order
may obtain "a full reward," bear with him;
while he seeks not yours, but you, to enrich
wn laid up for him in the realms of light and
e is instrumental in bringing you to a know-
f the truth as it is in Christ, and exciting you
rward in the divine life, "till you come to per-
n, unto the measure of the stature of the ful-
Christ" (Eph. iv. 13); and adds, thereby, so
dditional gems to his own radiant diadem.
urselves are benefitted by it, being added to
mber of the sanctified and redeemed ones;
ade heirs of God and joint heirs with Christ
heirs to an inheritance incorruptible, unde-
d that fadeth not away.

ll close the subject with that remarkable passage from St. John's second epistle, which seems to embrace all that I have said in reference to the minister, and at the same time to be itself explained by our present subject: "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."

Poetry.

TO A STAR.

(For the Church of England Magazine.)

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion."—Job xxxviii. 31.

Thou lone, pale star! how beautiful art thou!
How calm, how still, how radiantly bright;
O! thou dost bid me hope—yes, now, e'en now
My spirit seems illum'd with thy soft light.

I've gazed on thee when hope's bright smile hath shed
Its sweetest influence o'er my weary soul;
When, 'neath her rose-wreath'd shrine, I bow'd my head,
And wept glad tears of joy without control.

I've gazed on thee when many a hallow'd link
Was wove around a sad, but grateful heart:
Alas it grieves me, even now, to think,
How soon all earthly hopes fade, or depart.

I've gazed on thee in the hush'd depths of night,
When grief with iron chain had bow'd me down,
When all I loved had vanish'd from my sight,
And I was left to shed sad tears alone.

I've turn'd to thee as though thou could'st control
The wildering throbbings of my burning brow,
As though thou could'st support the weary soul,
Or bid these quivering pulses beat more slow.

But O what wert thou, O thou brilliant star!
Without the light from other bright orbs given?
How could'st thou wander on apart, afar
In deepest gloom, through the vast arch of heaven?

How couldst thou bear to trace thy lonely way
Through the dim void, if those bright rays had faded?
Alas! then, what wert thou, sweet star, if they
Shone not on thee?—thy path how densely shaded!

The One that form'd and placed thee far above,
Could he not crush thee, were it but his will,
And seal these lips in death? But God is love!
Be silent, O my soul, be calm, be still.

Nor dare profanely seek to rend the veil
Which hides the future from thy eager sight;
If he should trace on that bright star thy tale,
Say, hast thou faith to read that tale to-night?

Alas! the page now open to thy view
Was dimm'd with tears, its beauty all defaced,
Until yon star a radiance o'er it threw,
And bid thee seek the path thy Lord hath traced.

I go, I go, chasten'd, but undismay'd;
My Saviour's path, o'er this wild waste of woe,
Was darker still; aspersed, despised, betray'd,
He pass'd through all: unshrinkingly I go.

And when I meditate in silent hours,
When my heart mourns o'er hopes that once were mine,
Though tears may fall in calm and quiet showers,
I'll to his care my every grief resign.

MARIAN G.

September, 1840.

Miscellaneous.

PREACHING OF THE PURITANS.—The political preaching of the times was absolutely frightful; and sentiments were uttered by ministers of Christ, and stewards of the mysteries of God, which are shocking to a sober and pious mind. Teachers of religion called for the blood of Strafford, of Laud, and of the king. No political measure was sure of popularity unless it was advocated from their pulpits; destruction and misery were in their path, and the way of peace they did not know. "What soldier's heart," it was asked by one who preached before the Commons, so early as 1641, "would not start, deliberately to come into a subdued city, and take the little ones upon the spear's point—to take them by the heels, and beat out their brains against the wall? Yet, if this work be to revenge God's church against Babylon, he is a blessed man that takes and dashes the little ones against the stones!" In 1643 the same preacher was suffered to speak thus, before the same auditory:—"It is better to see people wallowing in their blood, rather than apostatizing from God, and embracing idolatry and superstition. Leave not a rag that belongs to popery—away with it, root and branch, head and tail." Another thus addressed the people, in the presence of the Earl of Essex—"Beloved, can you forget the soldiers—I say, the soldiers who have spent their blood for Christ, as Christ did for them—even their own precious blood—in God's cause at Newbury?" One who preached before the Commons in 1644, represented the supreme Majesty of heaven as expostulating with them, and saying, "Will you strike? Will you execute judgment, or will you not? Tell me; for, if you will not, I will—I will have the enemy's blood, and yours too." The same preacher dared to pronounce this profane invitation to the holy communion:—"Ye that have freely and liberally contributed to the parliament for the defence of God's cause and the gospel, draw near." Often they expressly pointed out the king for destruction, in such words as the following, which were uttered before parliament in a sermon or prayer:—"This arrow will find a joint in Ahab's armour! Draw this arrow, as Jehu did against Jehoram, with your full strength; and doubt not but it will, in God's time, smite our Romish Jehoram at the heart, and sink him in his chariot and chair of pride!" Another preached before the same assembly, saying, "Neither let your eyes spare, though there are great ones that are guilty: the highest court may reach the highest persons." A preacher declared that, "if God did not finish the good work which he had began in the reformation of the church, he would shew himself to be a God of confusion, and such an one as, by cunning and stratagem, had contrived the destruction of his own children." Another prayed thus:—"We know, O Lord, that Abraham made a covenant, and Moses and David made a covenant, and our Saviour made a covenant, but thy parliament's covenant is the greatest of all covenants." And a sermon, licensed and printed in 1645, contains an adaptation of the 136th psalm to the purposes of seditionary exultation, after the following manner:—"O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever; who remembered us at Naseby, for his *mercy endureth for ever; who* remembered us in Pembrokeshire, for his mercy," &c. &c. Such are some of the specimens which stand on record to shew how the pulpit was prostituted to the vilest purpose in those days. They are here inserted in order to give some notion of the faction and fanaticism which were daily working upon the public mind; and Walker from whose "Account of the sufferings of the clergy" they are taken, in remarking upon them, expresses the sentiments which they must naturally awaken in a well-regulated mind. "I am persuaded," he says "that any considerate person who did not know the event, would imagine that doctrines of blood and blasphemy, so abhorrent from the temper of the gospel, must have created a great detestation of these men in all their hearers; but in fact it was quite otherwise. So much was the infatuation and delusion of those times, that the influence, these ministers and lecturers had upon the people, was little less than the doctrines themselves. It is too well known to every one, how the women, by these harangues, were persuaded to part with their thimbles and bodkins in this righteous cause; and that the 'blessed parliament' was the term which they instructed all the people to call them by."—*From Hone's Lives of Eminent Christians*

THE INFANT'S GRAVE.—The wife of the missionary, who came home last spring, brought with her from the foe country where she had been long a sojourner, three noble boys. But they were not all her children. Her youngest was not with her. Did he sleep, then, under the stately mimosa, or the beautiful palm-tree—beneath the shadow of the church raised to the name of the Christian's God in the land of idols? There, perhaps, his swarthy nurse sits on his grave, and tells how the gentle white lady devoted her child to her Saviour in baptism, and found comfort when he died, and how she, poor heathen as she had been, had learnt submission from the Christians' book; and now, having faith in Christ, lived in the calm hope of meeting again those her kind instructors, and that her foster son. No! the missionary's child is not buried there: he died on the voyage home; he was buried in the deep sea; so neither nurse nor mother may look upon his grave; but his little coffin was made as neatly as circumstances permitted, and the ceremony of his funeral was conducted with all that attention to order and propriety which it is the last comfort of our survivors to pay. All the children, and there were many on board beside his own little brothers, went on deck, and stood round the corpse whilst the beautiful service was read; and it was solemnly and affectionately read, by the beloved friend and fellow-labourer, who had been a stranger with them in the strange land. It was sad to be obliged to take the last look at the dear child, even before "the first day of death was fled." There was something inexpressibly melancholy in the plunge with which the lost treasure sunk down, deeper and deeper, to the depths which no line has sounded; and the waves rolled on, and the gallant ship hastened on her course, so that the eye of man might never again know the place of his rest. But "thou, Lord, art the hope of them that remain in the broad sea!" So thought his mother while she wept in silence; but she looked for the resurrection of the body, when the sea shall give up her dead, and she was calm.—*Scenes in our Parish.*

ERRATUM.

In the No. for January 9th, p. 19, col. i. line 22—For "impurity" read "infirmity."

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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WILFUL IGNORANCE.

WHAT spectacle can excite more painful notions in the heart of a reflecting observer, eply impressed with a belief of the promises d threats held out in scripture, than the forts of a fellow-creature to close his eyes ainst the light of the gospel?—a light which od mercifully bestows upon him the op-rtunity of enjoying, with the benevolent rpose of cheering him through the deep oom which often darkens his path in this e; and of leading him, if he follow it with honest heart, to that state of eternal hap-ness which so surpasses the comprehension man, "that eye hath not seen, nor ear ard, neither have entered into the heart of an, the things which God hath prepared r them that love him."

As it is much to be feared that self-delusion respect of wilful ignorance, prevails more tensively than is commonly supposed, it ay not be without its uses, under the di-ne blessing, to make a few brief observations the true position, the false motives, and e final prospect of those who are victims this self-delusion.

The true position of such characters is a ate of enmity to God, which, properly un-rstood, would fill their minds with the ut-ost alarm; it is the state of those Jews of d who, with reference to our Saviour, cried it—"We will not have this man to reign er us"—as the persons whose conduct is re, with no unfriendly feeling, animadverted , by hiding from themselves a knowledge the will of God do, in effect, say, we will t have God to reign over *us*. *Should any* such, whilst in this hardened state of heart, be summoned to resign their breath (and the uncertainty of life is proverbial), it would be their unhappy doom to go down into the dark chamber of death; for certain it is, that those who will walk in darkness in this world, will be compelled in the world to come to walk in the blackness of darkness for ever.

Their false motives cannot, in this short space, be all enumerated, though amongst them may be counted, an eager desire to en joy their lawless gratifications, unalloyed by the embittering apprehension of a heavy reckoning hereafter; but whilst the Spirit of God mercifully strives with them, appalling thoughts will often disturb their career of guilt, and thus is the motive of enjoying their pleasures without interruption, defeated; but these thoughts, alas! are too often regarded and treated as enemies, instead of being wel comed as beacons to warn them from "the wrath to come," and as the harbingers of that peace which "passeth all understanding."

Another of their false motives is, the hope which they cherish that, by remaining in ignorance of the will of God, they shall lessen their guilt, if not altogether absolve themselves from responsibility; they may have heard (for such persons sometimes attend public ordinances, though with no serious views) that "he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes;" and thence they erroneously infer, that if they know not their Lord's will, only a slight punishment will await them: but it is manifest, that a love of the pleafures of sin, and a hatred of those restraints to which we are commanded to

[*London: Joseph Rogerson, 24, Norfolk-street, Strand.*]

subject our inclinations, are the basis of their palpable delusion; at least, so our Saviour represents the matter, in the 19th verse of the 3rd chapter of St. John. Such reasoners—sophisters rather—overlook the obvious distinction between wilful (which is always sinful) ignorance, and that ignorance referred to in the passage I have quoted from St. Luke, from which they draw conclusions so false, and so fatal to their eternal welfare.

The final prospect of those who foster this self-delusion, can be no other than a state of eternal destruction, which, with the merciful purpose of saving us from, is described under the following terrible figures:—As the state of those who are cast into outer darkness, where shall be weeping and gnashing of teeth; as the state of those who are cast into a lake of fire, the smoke of which ascendeth for ever and ever; of those whose worm dieth not, and who shall know that their condemnation is just—which knowledge alone will carry with it a load of misery—to this anguish must be added, the heavy sorrow arising from the reflection that, by their own wilful ignorance, they have for ever separated themselves from those of the saved, who were nearest and dearest to them in this world.

S. Y.

THEATRICAL AMUSEMENTS.

BY THE REV. T. BEST*,

Perpetual Curate of St. James's, Sheffield.

"Gather not my soul with sinners."—PSALM xxvi. 9.

MY design in bringing before you, from year to year, the subject of theatrical amusements, has been to forewarn those who are in danger of falling into this snare; to reclaim those who may have been taken and entangled therein; and to confirm those who have wisely separated themselves from these and kindred evils.

Such is my object in the present discourse. And I trust it may serve to promote my purpose, to enter a little into the meaning of the words which I have selected as the basis of my present remarks, and to show their application to the occasion on which I am addressing you. And I make this renewed attempt to counteract the pernicious influence of stage entertainments, in prayerful and entire reliance upon the promised aid and blessing of him who alone can prosper the endeavour, and give to his word prevalency and power.

"Gather not my soul with sinners."

Does not every breast send back its responsive echo to these words of David? Is there a heart in any who are now before me, so unreflecting and insensible as not to make these words its own, and to return the petition just recited with solemn self application? Has not the request already ascended up in silent supplication, each one for himself, "Gather not my soul with sinners?" And I feel assured that the more fully we think out the import of this prayer, so much the more forcibly will its importance commend itself to every one's conscience; and the more deeply will every considerate mind feel the momentous character of the inquiry which it should suggest to all—what reason have I for thinking that such a request will be granted to me?

Let us, therefore, enter a little further into the meaning of these words; and then endeavour to ascertain who they are that may offer this prayer in the realizing and rejoicing hope that God does hear it, and will answer it in mercy. We shall then be better prepared to perceive the direct bearing of the subject upon the occasion of this discourse.

The phrase "gather not" is rendered in the margin, "take not away." And the words are so translated in Isaiah lvii. 1; "The righteous perisheth," is lost, lost by death, lost to this world and to its living inhabitants; "and merciful men are taken away," taken away by the stroke of death, removed from the land of the living, and numbered with the dead. So that the prayer refers to the time when God takes away our breath, "and we die," and are gathered to our fathers. And the request is this; when that solemn hour arrives—and, as you know, it will surely come to all—let me not be united with the wicked; let me not have my portion with sinners; let not my lot be cast with such as shall hear that dreadful sentence which the Lord, the righteous Judge, shall pronounce against those who shall be set on his left hand, and who shall go away into everlasting punishment. And hence, in an older version of the bible, the words are, "O destroy not my soul with the sinners;" and the prayer-book translation well gives the sense, "O shut not up my soul with sinners."

Dear brethren, let us here pause a moment, and by the light of divine revelation, look onward into eternity, and endeavour to realize, on the evidence of God's unerring word, what the end of sinners will be when they are "gathered" to their grave, "taken away" by death, and "shut up" in those abodes of eternal weeping, wailing, and despair, which the justice of God has prepared for all that continue impenitent, unpardoned, and unholy.

The future and final doom of the wicked—of the sinners in Zion, is described by him before whom "hell is naked, and destruction hath no covering," and who was so full of compassion, that he wept over Jerusalem while he declared its coming destruction. He could not mistake; he would not misrepresent.

The sentence which will be passed upon the wicked in that day, runs in these fearful words—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Think for a moment of the particulars which make up this fearful sentence, this "everlasting punishment." "Depart from me!" Sinners will be separated from him, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. They will be punished with destruction from the presence of the Lord and from the glory of his power. "Depart from me ye cursed!" They will go away with the curse of God resting on their devoted heads. It is a fearful thing to fall into the hands of the living God. If we would form some adequate idea of what is meant by that wrath of God which will abide on a sinner, let us call to mind the garden of Gethsemane, where the holy Jesus was smitten of God and afflicted on our behalf; when he suffered for sins, the just for the unjust; when his Father frowned upon him, and filled the soul of our divine Surety with that inward horror, that mental anguish, which constituted the heaviest portion of the Redeemer's vicarious sufferings; when he was made a curse for us, that all who believe in him might be delivered from the curse of the law.

Now, dear brethren, we may see in the agony and bloody sweat of our sinless substitute, what it will be

* Mr. Best has for some years been in the habit of preaching once a year on the subject of "Theatrical amusements," and, if we mistake not, his addresses have appeared in a provincial paper. He has been pleased to forward to us his last discourse *on the subject, and we* most gladly insert it in our pages.

e wrath of God for ourselves; and remem-
ce you hear that dreadful word, "Depart
ye cursed," the wrath of God will abide on
er; for the sentence is "Depart from me,
into everlasting fire." Whether real ma-
be the appointed instrument for the punish-
ıe body, or whether this be a figurative re-
on of any to us unknown and untried kind
l suffering, one thing is certain, that, in the
:h eternal justice has prepared for rebellious
ıere will be superadded to the restless re-
of memory and conscience, torture without
ı can only be likened to dwelling with ever-
rnings, and being preserved alive for ever-
lake of fire and brimstone.
re is another feature in this terrific picture
ıer's future and final doom; "Depart from
rsed, into everlasting fire, prepared for the
his angels."
i but one appointed place for the punish-
ıe enemies of God and the Lamb. All must
t one place, whether devils or men. And
.r brethren, what it is to be shut up for eter-
ch a place, and in such society, when all the
ich the nature of sinners or of Satan is ca-
l be fully developed—when every lost spirit
sperate—when every evil and hurtful pas-
have uncontrolled sway; when all will be
ı demoniacal malice and wickedness—tor-
ıd tormenting, hateful and hating one an-
, well might the royal psalmist pray, "Ga-
ny soul with sinners;" let me not stand in
lot, when "the wicked shall be turned into
all the nations that forget God."
rethren, let no man deceive you with vain
his wrath of God cometh upon the children
lience. Sin may now often wear a gay dis-
the places where sinners meet may ring with
l laughter; but this will be the end of all
forget God, and obey not the gospel of our
ıs Christ.
ıe holy David deprecates this doom. And
, dear brethren. And your desires to es-
wrath to come are, I doubt not, at this mo-
ere, probably earnest.
also were the desires of Balaam when he
rth a corresponding prayer, and said, "Let
e death of the righteous, and let my last end
lis." But was he heard? What saith the
? "He that turneth away his ear from
he law, even his prayer shall be abomina-
nd again, "The sacrifice of the wicked is an
ion to the Lord." If any man will not do
l; if he refuse and rebel; if he be a double-
ıan, and a dissembler with God; if he have
godliness and deny the power; if under our
ion he call Christ Lord, but will not do the
ıich he says—then "the prayer," "the sacri-
ıch a man, whether the offerings of his lips
erings of his hands, are abomination to the
ey will be rejected with abhorrence, as we
us whatever is offensive to our senses, and
g in our sight.
dear brethren, Balaam was such a wicked
rebellious sinner against God. He was a
:. His history is a record of gross duplicity,
prayer was unavailing. The Lord did not
desire; for he loved the wages of unrigh-
, and took part with the enemies of God and
e, and died fighting against God and against
en nation which he had been constrained to
l whose triumphs he had been employed to
for it is particularly noted in the sacred re-
Balaam, also the son of Beor, the soothsayer,
hildren of Israel slay with the sword among
t were slain by them."
hile it is said, that "*the sacrifice of the* wicked is an abomination to the Lord," it is added, "but the prayer of the upright is his delight." Now David, who offered the prayer under consideration, was "upright." God gave him the exalted character of "my servant David," and "a man after mine own heart;" and he died in the full assurance of faith and hope, in that "everlasting covenant, ordered in all things, and sure," which God had made with him.

Here, then, we have the same desires expressed in these two prayers to God, for a happy death and a blessed immortality. But of these two prayers, one was rejected; for Balaam perished with the enemies of God. The other was heard and answered; and David's soul is with the spirits of just men made perfect, rejoicing before the eternal throne; and the "sweet psalmist of Israel," who tuned and strung his harp for the glad praises of Jehovah upon earth, is now singing the new and everlasting song with all the redeemed in heaven.

Is it not then a question of incalculable importance —Am I one of those whom God will hear when they pray, "Gather not my soul with sinners?"

It is manifest that the offering of such a request—yea, the sincere and earnest offering of such a request, is no evidence that God will grant it. You may pray this prayer, and you may continue to do so; and yet your hope may be delusion, and your very prayer "an abomination to the Lord."

Now let us enter into this point for a little time. Let us take a brief glance through the psalm of which the text is a portion. Let us endeavour to collect from it a few particulars respecting the character of the man who offered this request to God, and was heard in what he asked. Because, if we resemble him substantially and essentially in his spirit and conduct, then are we of the number of those whose prayer is God's delight, and we may look forward with comfort and rejoicing hope when we pray, "Gather not my soul with sinners." But if we are of another mind, and are following a different course; if we follow the way of Balaam, and are hypocritical in our prayer, then, although we may live and die with the words upon our lips, "Gather not my soul with sinners;" yet, notwithstanding, we shall have our part in the lake which burneth with fire and brimstone, which is the second death. "If I regard iniquity in my heart, the Lord will not hear me." May God in his mercy deliver us all from the delusion of hoping, that we shall die happily because we desire it or even pray for it, while we are walking according to the course of this world, and, like Balaam, taking part with the enemies of God and his cause. O! it is a fearful word which God himself has spoken respecting every such self deceiver, who may "bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst; the Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him." Be tremblingly afraid of false hope; and now listen with serious and self-applying attention to the character of him who offered up the prayer in the text, as it may be collected from this psalm, in which we have a record of the writer's most secret intercourse with God.

"Judge me, O Lord, for I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes; and I have walked in thy truth."

Now, in this solemn appeal to that God who is greater than our hearts and knoweth all things, let us carefully mark the union of sure and habitual trust in God's loving-kindness with integrity and uprightness in the walk, or the daily actions of the life. Or, to put this into New Testament language, we have

the same things said by the apostle Paul, in phraseology suited to our dispensation—"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The loving-kindness of God in the redemption of the world by our Lord Jesus Christ was ever before his eyes; and his sure and habitual trust was in the love of Christ for sinners, and in the sacrifice of his death. But he also said, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." He walked in his integrity, and ordered his steps in God's truth.

But to proceed with the psalm:—"I have not sat with vain persons, neither will I go in with dissemblers. I have hated," shunned, "the congregation of evil doers, and will not sit with the wicked."

As he desired not to be gathered with sinners hereafter, so could he appeal to his life and conduct that it had been his desire and determination to separate himself from their ways and wickedness now. He had taken his stand on other ground. He had been occupied in other practices. He would have no communion in their vanities—no fellowship with their deceits. He would not be a partaker in their sins when they assembled and met together for evil-doing; nor would he frequent their company, nor be found associated, or even sitting with them, in their chosen places of concourse.

The author of this psalm further expresses his ardent affection to the house of God, and to the ordinances of religion: "I will wash mine hands in innocency, so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

Now let us take this solemn appeal to that dread Being by whom both the actions and the spirits of men are weighed. Let us mark the proofs of integrity and piety which are here pleaded before the holy and heart-searching Lord God—namely, this habitual regard to God's grace as the ground of trust; and to God's truth as the rule of life—this rooted and resolute purpose of having no fellowship with the unfruitful works of darkness, or with the men that are occupied in ungodliness and vanity—this heart's affection and desire for God and his ordinances; and bear in mind that the man who could make such an appeal to God as this, was the man who prayed—"Gather not my soul with sinners," and prayed with acceptance and with success; while the double-minded, unstable, inconsistent Balaam, who also prayed—"Let me die the death of the righteous, and let my last end be like his," perished in his sins, and amongst the enemies of God. And then let us draw the just and admonitory inference, that, if we pray as David did, we shall be heard as David was; but that, if our character resemble that of Balaam, we may pray like him, but like him we shall have our portion with the hypocrites, where there shall be weeping and gnashing of teeth for evermore.

And now, dear brethren, to bring this subject to bear upon the occasion on which I am addressing you. God has implanted in the moral nature of every man a faculty which, according to its light and knowledge, excuses or accuses, approves or condemns, and which, more or less, is continually discharging its office, whether we will or no. This is that candle of the Lord which searches the inner chambers of the soul. It is that witness for truth and righteousness, which God has left for himself even in the fallen and alienated heart of man.

Now I might confidently appeal to every one's conscience, and leave to this essential faculty of man's moral nature the decision of the question, as to what would be the feelings and conduct of the author of *this psalm, and the offerer of this* prayer, in reference to the stage and its attendant evils. There is not, I think, a person here present who could bring himself seriously to think that the man who made that appeal to God, and avowed those principles and purposes which are recorded in connexion with the text, would on any account, or under any circumstances, consent to be found amidst the scenes of a theatre, or go in to sit with the class and kind of persons who seek their pleasures there. And I might at once leave it to your judgment and your feelings, to draw the undeniable conclusion, that if you can take pleasure in such scenes, and choose to unite yourselves with such society, you may pray—"Gather not my soul with sinners," you may persuade yourselves that God will hear you; but your prayer is abomination, and with even such a request upon your dying lips, if death were to overtake you, your soul would go down to eternal death, and you would have your lot with all the workers of iniquity.

But there is a class of persons whose case I desire this afternoon more particularly to meet; there is a delusion in reference to the theatre and to kindred amusements, which I would at this time distinctly notice and expose. And this renders it expedient that I should enter a little more fully into this point.

Amongst the windings and mazes of that heart which is deceitful above all things, there is in many well-meaning persons the notion that the theatre, and such-like vain and sinful pleasures, do them no harm, because they can return home from such scenes of dissipation, and say their accustomed prayers, look up to God for his mercy, and lie down on their beds in peace. Now I desire to leave upon the minds of such persons, if any such are before me, the conviction that they may do so, and be able, by these means, to soothe and silence any uneasiness or self-reproach which they may feel; but that their prayers, in such a state of mind, are at once useless and dangerous—useless, inasmuch as they are rejected of God; and dangerous, inasmuch as they serve to strengthen the delusion of a deceived heart. To this end I would entreat their attention to the following considerations.

The character of our chosen companionship, and the nature of our pleasurable pursuits, are amongst the surest indications of our real state. Shew me a man's associates and employments in his seasons of recreation, and in his leisure hours, and I can tell you what he is. The mind at such times turns freely to its congenial occupations and delights, and its character more plainly appears. The direction of the mariner's needle may be changed by external force; but leave it at liberty, and it follows its natural inclination, and returns to its accustomed point. So outward influence may, for a time, constrain the movements of the mind, and engage it in pursuits contrary to its innate tendency; but take off the pressure, leave it to itself, and let it follow its bent, and its true nature is manifested.

Now, when any person can seek and find his gratification in a theatre, it is plain that the dispositions and desires of his mind are congenial with the spirit and essential character of the entertainment.

I shall not need, on this occasion, to enter largely or particularly into the distinguishing features of dramatic exhibitions, or into the general character of plays, in order to shew that they are vain and vicious, ungodly and profane, immoral and impure. It is notorious that they are intentionally, and, if they are to please, of necessity, conformed to the corrupt principles, passions, and taste of man's fallen and corrupt nature—that they are, in fact, an exhibition of the most seductive specimens of moral evil, for the gratification and entertainment of beings who are already in a state of moral corruption, and prepared to receive the full influence of the congenial evil which is described and developed in the most attractive form, and with the most pernicious effect.

And hence it is that the vain and the vicious find in these entertainments their congenial element; and the theatre is their loved place of resort; and the great mass of the frequenters of these places of amusement are just the very characters from whose association and communion the holy David shrunk back with abhorrence, and separated himself with resolute purpose of heart.

Of the impressions and effects which are produced by the representation of moral evil, in some of its grossest and most dangerous forms, upon the stage, and in those pernicious publications from which the stage borrows its most tempting materials for dramatic exhibition, we have had some fearful and fatal examples. And we have known from the confessions of the unhappy victims themselves, that these seductive pictures of the worst crimes against society, acting upon susceptible minds, have brought forth practical fruits of present shame, and, as it is to be feared, of future woe. One appalling instance, in particular, took place in the course of the present year, which struck the whole nation with horror; but to which I have no need to make a more distinct reference, as it will no doubt suggest itself to most of my hearers.

On former occasions I have dwelt more fully upon the impiety, the impurity, the vanity, the bad sentiments, and the mischievous exhibition of evil and corrupt affections, which combine to form the staple and substance of stage entertainments. I have also entered more particularly into the kind and class of persons who confessedly constitute the bulk and body of a theatrical assemblage. But instead of reiterating such descriptions, I will content myself with making two appeals to the judgment and conscience of every individual, suggested by my text, and which I would commend to your serious consideration.

And, first, I would ask—Would you not deprecate, as the greatest of evils, that death should overtake you at a theatre? Would you not be horror-struck at the thought, that your own soul, or the souls of those you love, should be required, while occupied in these amusements? And why this especial shrinking from the thought of a summons into the eternal world from such a place and such an employment? Search out the reason, and you will find that it arises from a secret consciousness that the theatre and its entertainments are so obviously contrary to the mind and will of God, so manifestly displeasing in his sight, that it would be inexpressibly dreadful to be called from such a place, and such an employment, to meet your God.

But again I would ask—Is a theatrical assemblage that class of persons with whom you would be willing to have your part and lot in eternity? Could you bear the thought of being united with such characters in your future and final destiny? Are you not conscious, that, if you were to offer a request to God in reference to your connexion with the mass of those who love these amusements, and make the theatre the place of their desired resort, your prayer would be, "Gather not my soul with these"—let me not be shut up for ever with such as these. Now whence comes it, that you would not be willing to be united hereafter with those to whom you can unite yourselves here in one common pursuit and pleasure? Is there not a secret consciousness, although you yourselves may disapprove of many of the things which you see and hear, because they are too grossly vicious for your comparatively higher principles and better taste; yet that a large portion of the audience consists of persons to whose profligate and vicious habits the worst scenes and sentiments are suited; that persons of abandoned character and immoral life may naturally be expected and will certainly be found here? And therefore, however you may be willing to please yourselves for a *season with what delights* them; yet, in the end, when all nations shall be gathered before the Son of man, and he shall separate them one from the other, you would then desire to be found on the other side, and to be numbered with the righteous.

And most sincere may you be when you pray—"Gather not my soul with such sinners;" and your subtle and spiritual enemy, and your own deceitful heart, may combine to flatter you with the false hope, that because you so pray, and because you so feel, there will be a distinction made, such as you desire, between you and them at the last.

Now it is for the purpose of putting you upon your guard against this device of Satan, and of delivering you, by God's grace, from the power of this delusion, that I have brought before you David's prayer in connexion with David's character; and compared it with the vain wish of Balaam, who asked and had not, because he asked in hypocrisy and with a wicked mind. I would leave it upon your consciences, that, if you are partakers with the corrupt and abandoned portion of a theatrical assemblage in what pleases them now, you must be partakers in their punishment for ever. If you are here on earth occupied in ungodly works with the men that work wickedness, you must have your lot together when you shall be summoned to that judgment which is according to truth. You may pray against such an eternal evil—you may deprecate, and that most earnestly, such a doom—but, like the double-minded prophet, who desired the death of the righteous but joined himself to the enemies of God, your prayer will be cast out, and your latter end will be that you perish for ever.

Some may be ready to say—If we are not on any occasion to keep company with the vain and the vicious, with persons of loose principles and of immoral lives, then we must needs go out of the world. But mark the important distinction. You may dwell in the midst of sinners, like Lot in Sodom; but if you resemble that righteous man, in character as well as in outward condition, in seeing and hearing, you will vex your righteous soul from day to day with their filthy conversation or conduct, and with their unlawful deeds. You may have your habitation, like David, amongst those who are enemies to peace and holiness; but if you are of a kindred spirit with him, you will separate yourself from their wickedness, and be looking and longing for a holier and happier state. There will be many occasions in the ordinary transactions of life, in which you must associate with persons whose character and habits are such as too plainly show that they are going to judgment; but, if you are journeying to that better country which God has prepared for them that love him, your association will extend no further than duty or charity may require; and, then, when what you are compelled to see and hear calls forth the fervent prayer, "Gather not my soul with sinners," you may offer such a request in faith and hope.

But the case now under consideration is of another kind. When you sit with vain persons in a theatre, and go in with the wicked and join yourselves to the congregation of evil-doers there, you do this freely and with consenting mind, and do it for recreation and pleasurable enjoyment; with the very design of participating in those scenes and sentiments which afford delight to the most vicious of the audience, and form their congenial element, and furnish gratification to their more depraved desires; and you thereby discover a similarity of taste, which demonstrates an essential identity of character, and foreshows that, whatever may be the shades of difference between you and the more vicious, you are hastening to the same place, and are following after to judgment; and the very prayers by which you may be hoping to avert such a fearful end may be an opiate to your fears; but they are not only unavailing but even abomination with

him whom you thus mock with the provocation of your offering. Deceive not yourselves, and let no man deceive you. If you would not be gathered with sinners in death, you must come out from their fellowship in life; you must, in heart and practice, renounce the things which please them.

And if you do this in godly sincerity, you will shrink from the very thought of making one of a theatrical assemblage. You will consider, that, if you associate yourselves with the drunkards, the lewd, the profane, the ungodly, in their congenial pleasures now, you must be their associates in punishment for ever and ever; and you will be as careful to separate yourselves from their fellowship here, as you will be earnest in praying that you may not be gathered with them in eternity.

These observations apply to all other vain scenes and wicked associations; for example, to the meetings of so-called Socialism. I allude more especially to this fearful form of human wickedness, because it has lately sprung up to trouble us, and it seeks to entice to its impious assemblies the youth of both sexes, with all the attractiveness of which it is capable. And I feel no hesitation in saying, that I regard this system as forming the most loathsome and impure of all the moral scum and filthiness, the mire and dirt, which, in the excitement and agitation of these stirring times, has been cast up from those depths of depravity which exist in the corrupt heart of fallen man.

And now, dear brethren, in conclusion, permit me to exhort you to lay these things to heart. Death is continually gathering persons of all ages to their fathers. One by one they are taken away out of life and removed to endless misery or endless bliss, for ever happy or undone. Each one of you must, ere long, yield your breath, and be shut up with sinners, or enter into life. And O! if there be such a prayer as that in my text in your heart, and you are willing to separate yourselves from all evil now, and, like David, hope in God's mercy while you walk in his truth—hope in that mercy which God has revealed to us in his Son, Jesus Christ, and walk in that truth which is embodied in your Redeemer's example, as well as set forth in his word;—then, so far from discouraging you, I would invite and entreat you to bring your request, and bring it boldly, in the name of Christ, and in the confidence of believing prayer, to God's mercy-seat. He will not cast it out, because he waits to be gracious and delighteth in mercy, and willeth not the death of a sinner, but rather that he turn from his wicked way and live. Pleading, then, the provisions of his grace and the promises of his gospel, and returning unto God through Jesus, who is the way, the truth, and the life, adopt the honest purpose and the accompanying petition which follow the text:—"But as for me, I will walk in mine integrity; redeem me and be merciful unto me." Never rest till you can say with this holy servant of God—"My foot standeth in an even place." As if he had said—I tread not in doubtful or dangerous paths; but I am careful to plant my footsteps where the ground is firm under my feet, and where I can go surely and safely. "And in the congregation will I bless the Lord." Where God's saints and servants meet, there will I be found uniting with them in the glad exercises of solemn prayer and holy praise.

May all here have grace to choose this better part! And then, when you come to die, God will gather your souls, not with sinners, but with that "great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues, which stand before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

SERVICES OF THE CHURCH.

No. XIV.

"Understandest thou what thou readest?"—Acts viii. 30.

VERSICLES AND COLLECTS.

The versicles that immediately precede the Lord's prayer are often called the *Kyrie eleeson* *, which are only the English form of two Greek words meaning "Lord, have pity." They were sometimes named "the lesser litany," and sometimes "the intense supplication," being generally supposed to be an earnest address to each person of the Holy Trinity. Durandus, in his "Rationale on Divine Offices," says that, in the middle versicle, the "Kyrie," or Lord, was changed into "Christe," to mark that that sentence was appropriated to the second person of the blessed Trinity.

It appears that the Latin church repeated these sentences alternately, as is our practice; but that in the Greek church, the minister and people united in offering up the three sentences. In no instance, perhaps, has the moderation of our reformers been more shewn than in the instance of these three versicles. The Latin church supposed that there was a sort of charm in these two words, "Kyrie eleeson," and this may have been the reason why they retained the original words in a Latin form; but, to such an extent did they carry their superstitious opinion of the efficacy of these words, that we are told that miracles were wrought by them. Now, our reformers did not cast away the forms that had been so grievously perverted; they felt in this, as in many other instances, that what had been abused might be also used: instead, therefore, of blotting out, they translated the words, that all superstitious reverence for the Greek words might be done away. If evil spirits are ever thought to be driven away by the employment of the words before us, we, of the reformed church, shall attribute the result, not to the spell, or the spelling of the words, but to the answer given to the prayer itself.

We learn that in the Gallic church these sentences were, by a decree of the second council of Vaisons, introduced into both morning and evening prayer, and the service of the holy communion, the same council noticing, that in the East and in the Italian provinces, there was a practice of often uttering, in a solemn and penitential manner, these same words; and there seems to be a propriety in introducing these petitions for mercy immediately before the Lord's prayer, which begins with an address to God as our father. We cannot confidingly cry "Abba, Father," until we have a good hope that God has, for Christ's sake, shewn mercy to us. It cannot be doubted that, where the prayer of these three little sentences is heartily sent upwards, there the mercy supplicated is bestowed; and when this happy consequence follows, the use of the "Kyrie eleeson" in our service, will earn the name which the council above referred to gave to the same practice in the oriental churches, of "an agreeable and exceedingly wholesome custom †."

Having asked for "mercy," the petition best suiting sinners who are entering the presence of God in prayer—we repeat the Lord's prayer, which, is again introduced "to keep ever before us that which must be the pattern of all other prayers (Matt. vi. 9); besides which, the repetition of it is an acknowledgment, on our part, that no other prayer can so well express our wants." And we may observe, that the practice of the church is sanctioned by the example of the divine author of this prayer, who prayed, we are told, three times, using the same words.

* Κυριε ελεησον.

† Dulcis et nimis salubris consuetudo.

ENTENCES AFTER THE LORD'S PRAYER *.

and other short sentences, are introduced in parts of the service, to keep our thoughts idering, and sometimes, as here, to prepare us follows. For it is to be noticed, that these tences are the sum of all the collects imme- llowing, which contain prayers for ourselves, , ministers, and people (Psalm lxxxv. 7; 2 i. 41).

The two first, from psalm lxxxv. 7, con- eneral petitions for mercy and salvation, o the Sunday and weekly collects. Mercy ervation from evil, temporal or eternal, both are included in the term "salvation," are monly the subjects of these collects.

he two next, taken from psalm xx., corre- the prayer for the "queen's majesty," and al family."

he two following, from psalm cxxxii. 9, ap- have been part of the Jewish liturgy, and l by Solomon at the dedication of the temple. ne thy ministers," &c., is meant, supply, give ly the Holy Spirit, to enable them to become acharias (Luke i. 6) is an instance of a mi- endued; for he "walked in all the com- nts and ordinances of the Lord blameless." is from the Latin *induo*—to clothe; which find in the psalm above referred to—"Let nts be clothed with righteousness!" The r member of the verse—"Let thy saints sing ulness," answering to the second of these two —"and make thy chosen people joyful." th the two succeeding sentences,

answer to the collect for the "clergy and Ps. xxviii. 2). Thine inheritance—thy cho- le; if it be asked who these are, we reply— hristians, who are heirs of God's promises in id are said in scripture to be chosen of God on (Eph. i. 4).

The two next, taken probably from 1 Chron. and psalm cviii. 12, answer to the daily and evening collects for peace; and the two

taken from psalm li. 10, 11, answer to the ects for grace.

sentences are so full of meaning, and com- much, that it would not be easy to invent a ies; and they are so plain as not to need any lustration than that which the passages an- each couplet will furnish.

THE COLLECTS.

ord "collect" is very ancient, having been by writers of the third century. Various ave been, in their turn, given for the term; ng they are so entitled, because many sepa- ions are collected into one body, and conso- one prayer. Others give as an explanation, are collected out of the scriptures; which is true, and is the ground on which we , being framed out of the language of Spirit; but we seek rather an explanation gin of the name than a definition of the word sent sense. Cassander informs us, that church matters of high authority, refer the of the name "collects" to the circum- at they were repeated in the stations, or ssemblies of the Roman church; on which it was the practice for the bishop or priest hort prayers of this kind on the subject of tion of the people, or upon the people so

These may have been introductory suppli- entreat a general blessing upon the object they were thus congregated; and from sages of a similarly short form have derived their name. "To me," says Cassander (the ritualist above referred to), "it appears not improbable, that all those prayers which were made at any meeting of the people, even in the morning and evening service, were called collects: and it is certain that the ancient church first called these prayers collects, from their being used when the people were come together, and collected in religious assemblies." Most of the collects are addressed to the Father, according to Christ's instructions (Luke xi. 2); and every collect is offered up in the name of our Lord Jesus Christ, whose merits and intercession we are thus constantly pleading as the only ground of the acceptance of our prayers (John xiv. 13; xvi. 23.)

THE COLLECT FOR THE DAY, which next follows, is found in the prayer-book preceding the epistle and gospel. These prayers are of great antiquity, being taken from forms in the Greek and Latin churches *.

THE SECOND COLLECT FOR PEACE is, with a little variation, taken from the sacramentary of Gregory, the following being a translation of the Latin form—"O God, the author and lover of peace, whom to know is to live, whom to serve is to reign, protect thy suppliant ones from all assaults; that we who trust in thy defence, may fear the arms of no hostility, through Jesus Christ our Lord. Amen.

1. God is the "author of peace" (Is. xlv. 7).

2. And "lover of concord" (2 Cor. xiii. 11; Ps. cxxxi.; Matt. v. 9).

3. In "knowledge of him is eternal life" (John xvii.; 2 Thess. i. 8).

4. His "service is perfect freedom" (Rom. vi. 22; 1 Cor. vii. 22; John viii. 30).

5. "Surely trusting in God's defence" (Eph. vi. 11).

6. "Through the might of Jesus Christ" (Heb. vii. 25).

THE THIRD COLLECT FOR GRACE, is fitly placed next to a petition for peace; for these two are inseparable. The substance of the collect was borrowed from an eastern form.

1. That we fall into no sin (Numb. xx. 10), and with psalm cvi. 33, Moses falling into sin; and 1 Kings xxii. 32, Jehoshaphat running into danger.

2. That all our doings may be ordered by God's governance. We find in the book of Proverbs, a promise to those, who in "all their ways acknowledge him, that he will direct their paths" (Prov. iii. 5, 6); and the psalmist says, that the "steps of a good man are ordered by the Lord" (Psalm xxxvii. 23, 24). See for instances of this, Genesis xxviii. 15, 20; xlviii. 15: also Gen. xxxix. 9; xli. 16, with xxxix. 2—23; xlv. 7.

THE SECOND COLLECT AT EVENING PRAYER. This collect, with a slight variation, is the translation of a prayer in the sacramentary of Gregory the great—"O God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give, that both our hearts may be given up to thy commandments; and our time—the fear of our enemies being taken away—may be tranquil under thy protection, through our Lord Jesus Christ." The title of this is the same as that of the second collect for morning prayer; a collect for peace—"In the morning we pray more particularly for external peace, for security against those troubles to which our intercourse with the world may expose us. Here in the evening, we pray rather for internal peace, 'which the world cannot give,' to comfort and compose us, that we may spend our lives in all godly quietness and tranquillity." By the expression, "set to obey," we mean steadily resolved to keep God's commandments.

THE THIRD COLLECT FOR EVENING PRAYER, if not taken from, is very like, a collect in the Greek euchology, which proceeds thus:—"Dispel all dark-

nes called the "Interlocutory *sentences*," *because* r and people *speak alternately.*

* They have been particularly treated of in the early portion of this work.

ness from our hearts, and vouchsafe to us the Sun of Righteousness." In saying, "Lighten our darkness," we include protection from danger (Psalm iv. 8), and the illumination of the eyes of our understanding by the Holy Spirit (Eph. i. 18). See also psalm xviii. 28; cxxxix. 10; Exod. xii. 12, 13, 29. "For the love of thy only Son," &c. (Eph. i. 6).

THE TRIUMPHING OF THE WICKED SHORT: A Sermon,

By the Rev. Frederick Rogers Blackley,
Curate of Rotherham, Yorkshire.

Job xx. 5.

"The triumphing of the wicked is short."

The sublime and holy confession of Job in the preceding chapter, in which he declared that he knew that his Redeemer lived, and that he should stand at the latter day upon the earth; and though, after his skin, worms destroyed his body, yet in his flesh he should see God, whom he should see for himself, and his eyes should behold, and not another, though his reins were consumed within him—one would have supposed, my brethren, would have made an impression on the minds of Job's friends in his favour—an impression which all their false conceptions and reasonings would not have been able to withstand—but, no! prejudices and errors, long rooted in the breast, are not so readily plucked up. Job's friends did not believe "that the beginning of wisdom"—"the fear of the Lord"—was in him; therefore did they persecute him. This it was, my brethren, that made Zophar so ready to reply to the patriarch, and to say—"My thoughts do cause me to answer, and, for this, I make haste. I have heard the check of my reproach, and the spirit of my understanding causeth me to answer. Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?"

This assertion of Zophar, although it was unjustly applied to Job, is, nevertheless, true when applied to the characters to whom it belongs. The consideration of it will, under the divine blessing, afford us abundant matter for discourse and edification at the present time. "The triumphing of the wicked is short." From these words we shall notice the triumph mentioned, and then show that its duration is short.

I. The term used by Zophar is of very general, yet of very expressive, meaning; it signifies the joy which is displayed by the conqueror on account of the successes which have attended him. Triumphs were, at first, the simple expressions of gladness which broke from the lips of the conqueror, and which were echoed by the spectators; they were soon, however, refined, and made an important attendant upon arms. They were considered important, because they inspired the combatants and their countrymen with a martial, joyful feeling, and increased their courage. In the first ages, therefore, songs were sung in honour of the conqueror: Moses himself composed one for the Israelites when they crossed the Red Sea, and when Pharaoh and his host were overwhelmed in their attempts to follow; "when sang Moses and the children of Israel this song unto the Lord, saying—I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Deborah composed a song of triumph when Sisera and his army were beaten by Barak. The women, also, in the reign of Saul sang songs of triumph in praise of Saul and David.

If the Israelites thus celebrated their conquests, we are not to wonder at the great attention paid to them by heathen nations, and at our reading of such splendid accounts of them among the Romans. In the meridian of Roman glory, triumphs became a great national act, and were, of course, celebrated in the most expensive, pompous, imposing, and splendid manner. But it is not necessary for us to go so far for an illustration of our text. It is to be understood as referring to the boast which ungodly men often make of their achievements; one boasts of his power, another of his intemperance, another of his acts of cruelty and injustice, of his influence over myriads of deluded fellow-creatures; and others of their success in deeds of blood, of rebellion, of murder, of persecution, and rapine. The term applies to the general conduct of all those who set God's laws at defiance, and by their life show their little regard for holiness—to all those who take pleasure in the ways of sin. The enjoyment of transgression is the triumph of ungodliness.

But the expression of the text will especially apply to the works of men. How often are great achievements regarded, and mighty works considered, without any attention to true religion, and God and his prerogatives placed in a secondary point of view. This was the case with those who built the tower of Babel. The triumphs of art, the glories of individuals, or of nations, have often led the ignorant idolater, and the profane, to exalt man only. In the plenitude of Egyptian power, the city of Thebes was considered a ground of boast, of glory to the nation. The palaces, the temples, &c., were of alabaster marble, spotted with gold. Upon the walls were formed delightful terraces and gardens. This magnificent city was surrounded by immense fortifications, and a hun-

nassy gates. From these could be brought, et the daring foe who attempted to b the city's peace and prosperity, a n of armed men. But this proud city, ory of Egypt, had an end. Its magni- e, pomp, and splendour, soon decayed; ıe triumph of those in, and connected it, like those connected with Babylon, eh, and Tyre, who disregarded God ıis will, was short. But why do I on Thebes? Where are the mighty ohs of man—the wonders of the old ? Where the temple of Ephesus?—the Colossus of Rhodes—with a catalogue umerous even to mention? They live in the pages of history. Did Nero and triumph in his dazzling golden ? Did Dioclesian glory in his splendid olden baths? Did Pompey magnify eat, the stupendous amphitheatre which ilt? Yes; these works, like many of Pharoah, Nebuchadnezzar, and l, were their triumphs—but they are no

Scarcely a fragment of their ruins ıs to point out to the traveller what they vere; they were only for a short period ast and glory of these men—they soon ıed to ruin and decay.

us notice, secondly,

The shortness of the triumphs of man. in regard to the object itself. And is the object? It is a conquest which ıstances put into their hands. Con- this for a moment, and see how un- , how uncertain is success in war. A ıl may lead on his troops to conquest to- but to-morrow he may suffer a reverse ı success may incline to the side of his '. He cannot say—however he may con- the valour of his troops, however he may mself superior in numbers to the enemy, 'er he may be skilled in the art of war, vever prosperous he may have been be- he cannot say that he is sure of con- ıg the next time he may meet the foe. ling incident, an unforeseen event, may y change the scene of things, and his ess be eclipsed. Well might the king ıel exclaim—"Let not him that girdeth ; harness, boast himself as he that h it off" (1 Kings xx. 11). Those who ought for power and worldly glory and ndisement, have caused the streets and and hills of many a peaceful land, to down with blood—have depopulated and countries, and found after all that triumph was short. Often, too, have hemselves become a prey to remorse, net an ignominous death! So was it Alexander, Cæsar, and Herod the Great. time changes and alters everything. A ears destroy, not *only the works* and proud triumphs of earthly power and greatness, but also kingdoms, states, and dynasties. See, then, the nature of those things in which men triumph. Even a crown, the splendour of a throne—that pinnacle of human glory—is often exposed to danger from sudden convulsions, and dashed from the head that wears it. Sometimes one man makes many nations tremble; success attends his ambitious march, and thrones are overthrown; and crowns and sceptres are hurled to the dust. Even nations themselves become changed, and instead of rearing their lofty heads as the arbitrators of the world, they become tributary states, appendages, dependents, and slaves. The triumph of man is but of short duration. "No confidence is to be placed," says a writer, "in human prosperity; for neither kingdom, empire, nor any greatness whatever, can secure their owners from ruin and misfortune." Still more deplorable is it when, in such a country as this, my brethren, anarchy and confusion endeavour to reign. Through the want of industry and true religion the infatuated infidel, the mistaken traitor, may hope for success; he may calculate on overthrowing truth, and dragging virtue and righteousness under his feet; he may dream of deeds of rapine and plunder, but through the goodness of our God, the constitution of our country is based upon a rock, which dashes away the waves of rebellion which roll at its feet; the rain-bow of mercy is extended over us; and in answer to prayer, the arm of Omnipotence is stretched out to protect the church, and the devices of the wicked are brought to nought—"the Lord sitteth between the cherubims, be the earth never so unquiet." It is hardly necessary for me to go to the presumptuous monarch of the east, for a confirmation of my text. I may find an instance nearer home, at a later period, in the history of the proud triumphs and fatal end of the late ruler of France. When infidelity, civil war, and rebellion, devastated that unhappy country, his triumphs and prosperity were indeed dazzling, almost beyond idea; they seemed to lift him up to the very heavens; but behold, how suddenly and how certainly did ruin overtake him! It might, with propriety, have been written on his tomb, "His triumphing was short."

What a mighty trust, and what a mighty temptation also, is power. How much good has been neglected to be accomplished, and how much hurt has been effected by the abuse of power. Whether it be an individual who has influence over a province, or a ruler over a nation, there are great and important duties to be performed for the spiritual and temporal well-being of society.

But among the great mass of governors, how few consider their responsible situation, and stand forth to suppress and punish wickedness, to protect and encourage innocence and virtue. Sad is the effect when the wicked, who set not the Lord before them, triumph; and when those, who should be the supporters of true religion, are found to be the patrons of atheism, profaneness, and immorality; and, by example and reputation, lead multitudes on the broad road to destruction. But the triumphing of the wicked is short.

The expression is also true as it regards the term of human life. The ungodly has often his life lengthened out; he is prosperous in all that he undertakes; his acts of extortion and injustice succeed; his plans for deceit and fraud are not discovered; he grows strong in the carnal security of his ways; he boasts himself in his iniquity, and lives a life of triumph! Thus it was in David's time—"I have seen the wicked," he says, "in great power, and spreading himself like a green bay-tree." Job, also, had experience of the same fact in his day—"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes; their houses are safe from fear, neither is the rod of God upon them; they spend their days in wealth:" but he adds, "in a moment they go down to the pit."

The period allotted to man, even the longest period, is only a small portion of time. What are sixty, seventy, or eighty years, when put into the balance with time? They appear only as an insignificant point; they dwindle almost into nothing: they are truly considered, with reference to the ages of eternity, only as a few grains of sand compared with the whole world, or a few drops of water compared with the mighty, the boundless ocean. The triumph, therefore, the longest triumph of the sinner, is short. Soon, yea, very soon, and all the triumphing of the wicked will come to an end. Death will soon overtake the ungodly, and put a final termination to all his plans and purposes; he will hurry the soul before the Judge of quick and dead, to give account of the deeds done in the body. Then will appear the value of the one thing needful; and how sad will be the condition of him, who shall have sacrificed his soul's best interests, even although it was to gain the whole world.

From what has been said it follows, that "the wages of sin is death;" that the wicked may be sure his sins will find him out. The ungodly are exposed to the wrath of God, and since their triumph is short, they will *soon realize that wrath in* all its fulness. "The wicked shall be turned into hell, with all the nations that forget God." Their prosperity is but for a moment; their adversity, their disgrace, their punishment will be for ever, will be eternal. "Although hand join in hand, yet shall not the wicked go unpunished." Surely, these considerations should lead each one to accept the offers of salvation, to reject the offers of Satan, to resist temptation. The exhortation of the word of God is, "If sinners entice thee, consent thou not; if they say, cast in thy lot among us, let us all have one purse, walk not thou in the way with them." Withstand, therefore, my brethren, the allurements of the world and sin; for those earthly objects, which cannot be possessed with true religion, will assuredly, if valued and cherished, separate the soul from God and its true happiness. "Ye cannot serve God and mammon." If we would not belong to those whom God will banish from his presence for ever, we must have our affections set on things above, where Christ sitteth at the right hand of God. This ought to cause each one to seek triumphs that will prove lasting ones—over our own hearts, and sin, and temptation. These will endure eternally; and through Christ Jesus, our helper and redeemer, we shall be made more than conquerors: It should lead you, my brethren, to seek an interest in the death and triumphs of the Saviour of sinners; for those who are interested in his triumphs, will themselves triumph over death and the grave, and appear approved when he shall come to judge the world. The righteous shall be exalted, and enjoy the bliss of God's presence; they shall inherit all things, and be eternally blessed; they shall be redeemed, sanctified, and glorified; sing the triumphs of the Lamb—"Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion for ever and ever. Amen."

This subject teaches the people of God not to despond; not to judge or conclude that the wicked are happy, because they seem to prosper and triumph. The psalmist was tempted in this way—"As for my feet," said he, "they were almost gone; my steps had well nigh slipped; for I was envious at the foolish when I saw the prosperity of the wicked." The good man should consider well the duration of the ungodly man's prosperity, and the miserable condition he is in; that he is without a hope, blooming with immortality and eternal life; that his triumphing will be but short; that here he has his reward. A good man will enter, with the psalmist, into the sanctuary of God, and then will he under-

stand the end of sinners; that they are set in slippery places, and will soon be cast down to destruction: he will, by faith, look beyond this earthly scene, and consider that scripture—"Remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

This subject should, moreover, teach the believer the obligations under which he lies to God for grace—grace which has enlightened his mind—grace which has led him to Christ, to believe in him, and find mercy and peace—grace which has guided his steps, and enabled him to bear patiently all the ills of life, in the hope of a triumph for ever. And his prayer will be, that God would convince the unconvinced, and convert the unconverted; bring the wanderers home to his fold, that they may escape the wrath to come. Blessed, yea, blessed is the man who trusteth in the Lord; blessed is the man whose hope the Lord is. "The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall for ever flee away." Fear not, little flock, for it is your Father's "good pleasure to give you the kingdom."

MY SCOTTISH TOUR.

No. VI.

THE PAPACY IN SCOTLAND.

I BELIEVE it has generally been admitted, that in no portion of the vast spiritual dominions of the pope, was his power more submissively bowed to during the dark ages, than in Scotland. It was, however, with utter astonishment I heard, in my tour, that there were some large tracts of country where the inhabitants were, to a greater or less degree, still enveloped in popish ignorance and error. I had conceived that in no country had the reformation wrought a greater change, and that popery was not to be found there; but, as I hinted in my first paper, to which I must refer, the vast extent of some of the northern parishes there alluded to, rendered it quite impossible for the minister to become acquainted with, or to give spiritual instruction to, his flock. How could one man, wretchedly paid, and without the means of procuring a conveyance, visit the remote glens of a parish some sixty miles long, and perhaps thirty broad? The established church of Scotland admits not the assistance of a curate; the name is grating on sound presbyterian ears—and consequently the good minister at the manse had only to solace himself with the reflection, that he had done what he could; fully aware, that while dissent was doing nothing spiritually—though a wide field was before it—popery was dominant in those parts of his parish which he could not possibly visit; and that there were vast numbers of is flock whom he could scarcely *ever see. It is gra*tifying to know, that to a certain, though still very limited extent, these evils have been remedied.

For many years popery hid its head—it lurked in the secret corners of the land.

"I recollect, full well," said a gentleman to me, who had given no small attention to the subject, "that when I was a lad, the popish chapel in Edinburgh was in a small wynd (narrow lane), and I can call to mind attending mass there, on a Christmas day, some thirty years ago. The service was held in a darkish chamber, capable of holding a very small number of persons; it was on the second or third flat (floor) of a house. I see before me now, as if it were but yesterday," said he, "three figures—the officiating priest, the old dowager of ——, and a white-haired blind fiddler, to whom I had often given a piece of my bap (roll) when I was at the High school, and who had played in return, 'The Flowers of the Forest'—a tune I never listened to without a tear. I was terrified that it should be known I had been in the chapel, for probably a good thrashing would have been my portion, the person in whose house I resided having something of the spirit of an inquisitor, though he was a sound member of the kirk. But not only was popery, but prelacy abominable in his sight. Popery in Scotland no longer hides its head; it has come forth as it has in England, with a bold and brazen front. In Edinburgh, Glasgow, and other large towns, its worship is conducted in a gorgeous style, and the increase of popish chapels is quite wonderful. There are nunneries, and sisters of charity, and other institutions for the purpose of propagating its principles.* Its stronghold is in the north and the western islands, but still it is everywhere adding to its places of worship, and multiplying its officiating ministers. It is doubted whether there is really any increase of converts—whether many persons brought up as protestants have entered its pale. My own notion is, founded on the best authority, that very few have done so. There has been a very considerable influx of Irish Roman catholics, especially into the manufacturing districts in the west, and this will readily account for large congregations; and a very large multitude I saw leaving in Glasgow, after early mass, from the exceedingly chaste and beautiful chapel on the banks of the Clyde. I was greatly struck with the internal as well as external style of this building, the opening of which some twenty-three years ago, led to a lengthened controversy, and to the publication of "The Protestant," a work of great research. The residence of the exiled royal family of France may have had its influence also in the metropolis of Scotland; but of late years the grand supporters of the papacy, as far as I can judge, have been those who, hating politically the alliance of church and state, have not scrupled to overlook, what their forefathers would have regarded as insuperable hindrances to union—have, in fact, lost sight of their principles, and have not scrupled to go hand in

* Some short time since there was a high festival day at the Nunnery, Edinburgh, in honour of St. Andrew, when five of the nuns extended the duration of their vows of poverty; one for five years—the others for life. It is stated that the ceremonial was conducted with the greatest pomp and mummery. Protestant girls are boarded at this Nunnery.

hand with the Romanists, in their attempts to subvert the religious institutions of the country.

"Wonderful changes in my times," said a staunch elder of the kirk to me; "I have known the day when a Romish priest would not have been tolerated by any of our dissenting brethren, but now they are engaged in a common, though not a godly cause. Mayhap some of these days, the pope may be moderator of the associate synod. What would Dr. McCrie have said?" If there was a little satire in the remark, there was some good sense in it. The fact is, south and north of the Tweed, the church of Rome has been countenanced by those who are utterly opposed to her religious principles, simply on political grounds; and the true upholders of protestantism can never be too much on their guard against the evils which may result from this unhallowed coalition—evils on the extent of which they may now but little calculate. The remark may excite a smile, but it should be received with a very different feeling.

The Roman catholic church in Scotland is divided into three districts, superintended by one or more vicars apostolic, who hold bishoprics in *partibus*, but whether these are on this globe or not, I cannot say. There is an institution for the education of young men destined for the priesthood, at St. Mary's college, Blairs, near Aberdeen, the students at which amount to about forty, and the whole popish clergy do not probably exceed eighty.

I, however, have no fear of the increase of popery. I by no means would insinuate that the papists are not busily employed; that they are using cunning craftiness I verily believe, but if God be for us, who can be against us? On all sides—in every town, every neighbourhood, we hear of the increase of faithful gospel preaching—of energetic pastoral superintendence; this hath God wrought, and does God ever work in vain? This will form the antidote.

I am unwilling to close this paper without adding the following remarks on the subject in question, from the preface of a most valuable work* now before me:—"During the past six years the confidence of Romanists in England has increased, more than perhaps at any former period since the reformation. Their chapels and seminaries have been multiplied, but it does not follow that their converts have kept pace with them; for it is their well-known policy, first to provide the building, and then to exert themselves to fill it. While, therefore, there is enough in their activity to keep protestants on the watch against their encroachments, we should take care not to allow ourselves to be deluded by these appearances, into the belief, that their progress is equal to their pretensions. Glad would they be to make such an impression on the public mind; for it would tend to paralyse the timid, and to confirm the lukewarm in their indifference. They are now preparing extensive means of aggression, and threatening great things; but, in reliance upon the God of truth, we tell them, "Let not him that girdeth on his harness boast himself as he that putteth it off" (1 Kings, xx. ii).†

* The History of Christianity in India. By the rev. James *Hough, M.A.*

† *Statistics of the Roman Catholics* in Great Britain:—The total number of chapels in England and Wales is 474; in Scotland, 66; besides stations where service is performed. The number of colleges in England is 9: namely, St. Edmund's Hertfordshire; St. Mary's, Staffordshire; St. Peter's, St. Paul's, and St. Gregory's, Somersetshire; Ushaw, Durham; Stoneyhurst, Lancashire; St. Lawrence's, Yorkshire; and German, Worcestershire: one in Scotland, namely, St. Mary's, Blairs. Of convents the number is 19, of which 4 are in the London district; in the central, 5; Lancashire, 1; Yorkshire, 2; Northern, 1; Western, 5; Scotland, 1. The total number of missionary priests in England is 542; in the London district, 106; central, 110; Eastern, 31; Western, 58; Lancashire, 134; Yorkshire, 59; Northern, 54; Wales, 19; Scotland, Eastern district, 21; Western, 33; and Northern, 27. Total in Scotland, 81; grand total, 642.

EVANGELICAL EMBLEMS.

By the Rev. W. Stone,

Whitmore, Staffordshire.

No. VI.

LIGHT.

Some of the most distinguished prophetic intimations concerning Christ and the gospel-glory found in the Old Testament, and illustrated and fulfilled in the New, are conveyed to us under the striking and characteristic emblem of light. As in the chaotic state of things in the beginning, when "the earth was without form and void, and darkness was upon the face of the deep," the first instrument and evidence of regenerative order and productive life, was the creation and infusion into the universe of the natural element of light; so in the spiritual chaos which followed the fall of man from innocence to guilt, when the gross darkness of sin spread disorder through his moral constitution, and polluted the deep springs and counsels of the heart, the restoring influence and testimony of mercy to the repentant was announced in the promised advent of Messiah, who should come as "a star out of Jacob," and rise on the benighted world as "the Sun of Righteousness" (Numb. xxiv. 17; Mal. iv. 2), "to give light to them that sit in darkness and the shadow of death; to guide our feet into the way of peace" (Luke i. 7-8).

Light is at once the most beautiful and the most useful object in the natural world; without it, the earth would be a wilderness, uninhabitable, and desolate—a miserable dungeon-house, visible and tenantable only to despair. Without it, we cannot conceive that life, either rational or irrational, could exist; since upon it depend the healthy use and exercise of all the instructive functions, which the all-wise Creator has bestowed on animate being for its support and comfort. Hence the very first act of creation, when God determined to change the earth's primeval darkness and confusedness into a habitable and admirable world, was the production of this pleasant element of light, as an essential accompaniment of his own divine presence, and a necessary agent in all his wondrous works. "God said, let there be light, and there was light*!"

* Light was conceived by philosophers, till recently, to be purely derived from the sun. Modern investigators have proved it to have an independent existence. This accords with the scripture account, in which we read of the creation of "light" (the quality or property); on the first day, and distinct from the formation and regulation of the sun and moon, "the lights" (the light-bearers, or instruments), on the fourth.

who "covers himself with light as with a
who is "the ancient of days"—"who only
rtality, dwelling in light which no man
:h unto"—whom Daniel in his night visions
:ed to behold under a mystic but characre.

e garment was white as snow,
the hair of his head like the pure wool;
hrone was like the fiery flame,
his wheels as burning fire."

DAN. vii. 9.

ı Jehovah has been pleased to reveal him- it has been almost always under the emage of light. To Abraham, when invited ı a solemn covenant with God by sacring to ancient custom, after dividing the pieces, there appeared passing between ; "a smoking furnace and a burning rative of the divine presence as a party to t. To Moses, also, the Lord spake as out ; of "a bush that burned with fire, and sumed." It was out of a flame of light- God gave his law to the Israelites from t was in the luminous pillar of cloud and conducted them through the wilderness, h abode in glory, over the mercy-seat, in :le and the temple.

vas thus prefigured under shadowy types he Old Testament church; and the sub- :lation bears forward the same image, as xpected, in a fuller and clearer point of New.

ıe first proofs of this is found in the pious l ejaculations of the devout Simeon, who, r the consolation of Israel," was led by the the temple, at the very time when "the ıt" was there presented—"when the paıt in the child Jesus to do for him after n took he him up in his arms, and blessed id—

ow lettest thou thy servant depart in peace,
ccording to thy word;
ıe eyes have seen
hy salvation,
thou hast prepar'd
lefore the face of all people,
light to lighten the Gentiles,
nd the glory of thy people Israel."

LUKE ii. 29-32.

h's advent there remained with the church nt glimmer of smouldering embers of fire of truth. The altar-hearth had not tly watched, and the flame was well nigh

ıgh the tender mercy of our God, "the from on high visited us," full of beams of :rcy, wisdom and grace, to awaken men eligious stupor, and to kindle a flame of church, which should never again decline When he thus came, so great and dense curity, both at home in the church and ıe gentile world, that a chosen evangelist ined to confess, at his early presence, "the ı in darkness, and the darkness compre- not;" "this is the condemnation, that e into the world, and *men loved darkness* rather than light, because their deeds were evil" (John i. 5, 3, 9).

"The bright and morning Star," however, arose, and the thick mists began gradually to disperse before his meridian and ascending glory How full of powerful persuasion and attraction to the truth his own divine testimony—"I am the light of the world! He that followeth me shall not walk in darkness, but shall have the light of life!" "While ye have light believe in the light, that ye may be the children of light." I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John viii. 12; xii. 36, 46).

Is not the truth of this fully attested? Can sin and error stand before the beams of this glorious gospel? Wherever it is fairly allowed to shine, does it not penetrate deep and wide, to the convincing of unbelief, the enlightening of the ignorant, the recovery of the lost and wandering, the illumination of the blind, the restoration to life and health of the "dead in trespasses and sins?"

The darkness is indeed past, and the true light now shineth! God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (1 John i. 5-7, ii. 8). By "manifestation of the truth," the gospel commends itself to every man's conscience in the sight of God. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them; for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 2-6).

Now Christ himself has left the earth, he has consigned to his church "this treasure" of light in earthen vessels. In her it is embodied as light in the sun; through her medium he manifests and conveys, by the Spirit, "the excellency of his power." In her is now being accomplished the glorious prediction—

"No longer shalt thou have the sun for thy light by day,
Nor by night shall the brightness of the moon enlighten thee;
For Jehovah shall be to thee an everlasting light,
And thy God shall be thy glory:
Thy sun shall no more decline,
Neither shall thy moon wane,
For Jehovah shall be thine everlasting light,
And the days of thy mourning shall cease."

ISA. lx. 19-20 (Smith's trans).

The Sun of Righteousness has risen, "with healing in his wings;" he alone it is that spiritually "lighteth every man that cometh into the world;" there is none other powerful enough, none other searching and sufficient. As the natural sun rises for the benefit of all, so Christ invites all to the brightness of his shining. As the world would be a blank without the natural sun—as no beauty, verdure, life, or fruit of any profitable kind could appear, or continue to exist, without its cheering and vivifying beams—so the human heart, and the community of mankind at large, would be dark and desolate without Christ; no beauty of holi-

ness, no verdure of love, no life of godliness, no fruit of good works could spring, or grow, or subsist.

It is the light that makes manifest—it is the warmth connected with the light that causes growth of life. In these two properties of the natural element, we may trace the influence and effects of the "true light," which is Christ; he is the power of God, and the wisdom of God;" he is made of God unto us "wisdom and righteousneas, sanctification and redemption." As "the wisdom of God," he gives light to the world by the full rays of grace and truth which proceed from him, and in which are conveyed "all the treasures of wisdom and knowledge," and "the power of God;" he acts as the sun, which receives and embodies and condenses the luminous rays, and then displays and dispenses them abroad in genial descent of warmth for the cheering and fructifying of the cold and morbid and barren earth.

The church receiving the pure light of doctrine, precept, and ordinance from Christ, is now, in fact, "the light of the world" (Matt. v. 14). She is appointed and established as a holy "city set on a hill, which cannot be hid." As instituted by Christ, and comprehended in his immediate apostles, and their successors and followers to the end of time, she commands, in herself, the esteem and veneration of mankind; and, as long as she faithfully reflects and zealously propagates the genuine and undefiled rays of "truth and righteousness," she may assuredly hope to prevail and prosper, and triumph over every enemy.

Let every member within her sacred fold, according to his gift and ability in his several vocation and ministry, help forward the blessed work of enlightening the world, of drawing all men to Christ, the true light, in the unity of the Spirit, and in the bond of peace, and in righteousness of life. Let each one for himself, in his own sphere, see "that the light which is in him be not darkness." Let us examine ourselves by constant reference to the infallible word, which is the fountain of light; praying for the aid of the Holy Spirit, to bear witness with our spirit, and prove whether we are walking as "children of light" or not. Finally, let every one who names the name of Christ, see that he "departs from iniquity"—that "the day-star" be allowed to arise in his heart—that having a name to live, he be not dead—and that "his light so shine before men, that they may see his good works, and glorify his Father, which is in heaven."

The Cabinet.

PERPETUITY OF THE CHURCH.—A great deal exists, calculated to depress our courage, and to promote discontent and irritability, when we consider the "afflictions of Joseph," and behold the gaps which are made in the hedge of the Lord's vineyard. The holy place is defiled with much that is earthly, dead, sensual, much hercsy and schism, much superstition and infidelity, much of worldiness and formality. Many have therefore forsaken the church, and abandoned her to her fate, and walked from beneath her walls, and erected places of worship for themselves where they can practise their own modes of service, faith, and devotion; and thus by their self-love and self-deceit, contribute yet more to the desolation of which they complain. But let us not do likewise Let us take for our watchward and pole-star th blessed words, "Be joyful in hope." The foundatio is yet unshaken on which the Lord built his church and the gates of hell shall not prevail against it. H still sits supreme, to whom the Father has sworn, tha before him every knee should bow; and who himsel has promised, that he will be with his own unto th end of the world. The Spirit is not yet removed fro us, who can break and join against he stone of th wall of Zion, at the right time, and in the prope place. Therefore, my friends, take comfort. Th Lord cannot, will not, rest, until he has presented hi church glorious and holy, pure and spotless, befor the presence of his Father.—*Rev. W. Hofacker.*

PRAYER.—In the hour of distress and peril, the mos insensible and ungodly men are frequently heard to cr unto God for pity and succour: but in such cries there is often no more of the spirit of prayer, than i he cry of an infant smarting under a feeling of pai or terrified at the approach of danger. Often does scene similar to this take place in a near prospect o death. Then, many a sinner, who has never, perhaps praved before, will cry out, "Lord have mercy upo me!" Such cries may, and I hope do sometime enter into the ears of the Lord: for who shall limi the mercy of the Most High—of him who freely gav his beloved Son to die for us, even when we wer enemies; and who alone knows what have been th opportunities, many or few, of every individual, fo coming to the knowledge of the truth? That Saviou who said to the repentant sinner crucified with him "To-day shalt thou be with me in paradise," may, i the very article of death, snatch other victims fro the jaws of perdition; but such cases are, we hav reason to believe, very rare, and may, perhaps, b almost confined to those persons who have heard fo the first time upon their death-bed—as some doubt less have—of the salvation provided in the gospel.—*Preston's Lectures on Jonah.*

WEAK CHRISTIANS.—"It is possible that thos very prayers of ours of which we are most ashame are the most pleasing to the Lord, and for that reason because we are ashamed of them. When we are fa voured with what we call enlargement, we come awa tolerably satisfied with ourselves, and think we hav done well. A thought of that sort, so contrary to th brokenness and abasement of spirit which becomes pardoned dependent sinner, may be more justly of fensive to the Lord, than all that darkness, confusion and wandering, which we bewail, but cannot remedy What, my dear Sir, is the proper attainment of a advanced and veteran believer, which distinguishe him from a young convert? Your years of experienc qualify you to be a proper judge of this question. I it that he has a greater command of his own thought —that he has at length acquired some kind of suffi ciency to maintain a spiritual frame of mind, and t stand proof against surrounding temptations? Or i it not rather that, from what he has seen and felt in th course of his experience, he has acquired a quicke and more abiding sense of his own nothingness, an the desperate deceitfulness and wickedness of hi heart, than he could possibly be possessed of at hi first setting out; and therefore has made a nearer ap proach to the character of a broken and contrit spirit, which the Lord speaks of as his peculiar delight It seems to me that they are the greatest Christian who are most sensible of their own weakness—ar brought most into the spirit of a little child, and t whom, of course, Jesus, in all his characters and office is more immediately necessary and precious. Whe we are thus weak, we are strong. In this way we di to self; and instead of being impatient and uneas (as we once were), that we have neither wisdom strength, nor righteousness of our own, we are gla to be nothing, that Christ may be more illustrious

manifested to be all in all. Surely, had I only needed him now and then to help me (as we say) at a dead lift, I could not have felt myself so much indebted to him, as by having found myself unable to take one step, or to think one thought aright, without him from first to last."—*Rev. John Newton's Twenty-five Letters.*

GOD'S MERCY.—The air we breathe, the light we behold, the ground we tread upon, the meat we eat, whatsoever we are, or have, or hope for, it is his mercy. By it "we live, and move, and have our being." "Thou hast crowned me with thy mercy," said David: it is a metaphor taken from a garland, which is composed of many and different flowers. God's mercy was the only motive to our redemption; his merciful grace, preventing us and assisting us, is the only means to apply this redemption; the consideration of this mercy is that which encourageth us to repentance. As Christ prayed, "Father, forgive them!" the poor thief grew bold, "Lord, remember me!" Mercy is the end of our repentance, that we may find forgiveness; mercy is our supporter in all our sorrows for sin, that we roar not out with Cain. "My sin is greater than that it can be forgiven;" nor betake ourselves desperately, with Judas, to an halter, Mercy is our only plea when we do repent; we cannot say we have done such and such good offices for the time past, we are too unprofitable servants; we dare not promise of ourselves to be more serviceable for the time to come, we are too desultory creatures: Lord, forsake not us, lest we forsake thee! Mercy is the object of our hopes, the total sum of our desires; both grace and glory do depend upon mercy. So mercy is the beginning, the middle, the end of our happiness.—*Bp. Bramhall.*

Poetry.

THE PAST.

BY PROFESSOR WILSON.

How wild and dim this life appears!
One long, deep, heavy sigh,
When o'er our eyes, half closed in tears,
The images of former years
Are faintly glittering by!
And still forgotten while they go;
As, on the sea-beach, wave on wave
Dissolves at once in snow.
The amber clouds one moment lie,
Then, like a dream, are gone!
Though beautiful the moon-beams play
In the lake's bosom, bright as they,
And the soul intensely loves their stay,
Soon as the radiance melts away,
We scarce believe it shone!
Heaven-airs amid the harp-strings dwell;
And we wish they ne'er may fade;—
They cease—and the soul is a silent cell,
Where music never play'd!
Dream follows dream through the long night-hours,
Each loveller than the last;
But, ere the breath of morning-flowers,
That gorgeous world flies past;
And many a sweet angelic cheek,
Whose smiles of love and fondness speak,
Glides by us on this earth;
While in a day we cannot tell
Where shone the face we lovel so well,
In sadness, or in mirth!

"PRAISE YE THE LORD."

PSALM CL.

(*For the Church of England Magazine.*)

"PRAISE ye the Lord"—praise him who made
The morning light, the evening shade,
The blue arch'd heaven above;
Praise him within his temple where,
Saints his Almighty acts declare
Of majesty and love.

Praise him who guided Israel's race,
And brought them to the promised place—
To Canaan's fertile land;
Praise him who sent his Holy One,
Jesus—his well-beloved son,
And man's salvation planned.

Ye, who in harmony delight,
Praise him with harp and timbrel bright,
The brazen trumpet sound:
With Miriam's graceful step advance,
Praise him in choral hymn and dance;
Let gladness reign around.

In holy anthems to the skies,
Let the deep pealing organ rise,
And cymbals join the strain;
Loud, and yet louder, let them ring,
In praise to heaven's eternal King,
And echo through the plain.

And ye, the creatures of his power,
Breathing fresh life from hour to hour,
Unite in varied song;
Ye old, ye young, in concert join,
To laud the Maker's skill divine,
As days and years roll on.

8, *Brompton-row, June*, 1840.

BELSHAZZAR.*

THERE is revel on the earth,
There is darkness on the heaven;
What high judgments shall have birth,
When those thunder-clouds are riven!
Nation, take thy final slumber,
Sleep, imperial Babylon!
Now the hour is come, to number
All thy crimes—thy day is done!

On the city's marble towers
Flamed a thousand beacon fires;
In his golden palace-bowers,
Guilty son of guilty sires,
Sat Belshazzar with his lords;
Mystic dance, and minstrel rhyme,
Shoutings high, and clash of swords,
Worshipping the Baalim!

Tyrant, thou art in thy glory,
Gold and jewels round thee blaze!
Warriors bold and sages hoary
Like a god upon thee gaze!

* From the "Britannia."

Topaz urns their incense winging,
Beauty in its brightest bloom
To thy haughty footstool clinging—
Yet that throne shall be thy tomb.

Hark! what sudden burst of thunder
Strikes the halls, and heaves the ground?
All are hushed in fear and wonder,
As if earth had felt the wound.
Did it shake the crowned blasphemer?
Deeper still he quaffed the wine;
"Shall I turn a coward dreamer,
While the throne of earth is mine?"

"Bring the golden cups," he cries,
"Purchased by my father's sword,
High to Baal fill the prize,
Spite of Israel and his Lord!"
Then, with wine his spirit gladdening,
Pledged he round his nobles all;
Ha! but are his senses maddening?
Clouds have filled the mighty hall.

There is seen a giant hand,
Writing on the ebon cloud,
"Tyrant! now is run thy sand!
Tyrant! now is wove thy shroud!
'Number, Number, Weight, and Measure;'
Thou art numbered, weighed, undone!
Life and empire, blood and treasure,
All are lost, and all are won."

Then the thunder pealed again,
But was mingled with its roar
Clang of trumpets, shouts of men!
From the broad Euphrates' shore
Comes the rushing charioteer,
Showers the torch on shrine and throne:—
Dark Belshazzar, lie thou there!
Persia tramples Babylon!

Miscellaneous.

BARROW.—He was what is commonly called a dull boy; and his father's prayer, that if God would take any one of his children he hoped it might be Isaac, has descended to posterity as a striking instance of parental delusion. The father of Barrow has not been without successors. The youthful character of Sheridan is familiar to every one; but an anecdote which has been related of Thomas Warton, the ingenious historian of our poetry, may not be in the recollection of some of our readers. Thomas, accompanied by his brother Joseph, the accomplished friend of Young, was walking with his father in the neighbourhood of Windsor. The surrounding scenery, and the solemn and animating associations of the place, appeared to produce no effect upon the boy: "There goes Thomas," said the sorrowful father, "caring for none of these things;" yet that very Thomas Warton was to become, in a few years, one of the most elegant writers of his age, and to entertain, throughout his life, the most ardent attachment to every ancient castle, and decoration of chivalry, and monastic solitude of learning. So it was with the child Barrow. Of his preparation for the pulpit a characteristic anecdote has been told: "We were once going from Salisbury to London (writes Dr. Pope), he in the *coach with the bishop*, and I on horseback; as he was entering the coach, I perceived his pockets s ing out nearly half a foot, and said to him, ' have you got in your pockets?' He replied ' mons.' 'Sermons,' said I, 'give them to me, an boy shall carry them in his portmanteau, and you of that luggage.' 'But,' said he, 'suppose boy should be robbed.' 'That's pleasant,' sa 'do you think there are persons padding on the for sermons?' 'Why, what have you?' said he may be five or six guineas; I hold my sermons greater rate, for they cost me much pains and 'Well, then,' said I, 'if you'll secure my five o guineas against lay padders, I'll secure your ser against ecclesiastical highwaymen.' This was ag he emptied his pockets, and filled my portma with his divinity, and we had the good fortu come safe to our journey's end, and to bring bot treasures to London." Barrow, on the one hand vigorous in his mind as in his limbs; his frame w iron. When a school-boy at the Charter Hous amusements were always violent, and frequently gerous; nor did his youthful courage or daring forsake him. When sailing over the Ionian se ship was attacked by a corsair; Barrow, we are "stuck manfully to his gun," and materially as in beating off the pirate. Upon another occasi forced an infuriated mastiff to the ground, and him there by the exertion of personal strength.

TOMBS.—Tombs are the clothes the dea grave is but a plain suit, and a rich monument i embroidered. Tombs ought in some sort to be portioned, not to the wealth, but deserts of the interred. There were officers appointed in the Gr games, who always, by public authority, did down the statues erected to the victors, if the ceeded the true symmetry and proportion of bodies. We need such now-a-days to order n ments to men's merits; chiefly to reform suc populating tombs as have no good fellowship them, but engross all the room, leaving neither for the living, nor graves for the dead. It was a and thrifty law which Reutha, king of Scot made, that noblemen should have so many pill long pointed stones set on their sepulchres, as had slain enemies in the wars. If this order wer enlarged to those who in peace had excellentl served of the church or commonwealth, it migh be revived. The shortest, plainest, and trues taphs are best. I say the shortest; for when a sees a chronicle written on a tomb, he takes it on some great man lies there buried, without t pains to examine who it is. Mr. Cambden, i "Remains," presents us with examples of great who had little epitaphs. And when once a witty tleman was asked what epitaph was fitte be written on Mr. Cambden's tomb — "I be," said he, "Cambden's Remains." I say the plainest; for except the sense lie ground, few will trouble themselves to di it. Lastly, it must be true; not as in monuments, where the red veins in the marble seem to blush at the falsehoods written on it. was a witty man who first taught a stone to s but he was a wicked man that taught it first to li good memory is the best monument; others ar ject to casualty and time; and we know th pyramids themselves, doting with age, have forg the names of their founders. Let us be care provide rest for our souls, and our bodies will p rest for themselves.—*Fuller*.

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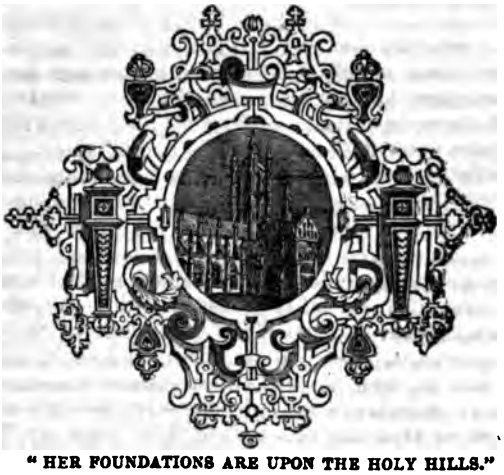

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 270. FEBRUARY 27, 1841. PRICE 1½d.

THE HOUSEHOLD CONDUCT OF ABRAHAM AN EXAMPLE AND ENCOURAGEMENT.

IT was the gracious testimony of the Almighty to the conduct of the father of the faithful—"I know him, that he will command his sons and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that thing which he hath spoken of him"—and true religion is, indeed, a universal principle: I mean that it acts upon a man in all his thoughts, in all his actions, in all circumstances, and at all times. Be he rich, or be he poor—in public or in private, in the world, in his family, in his closet, it follows him and influences him. There is just this difference between it and a mere profession—that the other cannot exist anywhere but in public. True religion is the love of God; hypocrisy is the love of self: the one seeks and values the favour and approbation of God—the other lives only upon the applause of man, and, wherever and whenever it can obtain that, it lives and flourishes. But true religion needs not this false excitement; its moving principle is not from without, but from within: it is faith in the Son of God, implanted in the heart by the Spirit of God, and therefore it is always acting; and—except so far as its actings are resisted by our carnal will and frailty, and the remains of the "old man" still struggling—it is uniform and constant; and, while it enables a man to make large sacrifices, and to do great things for God, it no less controls him in all the daily duties, in all the little affairs, and all the secret dispositions of his heart and life. And hence we find Cornelius, not merely giving much alms to the people—for the pharisee did this—but we find him fearing God, with all his house; and, if we follow him further still, into his very retirements, we there find him complying with the Saviour's rule—praying to God, to him who seeth in secret, alway. Hence family religion will always mark the true Christian: his principles will be carried out at home as well as abroad; and, in proportion as his own family are nearer and dearer to him, they will have so much more of his concern, and he will labour, in season and out of season, to bring them to a ripeness in the faith. The converted gaoler feared God, with all his house; and it was the well-known resolution of Joshua—"as for me and my house, we will serve the Lord." And it may be safely affirmed, that that family has little pretension to be called a Christian or religious family, in which family worship is not statedly observed, and efforts made, according to the opportunities offered, of maintaining the spirit of Christianity in every member.

In this respect the character of Abraham is not to be overlooked; it is not a point in which we commonly view him, but it is one in which he is worth our observation and our imitation. When we think of him as the father of the faithful, we are attracted by the beautiful simplicity of his faith, when God said to him, in his hundredth year—"So shall thy seed be;" and he believed God, and it was accounted to him for righteousness. We are struck by his cheerful acquiescence, when he was called to go into a strange country,

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

and went, not knowing whither he went; and, above all, we are taken up with his wonderful obedience to the most stern command that ever God delivered to man—the offering up him in whom all the promises centred: we are so taken up with these points, that we neglect the less prominent, but no less beautiful marks of his character in private—parts which, after all, prove more than anything the reality of his religion, and, without which, those others would be justly suspected of springing from other motives. Just as unskilful persons are so taken up with a few prominent objects and some strong colours in a picture, and pass over all those other parts which are more subdued and less glaring, which constitute, perhaps, its real beauty and excellence. Let us, then, fix our attention on that feature of Abraham's character, on which the word of God has pronounced this high praise—let us see in what it consists. The points worthy of notice are the conduct which called forth this honourable mention on the part of God; and the blessings which attended it.

His conduct. "I know him, that he will command his children and his household after him." His concern for the spiritual interests of those who belonged to him. These were his children, these were a part of himself—his own happiness was bound up in their well-being. God had given them to him for the very purpose of being trained up in the fear of God. In Isaac especially all the promises were made, and he was therefore to be brought up in the nurture and admonition of the Lord. God's way of perpetuating religion is, that should be handed down from father to son, from one generation to another. Isaac had already been dedicated to God, and was sealed as a child of God by circumcision, and therefore, on every account, as his own child, and as the child of promise, and the child of God, his soul was as precious to Abraham as his body; and he would no more neglect the one than the other. But Abraham was not so selfish as to bestow all his thoughts on his children. He had a household—his family was small, but his servants were very many (Gen. xiv. 14). We read that he had of trained servants, born in his own house, three hundred and eighteen, besides others (xvii. 27), said to be bought with money, and these all had souls, as well as Ishmael and Isaac; they had all been admitted into the same covenant, and sealed with the same seal of circumcision as himself; and Abraham's faith was one which worked by love, and made him feel an interest in the souls of all who belonged to him; he was not a whit the less concerned *that they should know,* and love, and serve God, because they were, as some would say, "only servants;" but every one that came within the sphere of his influence was dear to him, and came within the reach of his care.

But we may see further how Abraham showed his concern for them: it did not vent itself in mere words and feelings, but influenced his conduct towards them.

He taught them. This is evident; he could not command them without it. Children and servants do not learn religion by nature. Baptism will not give it. Instruction must be used, and so God commanded the Israelites—"These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This would be his delight, knowing the value of his own soul, and full of love to the God of all his mercies; the heart would be ever inditing of the good matter, and hence perhaps it is, that his servants are said to be trained (Gen. xiv. 14). where the margin has it "instructed."

But, further, we find that he enforced his instruction by his authority. He did not teach them and leave them to themselves, to do as they liked about following his instructions. He would command his children and his household. Many parents think it quite sufficient if they teach their children, or even send their children to school. They do not, however, enforce obedience; and as to servants, and other dependents, in these days of liberty—falsely so called—it would be considered a most unjustifiable infringement on their liberty, if servants were restrained from evil, and commanded to observe the ways of God. But Abraham was commended of God for this very thing, and Eli, whose history we all know, was awfully punished for not doing it. His sons made themselves vile, and he only reproved and rebuked them. He said to them—"Nay, my sons, why do ye this thing? it is no good report that I hear;" but he went no further with these grown-up youths—he did not exert his authority; "he restrained them not," and so God smote him.

But I think that the word of God in this passage implies still more than even the command. It appears to me to shew that he set them an example. It is said that he would command his household after him, which word is sometimes used to signify walking in a person's steps. This is at once the most difficult, and the most important part of the duty of a parent and a master; it should never be said of one or the other, "they say and do not." It was what the Saviour did. He not only gave us a com-

ıpplied us with a motive, but he
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a is, very shortly, an account of
of Abraham in this matter. As
children, and all his house, he
the ways of God; he commanded
k in those ways, and he set them
e of doing so. And allow me,
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which you lie to see to the ever-
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every dependent on your family.
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n—as saith the prophet Isaiah—
his neighbour's service without
giveth him not for his work"—
of those whose wages have been
shall enter—as saith the apostle
o the ears of the Lord of Sabaoth,
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perish ourselves—painful beyond
on; painful to see those we know
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O! the pain will be inconceivably
o find it has been *through* our
neglect; to hear them say—"My master never told me of this! My employers never gave me opportunities of hearing thy word; they never saw that I went to the house of God; they never instructed me at home!" And there may be a keener pang than this. What if it should be said—not my master, my employer, but—"My father—my mother—never taught me—never commanded—never set me an example!"

But let us turn to the encouragement given us in the blessing which was to attend the conduct of Abraham.

There was the success which should attend his labour—"They shall keep the way of the Lord to do justice and judgment." As the instruction and education which he gave his household was practical, so it should not be in vain. God's blessing should rest upon it, and he should see the fruit. And, surely, if an apostle could say of his spiritual children, "I have no greater joy than to hear that my children are walking in the truth," with what joy must the Christian parent, or master, hail the growth in grace of those who are bound to him by ties of nature as well as grace? You know the promise God has given you—"Train up a child in the way he should go, and when he is old he will not depart from it;" and, though it may not always be permitted you to see the success before you go hence yourselves, yet the very reliance on God's promise will support you, and the expectation of its fulfilment will cheer you even now, and the sight of it will gladden you in the great day. However wayward the objects of your care may be—however far for a time they may seem to wander from the right path—yet "be steadfast, immoveable, always abounding," &c., "forasmuch as ye know," &c., &c.—"there is hope in their end, that thy children shall come again to their own border." In the case of Isaac, it was exactly fulfilled. He grew up in the fear of God. It has always struck me, that there is a beautiful proof of the truth of this promise in the conduct of Isaac at his offering up, in that short conversation which he held with his father. There was no resistance whatever on his part to the command of God, any more than on his father's. He had been used to obey; and, when he wished for information, he did not scruple to ask it—but he asked it respectfully—"My father," said he, and waited for his father's permission to say more; and he said, "Here am I, my son!" "Behold the wood and the fire, but where is the lamb?" "God will provide himself a lamb," said the father; as much as to say—leave that to him—ask not about that: and the son was silent; his father's word was enough, and why? because he had not only taught

him religion—as was evident by his question—but he had commanded him.

Another blessing which attended Abraham's conduct was, that God would reveal to him more and more of his will. This we gather from the connexion of the text with the rest of the chapter. This verse is given as the reason why God would reveal to Abraham his intention with respect to Sodom and Gomorrah—"Shall I hide from Abraham that thing which I will do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? for I know him," &c. It is a well-known fact, that the best way of learning ourselves is to teach others—but it is not as a natural consequence, but as a gracious gift, that this increase of knowledge shall follow those who are diligent to train up others in the path of life. God will prepare them for the work; he will bless them in their own souls; his Spirit shall enlighten them. "He that watereth others shall be watered also himself;" and those who have been most diligent in this good work have always found a blessing attending. They have found a growing sense of sin; enlarged views of the divine nature and will; a more lively sense of the love of God; clearer views of the way of salvation; stronger impressions of the love and excellence of Jesus Christ; a greater tenderness of conscience; more correct views of duty; greater abhorrence of sin; stronger desires after holiness. These, and other like impressions, does the Spirit make on the hearts of the faithful, and prepares them for every duty to which he calls them.

This conduct also is the means of bringing down the fulfilment of all God's promises, whether of grace or glory; for it is added, "that the Lord may bring upon Abraham all that he hath spoken of him." The promises of God to Abraham were many and great; some were peculiar to himself, but others were given to him as the head and representative of the whole family of believers in all ages, the father of the faithful: and they that are of faith are blessed with faithful Abraham; and all that is written of his faith, we are told, was not written for his sake alone, but for ours also. And therefore all the promises of grace and glory shall be fulfilled to those who are found in the discharge of this duty. I do not say that these blessings are given as a reward, but that the way to obtain them is this duty. They will meet us in it. It is in the path of duty that God delights to meet his people, and sure I am that there is no duty so acceptable to God as the one I am now urging; the very terms *of the scripture, the very* manner in which it is introduced, and the very occasion—all unite to set it forth in the strongest possible light; and reason and revelation both combine to force it on the attention of all who profess and call themselves Christians. There is an abundant promise to those who are wise but then there is a greater still to those who make others wise; to be wise is blessed—to make otherwise is godlike: "they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

And now let me again impress this duty upon my readers as Christians. I will not conceal my fears, that it is in many families much neglected. We have considered the sad consequences of neglecting family religion; considered the blessedness of observing it—certain success, increasing knowledge, fulfilment of promises. Every Christian family should be a little church, of which the parent is the authorized head, and the representative of God He derives his authority from God, and he should exercise it for God; and of all it ought to be said—"the church that is in thy house." And do you desire the salvation of those who are dear to you? Do you wish for a blessing on your own soul? Do you desire to grow in grace? Do you wish the fulfilments of God's promises of grace and glory? Do you wish for affectionate children and honest and faithful servants—then use the means. Do you wish to meet them in glory? "Do men gather grapes of thorns or figs of thistles?" Can you possibly expect to reap the fruit where you have not been careful to sow? There are few greater pleasures on earth than for the parents of a numerous family, who have been any time separated, gathering their children altogether again within the family circle; but what will be the joy of the redeemed, to meet at heaven's gate those from whom they parted in this vale of tears—of some, uncertain whether they ever should meet again—and to find that all are not only saved, but saved too through them, by God's blessing on their instruction, their authority, and their example.

Biography.

THOMAS BRAY, D.D., MINISTER OF ST. BOTOLPH WITHOUT ALDGATE, LONDON*.

Dr. Bray was born A.D. 1656, at Marton, in Shropshire, where his parents resided. He was sent to the school at Oswestry, where he greatly improved himself, and entered at Hart Hall, Oxford. After graduating, he took orders, his first curacy being near

* See "Public Spirit illustrated in the Life and Designs of the Rev. Thomas Bray, D.D." Second edition, revised. Rivingtons. To this an introduction was written by the rev. Henry J. Todd, then rector of All-Hallows, Lombard Street.

north, from which he soon removed to be chap-
Sir Thomas Price, of Park Hall, Warwickshire,
native of Lea-Marston being given him by Sir
s.

proved a very advantageous change, for, living
neighbourhood of Coleshill, his exemplary be-
r as a clergyman introduced him to the ac-
ance of Mr. Kettlewell, Sir Charles Holt, and
rd Simon Digby. An assize-sermon, preached
a at Warwick, was the means of obtaining for
e living of Over Whitacre in the same county,
ubsequently led, through the same patronage
of the Digby family), to the rectory of Sheldon,
he held until a quarter of a year before his

his parish he composed his "Catechetical lec-
" of which three thousand proved not too great
e first impression. It went into a second edi-
The work introduced him to public notice, and
him to London.

1691 and 1692, the governor and assembly of
land divided that province into parishes, and
ished a legal maintenance for the respective
ers. In Oct., 1695, they took into consideration
xpediency of having one clergyman to preside
the rest; and, to support such superintendent
issary, unanimously agreed to petition their
ties William and Mary, to annex for ever
udicial office of commissary—before in the dis-
of the governor—to that which is purely eccle-
al, and at the appointment of the bishop of
on. And they wrote to his lordship (Dr. Comp-
to send them over some experienced clergyman
e office. The situation was readily offered by
shop to Mr. Bray, who expressed his willing-
o accept it, on laying before the bishops the fol-
g considerations:—That none but the poorer
r could be persuaded to leave their friends, and
e their native country for one so remote*; that
persons could not be able sufficiently to supply
elves with books; that, without such a compe-
provision of books, they could not answer the
n of their mission; that a library would be the
encouragement to studious and sober men to
take the service; and that, as the great induce-
to himself to go would be to do the most good
uld be capable of doing, he therefore proposed
eir lordships, that, if they thought fit to en-
ge and assist him in providing parochial libra-
for the ministers that should be sent, he would
be content to accept of the commissary's office
aryland.

is proposal for libraries being approved of by the
ps, and due encouragement promised in the
cution of the design both by their lordships and
s, he set himself, with all possible application, to
de missionaries, and to furnish them with libra-
intending, as soon as he should have sent both,
low after them himself. Some little difficulties
egal nature presenting themselves abroad, Mr.
was necessarily detained in England, but was
means of sending out to Philadelphia Mr.
on, and Mr. Marshall to Charles Town in Caro-

e are *thankful to know that is not now the case.*—Ed.

lina. Both of these died, about two years after their arrival, of contagious distempers caught in visiting the sick; but they had not laboured in vain. Neither of them found on their arrival above fifty to make up their congregation; yet, in two years, the congregation at Philadelphia—the metropolis of the Quakers—was increased to seven hundred, and a handsome church erected; and at Charles Town, to nearly as many, where also a church was built, and, out of respect to Mr. Marshall, a new house for his accommodation. A fine plantation, with a perpetual stock of two negro servants and two cows, and with 150*l.* a-year, was settled on them and their successors for ever. The libraries, which Mr. Bray sent with them, continue to their successors; and he made considerable additions to them, as to most others, in America and Africa.

Mr. Bray, though little able to afford it, took the degree of D.D.: and he next published two books—one entitled, "Bibliotheca Parochialis, or a scheme of such theological heads, both general and particular, as are more peculiarly requisite to be well studied by every pastor of a parish, together with a catalogue of books which may be read on each of those points; the other, "Apostolic Charity, its nature and excellency considered," in a discourse upon Dan. xii. 3, preached at St. Paul's, at the ordination of some protestant missionaries to be sent into the plantations; to which is prefixed, a general view of the English colonies in America, in order to show what provision is wanting for the propagation of Christianity in those parts, together with proposals for the promoting the same, and to induce such of the clergy of this kingdom as are persons of sobriety and abilities, to accept a mission. In 1696 repeated disappointments were experienced relative to the church in Maryland, respecting bills for the establishment of the church; and during this period Dr. Bray received no emolument from his office.

Anxious as Dr. Bray was for the church abroad, he was no less anxious for the improvement of its ministers at home; accordingly he formed the design of founding lending libraries in every deanery throughout England and Wales, from which the neighbouring clergy might borrow books. Many such were accordingly formed in several parts of the kingdom. Dr. Bray's motives were precisely those referred to in the commencement of this memoir. "He having never, for his own part, enjoyed in the church what would enable him to furnish himself with a sufficient stock of necessary and useful books to qualify himself for his profession, he became thereby more sensible of the wants of his brethren in like circumstances. Also, in his solicitation for benefactions to libraries in the plantations, he often met with answers to this effect—that we had poor cures and poor clergymen enough in England, and that charity should begin at home. Now he thought it not amiss to avail himself of these remarks, and give such answerers an opportunity of exercising their beneficence to the church in the way to which they were most inclined; and therefore, without the least interruption of his endeavours for the plantations, he set on foot this design also at home." "It may still be said," observes Mr. Todd in his introduction, "as it was in the time of Dr. Bray, that not one-third of our parochial

clergy are enabled, by their preferments, to purchase a fourth part of those books which it is necessary every pastor should peruse; from whom, especially in this inquisitive age, great measures of knowledge are expected. Possessed of an income which, in numerous instances, will barely answer the necessary claims of his family—learned, and desirous of employing his attainments to the greatest advantage—the parish priest too often wants the powerful means for increasing true knowledge, and for overthrowing that 'science, falsely so called,' which, in various artful publications, aims to destroy the Christian faith, and to involve the world (if I may apply the strong expression of St. Jude) in all 'the blackness of darkness,' both civil and religious; he wants the means which books afford, and which his own resources cannot furnish." There are, indeed, few hindrances to ministerial usefulness which the clergy, with small means and resident in the country, more fully experience than the want of books of reference. A curate, with a salary often little above the wages which an artizan earns, and often very much below it, has few means indeed of adding to his library. He cannot keep pace with the literature of the day. He cannot even purchase the volumes he requires. He is located in a remote country district, with no opportunity of access to a library. How many men of talent and assiduity have been compelled to remain in obscurity from this very circumstance. The evil was fully perceived by the subject of the present memoir; those plans, had they been carried to the extent he wished, might have brought a large stock of theological literature within the reach of almost every clergyman in the land. The subject is of great importance to the interests of the church.

"But in truth he had something further in view, in that his design of having public libraries for the parochial clergy in every deanery; which was to reduce into practice, and to restore more and more, by degrees, the ancient use of rural deans, and the jurisdiction pertaining to their respective deaneries; whereby, as an excellent discipline was formerly maintained in our church, so it might be again, in a good measure, revived, in such a manner at least as not to give the occasion we now have, every Ash-Wednesday, to lament its loss or decay among us. And, indeed, whoever shall consider the ancient constitution of our rural deaneries, as represented in an extract the doctor has made from some of our antiquaries, and how admirably they were fitted for good discipline, and shall compare that with what is already found practicable in the clergy meeting at their libraries, spoken of above—he will be apt to conclude that, as her ancient discipline is the Church of England's wish, and the desire of all good people, so no means seem more likely to restore it than the having libraries in our several rural deaneries for the clergy to meet in, where they may act to such purposes and according to such powers as shall be allowed them." It is needless to remark, that the appointment of rural deans, now more or less prevalent in almost every diocese—which order, however, has been not very long restored—can scarcely fail to be beneficial, if due care be *taken for the selection of fit* and proper persons for *the office. All will depend on this.* Stated meetings of the clergy, under the presidentship of an inc appointed by the diocesan, if carried on in a tian and friendly spirit, may do much to remov misconceptions, to smooth down little roughne bring the clergy into closer intimacy with eacl and to form a strong barrier in aid of the What are called clerical meetings, where men views in the main meet together, however, need set aside by such meetings of the clergy of th deanery: it is not at all desirable that they they are productive of great good; and the m tensive they are, the more will they tend to l clergy together in a bond of holy fellowship.

Dr. Bray was now offered the offices of sub-a together with the donative of Aldgate; but clined both. On Dec. 16, 1699, he sailed for land, where, after a dangerous voyage, he arr the 12th of March. No allowance was made for expences, and he was forced to sell hi effects to defray them. He had always regard ports as dangerous places, with respect to t ruption of youth; and at Gravesend, Deal, a mouth, he established libraries.

Dr. Bray having arrived in Maryland, fou governor fully ready to further his views with to the church. Before the following asser May, he sent for the clergy of the western s consult with them on the subject. He now on his parochial visitation.

During the sessions of assembly, and whilst establishment of the church was depend preached very seasonable sermons, tending to the country to the establishment of the chu clergy. For these he had the thanks of the as which ordered the attorney-general to advi him in the drawing up of the bill. He sent most experienced clergy within reach, to su him what, upon their own and their brethren rience, they found would be of advantage t and the church, to be inserted in, or left ou

The bill passed without a dissenting voice, as it was allowed, chiefly to Dr. Bray's arriv country. Soon after the closing of the asse held his visitation at Annapolis, at the close it seemed well to the clergy and other friend church, that he should return to England, in possible, that the bill might, by his representa more favourably received in parliament—for th sure that their opponents would not remian which they were not deceived. He no sooner England, than he found the quakers were u their energies to oppose the bill, though the l much solicitation, was preserved from being disannulled; yet, many of the exception quakers made against it making an erroneous sion on the lords of trade, all that could be was, that Dr. Bray might, with advice of draw up another bill, according to the instru that board; and, sending that bill to Maryla passed into a law, he had the promise that his upon its return, would confirm it here. In th ing up of this bill, he was at a great char counsel; and, after it had been thrice amend plantation-board, it was at last approved.

The king gave the royal assent in these remarkable words:—

"Have the quakers the benefit of a toleration? Let the established church have an established maintenance."

Dr. Bray now laboured assiduously for the spiritual improvement of his fellow-creatures, at home and abroad. He became minister of St. Botolph's Without, Aldgate, London—a piece of preferment which had been offered him before his departure for Maryland, but which he had refused to accept. The societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, owe their establishment, in no small degree, to his exertions. In the seventh year of Queen Anne's reign, an act of parliament passed, entitled, "an act for the better preservation of parochial libraries in that part* of Great Britain called England." Sir Peter King, afterwards Lord Chancellor, brought the bill into the house—a man equally distinguished by his knowledge of Christianity, and his zeal for its extension.

In 1712, Dr. Bray printed his "Martyrology, or Papal Usurpations," in one volume.

When at the Hague, he became known to Mr. D'Allone, a pious and sensible man. A right sense of the inestimable blessings reached out to mankind by the gospel, inspired him with a zeal to make those who lay without the Christian pale, partakers of them. An epistolary correspondence commenced very early between him and the doctor upon this subject, the result of which was, that he gave in his lifetime a sum to be applied to the conversion of the negroes, desiring withal the doctor to accept the management and disposal of it. But that a standing provision might be made for this purpose, Mr. D'Allone bequeathed by his last will, a certain proportion of his English estate to Dr. Bray and his Associates, towards erecting a capital fund or stock for converting the negroes in the British plantations.

In the year 1726, Dr. Bray was employed in composing and printing his "Directorium Missionarium," his "Primordia Bibliothecaria," and some other tracts of the like kind. About this time also, he wrote a short account of Mr. Rawlet, the pious author of the "Christian Monitor;" and reprinted the "Life of Mr. Gilpin," and "Erasmus's Ecclesiastes." Some of these were calculated for the use of the mission; and in one he has endeavoured to show, that civilizing the Indians must be the first step in any successful attempt for their conversion. In his "Primordia Bibliothecaria" we have several schemes of parochial libraries, and a method laid down to proceed by a gradual progression from strength to strength; from a collection not much exceeding in value one pound to an hundred. His attention to other good works occasioned no discontinuance of this design, the success of which was so much the object of his desires. And accordingly benefactions came in so fast, that he had business enough upon his hands to form the libraries desired, and to discharge himself of them.

In 1727, an acquaintance of Dr. Bray's made a casual visit to Whitechapel prison; and his representation of the miserable state of the prisoners had such an effect on the doctor, that he immediately applied himself to solicit benefactions, in order to relieve them; and he had soon contributions sufficient to provide a quantity of bread, beef, and broth on Sundays, and now and then on the intermediate days, for this prison and the Borough compter. To temporal he always endeavoured to join spiritual provisions. And, to inure them to the most distasteful parts of their office, the intended missionaries were here employed in reading and preaching. On this occasion the sore was first opened, and that scene of inhumanity imperfectly discovered, which afterwards some worthy patriots of the House of Commons took so much pains to enquire into and redress. That zeal and compassion, which led them to carry on this inspection, and regulate many gross abuses, could not but procure them the esteem of one distinguished by such an extensive benevolence as Dr. Bray.

The divine guardianship apparently accompanied both his designs of founding libraries, and converting the negroes. The former particularly was advanced, under the patronage of persons in the highest stations. But being now far advanced in years, and continually reminded of his approaching change by the imbecility and decays of old age, he was desirous of enlarging the number of his associates, and adding such to them, in whose zeal and integrity he might repose an entire confidence. The inquiry into the state of the gaols at this juncture, providentially occasioned an interview between the doctor and Mr. (afterwards General) Oglethorpe, who, when it was proposed, wanted no arguments to prevail upon him to accept the trust; and engaged several others, some of the first rank and distinction, to act with him and the former associates. The undertaking was of such a nature as well deserved support.

Dr. Bray died Feb. 15th, 1730, in the 73rd year of his age. He affords a striking example of how much it is in the power of an individual to benefit his fellow-creatures—though his means may be small—if he is not "weary in well-doing." Dr. Bray never fainted in his work, and in due season he was privileged to reap some fruit of his labours. It is to be feared, however, that his designs, as far as his libraries are concerned, have never been carried out as he would have desired, and that their existence in some places is unknown, and of no value. Thus, in the vestry-room of his own church, St. Botolph's, Aldgate, there is a library of 330 volumes, founded by him, and secured by act of parliament, in the 7th of the reign of Queen Anne. No use is now made of the books*. In these days of anxiety in the minds of many, for the spiritual instruction of the nation according to the doctrines of the established church, perhaps it is not too much to expect, that the designs of Dr. Bray may yet be en-

* The friends and supporters of Dr. Bray's designs were not known by the title of Associates, till the year 1733. But, from the commencement of the eighteenth century, these friends, distinguished by rank as well as talents, proceeded regularly, as a society, in promoting the views of Dr. Bray. I find among the early records of the society, the noble names of Thanet, Weymouth, and Digby, followed by those of Smalridge, Nelson, &c., subjoined to some excellent resolutions. The Associates before 1733 were called trustees, both in regard to Mr. D'Allone's bequest and to Dr. Bray's intentions; the management of the former being consigned to the first twenty-nine members.—*Todd's Introduction.*

* See Churches of London, by Messrs. Godwin and Britton.

larged, and that libraries may be established in every deanery in the kingdom. The attempt would be praiseworthy. In addition to a small subscription, which need not be confined to the clergy, many have duplicate copies of works, or works which have ceased to be valuable to them, which they would willingly present. The formation of such a library for the use of the members of the episcopal church has, within the last few years, taken place at Edinburgh, and is likely to prove beneficial in the highest degree. How much more requisite is such an institution on a smaller scale in our country districts. M.

THE GRAVE OF BISHOP BEDELL.*

Of the Irish prelates two were taken prisoners by the rebels—Webb, bishop of Limerick, and Bedell, bishop of Kilmore; of whom, bishop Webb died the same year in captivity; and bishop Bedell was seized and carried with his family to the castle of Longhouter, built in a small island, and encompassed with deep water, at a few miles distance. He suffered much from the ruinous state of the building, and its exposure to the inclemency of the weather and the winter's severity. There, after about twenty days' imprisonment, he was exchanged for certain prisoners of distinction among the rebels; but, although previously promised, he was not allowed to proceed to Dublin, the usual place of refuge for the outcast and distressed; and he died shortly after, his death having been hastened by the weight of his sorrow, and the hardships of his confinement. The persecutions of that excellent man are related at length in his life by bishop Burnet; and they offer an example of piety, resignation, fortitude, and forbearance, worthy of the primitive and best days of Christian martyrdom—an example which, though it was lost upon the titular intruder, who supplanted him in his dwelling, and for a while, in a fit of intoxication, excepted against the burying of the heretic's body in the consecrated ground of his own church-yard, was more duly estimated by another minister of that communion; and contributed with his exemplary life, in drawing forth that memorable exclamation, "O may my soul be with Bedell!"

And surely the wish might reasonably be indulged; for if it be allowable to express an opinion upon the probable condition of a departed spirit, that of Bedell may have been well supposed to be translated to the abodes of blessedness. Meanwhile over the grave wherein were deposited his mortal remains, was laid a tombstone, with a shield, distinguished by his armorial bearings, and surmounted by a mitre; with an open book, and an hour-glass, and other emblems of mortality beneath; and with an ill-arranged, ill-spelt, and coarsely carved inscription, which has been recorded by bishop Burnet, though with some inaccuracy, and still exists, but is hardly legible.

In the year 1820, a gentleman visited the spot, and communicated the result in a letter, dated July the 8th, from Cavan, about three miles distant from Kilmore, to his brother, whose kindness empowers me to mention these particulars.

"I had," he observes, "in consequence of the gross *ignorance* regarding bishop Bedell in this county and town, determined to set this day apart for inquiry at the place of his remains, and in tracing accurately the inscription, and I accordingly succeeded beyond my idea. The annexed is a tolerably correct sketch of the slab. I had much difficulty in reading the inscription; indeed, it puzzled me twice, and I was perplexed, but determined to make it clear. The letters are all raised on a brownish slab, broken in pieces, and the edges of the letters are so rounded by time that there is little shade from them, so as to recognize them from the plain surface. I accordingly awaited the bursting out of the sun, which, as the shadows from the index of a dial, relieved the letters a little for me, and made my success complete. The inscription, then, is truly and really this:—

"Gulielmi Bideli
quondem Kilmorens
is Episcopi
Depositum.

"As a few years will remove all, I wish you to keep this as the fruit of accurate inquiry, and the more especially as I could not obtain any aid in making the matter more easy. I have seen some notices of the inscription, but they are all incorrect. The grave is in a retired part of the churchyard, and a sycamore tree, of at least twelve feet in circumference, the growth of ages, is flourishing near it, and flinging its time-honoured arms over the hallowed spot."

The sycamore-tree here mentioned has the traditionary character of having been planted by the hand of bishop Bedell, and is known by the name of Bedell's tree; being situated at the outside of the churchyard wall, and at one end of a noble terrace, contiguous to the old episcopal residence. When I visited the scene in 1833, about thirteen years after the date of the foregoing narrative, it presented an appearance of singular stateliness and beauty, and extended its branches far beyond the boundary which separated the churchyard from the bishop's demesne, and over the last resting-place of the venerable prelate whose name it bore. I then transcribed the inscription with difficulty, which has been increased, no doubt, by the decay of the intervening years; for a copy of it, recently made by my desire (October, 1839), has been forwarded with the remark—"I send it as it stands: the first letter, like C, is of course G, and the first word in the second line *quondam*. But the inscription is not at first sight intelligible, and it took half-an-hour's constant kneeling over the stone to make out the sense by means of fingers as well as eyes."

To those who can pass with "frigid philosophy" over "scenes that have been dignified by virtue, wisdom, and piety," the foregoing detail may need some apology. To those who are alive to the influence of local associations, this digression to the resting-place of Bedell will plead its own excuse. ....

At the interment of bishop Bedell many of the chief rebels assembled, out of their singular value for his excellence, and discharged a volley of shot over his grave, crying out in Latin, "*Requiescat in pace ultimus Anglorum!*" "May the last of the English rest in peace!" For they had often said, that, as they esteemed him the best of the English bishops, so he should be the last to survive among them. And one

* *From Bp. Mant's History of the Church of Ireland.*

of a pensive and desponding mind, pondering the actual state and the immediate prospects of the church, of which he was so distinguished a governor, might not unreasonably, perhaps, have caught in that sound the requiem for the church herself. She was well nigh spent with her affliction. During the six years' indeed, of war and tumult, which filled up the interval between the Irish massacre and the murder of the king, she struggled, mutilated as she was and enfeebled, to keep up a precarious existence. But although, on the one side, the noble marquis of Ormonde, the lord-lieutenant of Ireland, was exerting his influence to secure or recover for her all that was possible of her rights and privileges, her buildings, her benefices, and jurisdiction; on the other side, the popish hierarchy were here assuming the titles of the episcopacy of the kingdom, and occupying the church's palaces and temples, and claiming her possessions, and asserting a paramount dominion; and there the parliament of England was putting forth its powers for depriving her of her apostolical eminence and her beauty of holiness, and reducing her to a level with the sects and systems of human and modern invention: till at length the iron hand of Cromwell, red with the blood of his sovereign, laid its strong grasp upon her, and extinguished nearly all that remained of her spirit, and left her but the shadow of a name.

GOD, THE SHIELD AND EXCEEDING GREAT REWARD OF HIS PEOPLE:

A Sermon,

By the Rev. John King, M.A.,

Minister of Christ Church, Hull.

Gen. xv. 1.

"After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

The peculiar circumstances of the patriarch Abraham, at the time this divine message or word came to him, are worthy of notice, as serving to illustrate its design and import. In obedience to the command of God, he had long ago forsaken his own country and his father's house, and had become a stranger in a strange land, dwelling in tents, and in a state of entire separation from the inhabitants of the regions through which he wandered. God, however, had so blessed him in all his ways, that he was exceeding rich, and was surrounded with a large family of servants, who yielded a ready and cheerful obedience to his mild and paternal government. His nephew Lot, whom he had educated and brought up, also became rich in flocks and herds; and the inconvenience of finding pasture for so many cattle, rendered it necessary for them to separate. The manner in which this separation took place was as discreditable to Lot, as it was honourable to his more noble-minded and generous uncle. Lot chose the fertile plains of Sodom, and left Abraham to seek subsistence for his cattle in less convenient and less productive regions. The reward of this selfishness was soon reaped, in the disasters which befel Lot, who, with his family and his possessions, were carried into captivity by an invading army. Abraham shewed his superiority to all selfish considerations, by immediately arming all his household, and setting forth in pursuit of the invaders. He obtained a victory, restored Lot to liberty and to the possession of his property, and refused to take any portion of the spoil for himself or for his servants. It is probable that, after this victory, Abraham had been tempted to fear lest the enemies, whom he had provoked by his interposition, should return upon him with a more formidable host, in order to be revenged upon him for the defeat they had sustained. Certainly, the text implies that some cause of alarm was pressing upon the patriarch's mind—"Fear not, Abram; I am thy shield and thy exceeding great reward:"—I will defend thee from all evil; I will satisfy thee with all good; and therefore let nothing disquiet thy mind, or abate thy confidence.

The general doctrine contained in the text is, that God is the defence and the portion of his people; and the inference to be drawn from it is, that they ought not to fear any adversary or any evil. Let us consider—

I. The doctrine of the text.

II. The inference deducible from it.

I. The doctrine—God is the defence and portion of his people. "I am thy shield and thy exceeding great reward." We are to observe in what sense God is—

1st. The defence of his people. "I am thy shield"—an invisible, yet also an impenetrable shield—a shield against which no weapon, formed by Satanic ingenuity and malice, has ever been able to prosper. The people of God need the defence of his providence to guard them from danger, and the defence of his grace to shield them from sin; and both these are secured to them by the immutability of the divine counsel and promise. In whatever outward circumstances we may conceive them to be placed, God is pledged to extend over them his never-failing paternal care. He, who neither slumbers nor sleeps, is the keeper of Israel. "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him" (2 Chron. xvi. 9). "The angel of the Lord encampeth round about them that fear him, and delivereth them:" "he gives his angels charge over them to keep them in all their ways."

How cheering and animating are the thoughts suggested to the Christian's mind by declarations like these! Wherever he

goes, his God is with him. Does he lie down to rest, the everlasting arms of Omnipotence are underneath and around him; and he says, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell safely." When he opens his eyes in the morning, refreshed for the duties or toils of the day, he says, "I laid me down and slept; I awaked, for the Lord sustained me"—"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." When he goes forth to pursue his daily calling, he looks to heaven for direction, for support, and for preservation, and receives the help his circumstances render necessary. He regards himself as the child of Providence: he expects that his heavenly Father will so order the course of this world, as to make all things (without the necessity for any miracle) to work together for his good. He prepares for trials and afflictions, not by endeavouring to steel his heart against them, or to bear them in sullen silence as inevitable evils; but by seeking a blessing from them, as from the voice and corrective chastisement of a God of love. God is our shield, brethren, not to protect us against all suffering, but only against such as would be injurious to us. He will allow no stroke to reach us which his own hand does not direct, and which his own wisdom does not appoint. He will shield us, not from sorrow, but from harm: he will keep us, not from what we may think to be evil, but from what he knows to be so. Hence his ways towards us will often be mysterious and unintelligible, and we may be tempted to complain that he has forgotten to be gracious: but this is a hasty inference, which unbelief suggests, and which is at variance with filial duty and filial confidence. For "all the ways of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

Further, God shields the hearts of his people by his divine grace, which keeps them from sin. This is the promise of his word—"Sin shall not have the dominion over you, for ye are not under the law, but under grace." The invisible and secret operations of grace upon the heart, though unperceived by others, are, to those who are the subjects of them, more certain and more satisfying evidences of the guardian care and love of God, than the most marked interpositions of Providence in their favour. When we advert to the power, the rage, and subtlety of our great adversary, who, as a roaring lion walketh about seeking whom he may devour; when we further reflect upon the *natural* predisposition of our minds to those *earthly attractions and those* sinful pleasures which form the materials of his temptations, we may truly behold with admiration and gratitude the kindness of our heavenly Father, who compasses us with his favour as with a shield, and averts, or blunts, or quenches the fiery darts of the wicked one. If we were not shielded by divine grace, how should we stand in the evil day? How should we be armed against the attractions of the world, the treachery of the flesh, and the wiles of the devil? But "God is our refuge and strength, our very present help in trouble." "The name of the Lord is a strong tower, the righteous runneth into it, and is safe." "I am thy shield." But as God is the defence, so

2ndly Is he the portion of his people. "I am thy exceeding great reward." St. Paul, in the epistle to the Hebrews, tells us, that "God is a rewarder of them that diligently seek him." The declaration of the text implies this, and more. God says to Abram, not only "I will give thee a reward, but I am myself that reward. I give thee what I am, as well as what I have." Bounty cannot extend further. It were great—for a being of infinite power to pledge his omnipotence to procure every good and perfect gift for his people. For what is there which the tongue can ask, or the mind conceive, or the heart desire, which Almighty Power is unable to bestow? But when he, who is the Fountain of all good, not only promises so to supply the streams of providence and of grace as to leave us without a real want, but also bids us to come and possess ourselves of the fount and source whence all these blessings flow—when he tells us that our reward shall be nothing less than himself—that our treasure shall be nothing less than the supreme, the perfect, the infinite, the everlasting good; the imagination has nothing left, which it can picture to itself as capable of forming an accession to this boundless and inexhaustible wealth. What can we say to these things? Shall we more admire the condescension of the Giver or the greatness of the gift? If God had made over to me, as my own, all visible and created things, he might have spared them all, without becoming the poorer for the grant. Another universe would spring to life at his command, and quickly repair the momentary loss. But when he makes himself my portion, then he says to me, with all a father's kindness—"Son, all that I have and am is thine!" Thine is my wisdom to guide thee in the path of life; thine my omnipotence to defend thee from harm and to provide for all thy wants; thine my faithfulness to keep that which thou hast committed unto me, against the great day when thou shalt be no more in danger of losing it; thine my

presence, my smile, the token of my never-failing love; thine my only Son, whom I have sent from my bosom to be the dying Saviour of thy soul; thine the Spirit of my grace, to renew and quicken thy soul, and to prepare thee for eternal glory; thine my heart of infinite and everlasting love; and thine my kingdom, and the throne of my glory. I am thy reward, thy exceeding great reward! Therefore fear not. This is

II. The inference to be deduced from the doctrine before us. "Fear not," is the exhortation which God in his word often addresses to his saints. Fear none of the enemies which surround thee, none of the dangers which threaten thee, none of the toils which thou mayest be required to undergo, and none of the sacrifices which it may be necessary for thee to make.

The Christian has to pass through scenes of inward and outward trials far beyond his native strength. The courage of nature has no power to resist the supernatural enemies with whom he has to contend. The stoutest heart fails in this contest, unless it be divinely strengthened and supported. "The youths shall faint and grow weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

If you suffer yourselves to look at your foes, without looking at the same time to him who is your Almighty Friend, you will soon draw the most desponding conclusions respecting your state. You will say with Jacob—"All these things are against me;" or with David—"I shall now perish one day by the hand of Saul;" or with Zion of old—"God hath forsaken me, my God hath forgotten me;" or you will, like Jonah, flee from the presence of the Lord when he calls you to any arduous duty; or, like Peter, you will tremble at the furiousness of the waves on which you are walking, and will begin to sink. But if, when you look your enemies in the face, you remember that the battle is not yours but God's, that he is your shield and your exceeding great reward, you will go forth to the conflict with the strains of of exultation on your lips—"The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?" And should your step slide in the combat, your heart still shall not fail; you shall say—"Rejoice not against me, O mine enemy; when I fall I shall arise again, when I sit in darkness the Lord shall be a light unto me."

Fear, then, which is natural to the human breast, is *banished, you will observe,* by a confidence which is not natural. When God says "fear not," and gives, as his reason for such an injunction, that he is our shield and our exceeding great reward, he means that the fear of our enemies should be expelled by our confidence in him. It were vain to tell the trembling heart not to be afraid, if he did not also furnish it with solid ground of confidence. The exhortation of the text, therefore, implies more than it expresses—"Fear not thy adversaries, but trust in me; I am thy shield, and thy exceeding great reward." What more powerful argument for confidence can be proposed than this—"It is I (said the Lord to his trembling disciples); be not afraid." The presence of a friend, and of such a friend, is the antidote of fear. A present God and Saviour must inspire confidence—"though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Look then to him who is your shield and your exceeding great reward, till your trust becomes firm and unshaken, and you can say—"I will not be afraid of any evil tidings; my heart is fixed, trusting in the Lord." I will rest upon the word which he hath spoken, and will wait for the fulfilment of the promise which he has made—"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Further, confidence in God must rise to love, to joy, to delight, to spiritual communion with him as our only Almighty Friend. The soldier may have confidence in the general who leads him forth to battle, without any personal attachment; he may trust in his wisdom, his skill, his bravery, without being able to rely upon him as his friend. But when God says, "fear not," he says it with the voice of a father—he gives as a reason for our confidence, that he is himself our portion, our exceeding great reward; and he does this, to inspire that perfect love which casteth out fear, to draw our hearts in affection to himself, to loosen our attachment to the world, to raise our thoughts towards heaven, to inspire us with a sense of his goodness, to encourage us to hold converse with him in prayer, and in the daily cultivation of spiritual communion, which is the life and strength of our souls. This is what is meant by "walking with God;" by having "our conversation in heaven; by "living a life of faith;" by being "living temples of God," in which the Holy Ghost dwells, and in which he manifests the divine glory. It implies a mind superior to the al-

lurements of sense, to the temptations of Satan, to the influence of the world. It produces a happiness allied to the bliss of heaven. It fills the lips with the song of thanksgiving to our God; it bids us sing:—

"The God of Abraham praise,
At whose supreme command
From earth I rise, and seek the joys
At his right hand;
I all on earth forsake—
Its wisdom, fame, and power;
And him, my only refuge, make
My shield and tower.

The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all his ways.
He calls a worm his friend,
He calls himself my God;
And he shall save me to the end
Through Jesus' blood.

He by himself hath sworn,
I on his oath depend;
I shall, on eagles' wings up-borne,
To heaven ascend;
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore."

Finally, brethren, I ask—Is the God of Abraham your God? Let not the question be hastily dismissed; but seriously and earnestly examine yourselves, that you may know your true position. God is not yours, if you are seeking all your happiness in the world; if you are careless and unconcerned about the present state of your souls, and about your prospects for eternity; and therefore you have no right to the consolations flowing from the promises and assurances which God makes to his people. God is not your shield, and will not be your reward, if you live and die in impenitence. No; he will be your enemy; and where will you then find a shield which shall cover your heads in the day when he ariseth to shake terribly the world? Without a home, without a refuge, without a friend, the helpless sinner shall stand exposed to the everlasting indignation of heaven! O how greatly do you need a refuge! Will you not avail yourselves now of that which God has provided for you, in his Son? "Whosoever believeth in him shall not be ashamed." "Believe on the Lord Jesus Christ, and thou shalt be saved." Then God says —"I will be a Father unto you, and ye shall be my sons and daughters." Then, whatever evils threaten, you shall be safe; the Lord will be your "shield and your exceeding great reward."

To some whom I now address, doubtless he is so. But, perhaps, you cannot rise to that confidence, that joy, and delight in God, *which we have* described as the privilege of *the people of God.* "Are the consolations of God small with thee?" Let this put you on serious inquiry. "Is there any secret thing with thee?" Are you conscious of any reserves towards God? Do you make any merely partial surrender of yourselves to his service? Are your hearts divided? Do you allow your mind to be at times estranged from your heavenly friend? Then do not wonder at your coldness, your deadness, your unprofitableness. God requires your whole heart; and, when you have surrendered this, he will mould it according to his likeness, he will make it holy, he will fill it with the fulness of God; and you shall delight yourselves in him and be at peace.

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. Burnett, Esq.

No. II.

OF THE THAN, OR DRAGON OF SCRIPTURES.

The knowledge of natural history at the time Moses is supposed to have written the Pentateuch, which was somewhere about the time that the Israelites quitted Egypt, though he was said to be "learned in all the wisdom of the Egyptians," must have been, if we at all regard it in a scientific point of view, but a very limited knowledge. If we are to judge by the paintings which these people (the Egyptians) have left us, of the knowledge which this earliest civilized nation, as Diodorus called them, possessed, even of those animals which were constantly before them, many of which they trained up for worship—we can hardly suppose that they had any other knowledge of natural history than that which enabled them to chase and to subdue them; although, as Madame de Stael has observed, their figures of animals are more correct than those of man. Having little or no communication with the more distant nations, which was hindered by their natural aversion to the sea, and being imperfectly acquainted with any science or art which could put them in possession of a knowledge of at least three-fourths of that part of the animal creation which was placed beyond their reach, it may reasonably be presumed, that, in speaking of many animals, Moses had no experience which was independent of the Holy Spirit's teaching. We cannot be surprised to find that a nation like Egypt, which was so swallowed up in idolatry as to ascribe a divinity to the pulse and roots of their gardens, should be awed by the appearance of some of the larger animals, and be tempted to pay to them the tribute of divine honours. Accordingly, in the words of the apostle, they "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever*." It appears clear, from many of our best his-

* Rom. i. 23, 24, 25. The blind infatuation of pagan worship has been most forcibly proved by Suidas, the Greek lexicographer, who relates a remarkable contest between the Chaldean and Egyptian priests, about the superiority of their gods. The former worshipped fire; and, to prove that their god was supe-

torians*, that the Egyptians made gods of the ox, dog†, wolf, cat‡, ibis§, ape, hawk, crocodile‖, and many other animals¶; and such was the reverence that they had for these animals, that Rollin** tells us, in an extreme famine they chose to eat one another, rather than feed upon their imagined deities. The destruction of any one of these animals was always visited with death to the offender. It is therefore in every respect probable, that the free communication which the Israelites were forced to keep up, though they were a separate people, with this idolatrous nation, rendered it necessary that Moses, as well as the other prophets, when writing under the guidance of inspiration, should speak of those animals which had usurped the throne of God in the hearts of those creatures whom he had made after his own likeness, and placed so far above the beasts which perish.

It is clear that many of the animals which were named by the inspired penman, were known to him only in a generic sense, and even if individually spoken of, they were alluded to often by a generic term. For example, there are frequent allusions in scripture to those animals which we call saurians or lizards. Yet the word lizard, though used by us in a much more extended sense, is nevertheless, in scripture, quite a specific term, the word *Letuah* being mentioned only once * throughout the bible. In their extended sense, the saurian reptiles are, perhaps, as numerous and formidable in Egypt, and the surrounding countries, as in any other part of the world, and there is little doubt that they were great objects of attraction to the inhabitants of those countries; it is therefore neither unlikely nor unreasonable, that these animals should frequently be noticed in scripture, especially when we remember, that most of these reptiles were made objects of worship by the Egyptians—a sure proof of the strong impression they must have conveyed to the minds of this idolatrous people. So that on this account they would draw down the special notice as well as the just indignation of the Almighty, whose jealousy was so much excited by this most wicked of all practices. Accordingly we find Ezekiel, in the language of prophecy, addressing Pharoah as the great dragon (Ezek. xxix. 3)—"Behold, I am against thee, Pharoah, king of Egypt, the great dragon that lieth in the midst of his rivers." It is asserted by Merrick, the Arabic lexicographer, that the word Pharao, in the Egyptian language, signifies crocodile.

The original words, *Than*, *Thanim*, *Thanin*, *Tannin*, *Tunnuth*, are all severally rendered, according to circumstances, in our English translation, whale, dragon, sea-monster, and serpent.

Mr. Hurdis† has endeavoured to prove that the word *Than*, translated whales in Gen. i. 21., and which occurs twenty-seven times in the sacred writings, might in every case be more properly rendered crocodile. In many instances this is correct, but not in all. That crocodile is meant in many passages now rendered dragon, is proved by the quotation from Ezekiel above alluded to; for we may, indeed, justly say, to what could the king of Egypt be more correctly compared than to the crocodile, which was the symbol of Egypt, as appears from its having been stamped upon Roman coins‡. It is a very singular fact, that, so much as this animal§ was known to the Hebrews, and the inhabitants around Egypt, the word does not occur once in our English translation.

In speaking of Isaiah, xxxv. 7—"the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay shall be grass with reeds and rushes"—Mr. Hurdis observes, "What can be clearer than that the crocodile is the subject of the latter part of this verse? In this chapter—one of the most beautiful effusions of a fervid and inspired imagination—the prophet is figuratively describing the redemption of man, by the removal of every thing grievous to him, and the accession of every thing pleasant. The wilderness is to become a garden and to blossom as the rose; it is to blossom abundantly, and to rejoice even with joy and singing; it is to break forth with streams, and to become pools and springs of water. And these waters are to be

rior to all others, they carried it about with them, consuming the statues of other gods by it. The Egyptian priests challenged them, and brought into the field a large statue of Nilus, full of water, which was pierced with little holes, which they secretly stopped up with wax, so that the water was kept in. The Chaldeans began the contest with much assurance, and placed fire around the Egyptian statue; but the invisible wax melting by the heat, the water gushed forth from all parts, and so destroyed the hitherto invincible deity of the Persians.

* Plutarch, Ælian, Strabo, Juvenal, Justin Martyr, &c.

† When a dog died, the whole house went into mourning.

‡ "What man," says Dionysius, "could have forborn laughing, to see an Egyptian on his marrow bones, praying to an ox as to a god, or howling over a sick cat, fearing lest his scratching god should die?"

§ This bird, which Cuvier has proved was a species of curlew, the Egyptians had very ridiculous notions of. Its affection was supposed to be so great, that it died of hunger if transported elsewhere. It was supposed to possess instinct enough to know the increase and waning of the moon; and, from its power to destroy reptiles, it inspired such terror in the minds of this wicked people, that its very feathers were dreaded.

‖ Mr. Vansittart remarks, that some of the Egyptians hold the crocodile sacred, particularly the inhabitants of Thebes, bordering upon the lake Mœris, who breed up a single crocodile, adorn him with rings and bracelets, feed him with the sacred food appointed for him, and treat him with the most honourable distinction. (See remarks, critical and philological, on Leviathan described in 41st chapter of Job, by rev. W. Vansittart). It is most remarkable, that while the crocodile was made an object of worship by one portion of this nation, it was treated with the most persevering cruelty by another. Thus the inhabitants of Ombos, a town on the right bank of the Nile, near the cataracts, were in the habit of treating this animal in a most foolish manner, bestowing upon it the honours due to a god; while their opposite neighbours, the Tentyrites, were conspicuous for their fierce hatred and persecution of the same animal. On this account, these two people were the most deadly enemies; and it is not unlikely, that the practices pursued on both sides towards this animal, gave occasion for the ironical allusions which we read in the 41st chapter of Job. Yet this wicked practice was not peculiar to Ombos, neither was it only in the early history of Egypt that we read of it; for elsewhere, to this day, this animal is worshipped, as at Ahanta, on the Gold Coast.

¶ For these follies the very heathens themselves ridiculed them, and the satirist Juvenal thus speaks of them:—

Who has not heard, where Egypt's realms are named,
What monster-gods her frantic sons have framed?
Here Ibis, gorged with well-grown serpents, there
The crocodile commands religious fear.
Where Memnon's statue magic strings inspire
With vocal sounds that emulate the lyre;
And Thebes (such, Fate, are thy disastrous turns)
Now prostrate o'er her pompous ruins mourns;
A monkey-god, prodigious to be told,
Strikes the beholder's eye with burnished gold.
To godship here blue Triton's scaly herd,
The river progeny is there preferred:
Through towns Diana's power neglected lies,
Where to her dogs aspiring temples rise.
And should you leeks or onions eat, no time
Would explate the sacrilegious crime.
Religious nations sure, and bless'd abodes
Where every orchard is o'ergrown with gods.
JUV. Sat. xv.

** At ... Hist. of Egyptians.

* Lev. ii. 30.

† See a critical dissertation on the true meaning of the word *Thanin*, found in Gen. i. 21, by the rev. J. Hurdis.

‡ The editor of Harris's Dictionary states, that he has in his possession an ancient medal, bearing on one side the heads of Aug. Cæsar and M. Agrippa, and on the other side a crocodile chained to a tree, with the words *Col. Nem.* (*Colonia Nemausus*), a province of Gaul, with which those princes were rewarded after the conquest of Egypt (see Dict. of Natural Hist. of the Bible, art. Leviathan). The inscription on this coin, according to Dr. Young is, "No one has bound me before." It was struck by Augustus after he conquered Egypt.

§ *Lacerta* is the generic name, and Crocodilus the specific ... animal.

without danger; for not only the crocodile shall not be found in them, but the very fear of him is to vanish. He is, it seems, to be for ever removed, and the habitation where he lay is to become grass with reeds and rushes. Here it is worthy of notice, that the crocodile was always considered as an inhabitant of the wilderness—and such he might well be deemed; for the desert, (as the reader may see in Mr. Irwin's charts), came very near to the banks of the Nile; and we may naturally suppose he would frequent those shores of the river which were desolate and not cultivated, because there he could be least molested. Accordingly in Malachi, i. 3, he is styled the crocodile of the wilderness. Again in Isai. xliii. 20, 'the beasts of the region shall honour me; the crocodiles and the daughters of the ostrich, because I give waters in the wilderness.' And again, Ezekiel xxix. 4, where hooks are to be put into his jaws, and he is to be brought up out of the midst of his rivers, it is as follows: 'I will leave thee, thrown into the wilderness.' When the crocodile thus delighted in unfrequented places, it will not appear wonderful that he should choose the ruins of old deserted towns and cities which were near rivers and lakes, for his especial abode when out of the water. Of Babylon, therefore, it might properly be said (Is. xiii. 22) 'that when she became desolate, the crocodile should cry in her pleasant palaces.' And Jeremiah li. 13, 'that she should be a dwelling place for crocodiles.' And from hence possibly the prophets of the Old Testament borrowed a figurative expression, and said of every city that was to be destroyed utterly, that it should 'become a den for the crocodiles, and a court for the daughters of the ostrich.' For it does not appear, I think, that these places were all of them accessible to the crocodile, especially the mountains of Esau; and perhaps it may be doubted whether Babylon itself was ever its habitation, for I know not that the crocodile is to be found in the river Euphrates. Should it, however, be insisted on, that these passages are to be understood literally, it must be no very improbable conjecture, that under the name of crocodile the Hebrews might include every species of lizard, in the same manner as we, under the general name of lizard, include the crocodile."

The crocodile was once so formidable an object of terror to the inhabitants of Egypt, both for its magnitude and numbers—for their propagation was with surprising rapidity, four hundred eggs being deposited at one time by a single female—that we can, in the present day, form little idea of what they must formerly have been in a country like Egypt. Herodotus, in speaking of their size, makes them fifteen cubits, which is far beyond the feeble and reduced representative of the present day. The word dragon certainly conveys but an obscure idea of the animal intended.*

Yet though we do recognise such an animal in our classifications, there is reason to believe that this word was anciently applied to one of the lizard tribe, very different to the animals now called dragons. Mr. Waddington, in travelling through Dar Mahass, (Ethiopia), observed a number of light-coloured lizards, which the Arabs called dragons, and generally kill; they are venomous, run very fast, and seem to prey on beetles.* The animal known in natural history by the name of dragon, or flying dragon, *draco volans*, is distinguished from all other saurians by their first six false ribs, which, instead of encircling the abdomen, extend outwards in a straight line, and support a production of the skin forming a kind of wing. It is about a foot long, including the tail, is invested with little imbricated scales, and is provided with a pouch or dew-lap beneath the throat. It leaps from one branch to another, but has not sufficient power to fly like a bird. It feeds on ants and other insects. It has been accurately described by Daubin, who has distinguished three specific differences, all of which are from the East Indies. But it seems hardly necessary on this account to render the word *Than*, which occurs in so many passages in scripture, dragon; for the animal which we have just described, in all probability was never known to the Egyptians, and if it had, its size would have rendered it inapplicable to the scripture dragon.

It is impossible to suppose that any meaning can be conveyed by the word sea-monster, which in other passages is rendered dragon. It is also quite as incorrect to suppose that every word translated dragon, can be limited in its sense to mean only the crocodile. Though we must confess dragon is as unintelligible as sea-monster in Lam. iv. 3, "even the sea-monsters draw out the breasts; they give suck to their young ones;" yet it could hardly be replaced by the word crocodile, with any hope of conveying the right meaning to the text. Here *Tannin* is unquestionably a warm-blooded animal, and may with great propriety be rendered whale. This passage is intended to convey the fact, that *Than* here is remarkable for its affection, and the circumstance of the whale giving suck to its young may fitly be alluded to as something very remarkable for an inhabitant of the sea to do. The very words, "draw out the breast," are again most singularly expressive and correct as regards the whale; for this animal conceals the breast within a slight depression in the abdomen, which it can produce at pleasure. In Micah i. 8—"I will make a wailing like dragons"—(*Tanim*), we observe the vocal sound is alluded to; which would certainly give us to infer that the crocodile is meant, for Cuvier states that they make a noise in the summer like loud bellowings.

Serpent, again, in Gen. iii. 1, and in several places afterwards, is rendered for the word *nachash*, as well as for the word *tannin*. In Exodus iv. 3, the first of these words is put for serpent, "And he said, cast it on the ground, and he cast it on the ground, and it became a serpent." Whereas in Exodus vii. 15, latter part of the verse, "and the rod which was turned into a serpent shalt thou take in thy hand," &c., the word *Tannin* is used. Without however tediously lengthening the number of examples, it is clear that the words above alluded to are all used, not merely for different kinds of reptiles or amphibious animals, but also some warm-blooded sea animal; and though all commentators upon these words must fail, who desire to render alike the same Hebrew word, yet it seems that, taking it in its gen-

* Dragons, with a crest or beard, are spoken of by ancient authors, but these can only apply to the Iguanas. Lucian is the first author who mentions flying dragons, and he is supposed to allude to the flying serpents spoken of by Herodotus, for subsequently we find St. Augustine and other writers describing the dragon with wings. Cuvier appears to trace the origin of this error entirely to Herodotus—"It is true," he says, "that Herodotus saw in a place on the borders of the desert, near Buto, a narrow gorge, in which a multitude of bones were heaped up, which he was informed were the remains of winged serpents that were seeking to penetrate into Egypt in spring, and that the ibises had arrested in their passage. But he does not say that he had seen their combats, or that he had seen those winged serpents in their entire state."—*See Cuvier's paper upon the Ibis.*

* Waddington's Ethiopia, p. 37.

eric sense, it would mean many sorts of reptiles, which may be defined more accurately according to the context. Now, considering it not an unlikely thing that in ancient times, long before our modern classifications of animals took place, the whale was looked upon as of the same class with the crocodiles, serpents, and lizards, we see no obstacle to the plan of rendering these words according as the passage will admit, restricting them to the reptiles and the whale. But in far the greater number of passages where the English word dragon occurs, the crocodile is clearly intended.

The Cabinet.

COMPANY.—Company is one of the greatest pleasures of the nature of man. For the beams of joy are made hotter by reflection, when related to another; and otherwise gladness itself must grieve for want of one to express itself to. It is unnatural for a man to court and hug solitariness. It is observed, that the farthest islands in the world are so seated that there is none so remote, but that from some shore of it another island or continent may be discerned; as if, hereby, nature invited countries to a mutual commerce one with another. Why, then, should any man affect to environ himself with so deep and great reservedness, as not to communicate with the society of others? And though we pity those who made solitariness their refuge in time of persecution, we must condemn such as choose it in the Church's prosperity. For well may we count him not well in his wits who will live always under a bush, because others in a storm shelter themselves under it. Yet a desert is better than a debauched companion; for the wildness of the place is but uncheerful, whilst the wildness of bad persons is also infectious. Better, therefore, ride alone, than have a thief's company. And such is a wicked man, who will rob thee of precious time, if he doth no more mischief. The Nazarites, who might drink no wine, were also forbidden (Num. vi. 3) to eat grapes, whereof wine is made. We must not only avoid sin itself, but also the causes and occasions thereof, amongst which bad company (the lime twigs of the devil) is the chiefest, especially to catch those natures which, like the good fellow planet Mercury, are most swayed by others. If thou beest cast into bad company, like Hercules thou must sleep with thy club in thine hand, and stand on thy guard. I mean, if against thy will the tempest of an unexpected occasion drives thee amongst such rocks, then be thou like the river Dee, in Merionethshire, in Wales, which, running through Pimble-mere, remains entire, and mingles not her streams with the waters of the lake. Though with them, be not of them; keep civil communion with them, but separate from their sins. And if against thy will thou fallest amongst wicked men, know to thy comfort, thou art still in thy calling, and therefore in God's keeping, who on thy prayers will preserve thee.—*Thomas Fuller.*

COMPARISON OF OUR LOT WITH THE LOT OF OTHERS.—If we could, from one of the battlements of heaven, espy how many men and women at this time lie fainting and dying for want of bread, how many young men are hewn down by the sword of war, how many poor orphans are now weeping over the grave of their father, by whose life they were enabled to eat; if we could but hear how many mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity—in all reason we should be glad to be out of the noise and participation of so many evils."—*Bp. Taylor.*

Poetry.

HOPE.

BY ANNE ELLIOT.

(For the Church of England Magazine.)

"We are saved by hope."—ROMANS viii. 24.

MEN talk of hope, yet scarce know what it is!
The hope of scripture is full confidence,—
Almost possession of the thing desired:
The hope now spoken of seems rather doubt,
Or expectation faint that what we wish
May possibly in time be brought to pass.
The saint is "saved by hope;" but this blest trust
Proceeds from faith, and is indeed its fruit;
Like faith 'tis substance, and the soul feeds on it.
It is a bright reality; which so
Attracts the mind, and so dilates the heart,
So fills with heavenly light the inner man,
That earth with all its blandishments but seems,
Compared with fairer scenes revealed to faith,
A dim mirage about to disappear.
Christ saves the soul, and hope of this salvation
Best nerves the hand for warfare with the powers
That, whether in heaven* or earth, our course oppose.
Such hope is certainty; and nothing short
Of it can "save" the saint; can give him strength
To break the trammels which are round him cast,
And free himself from this world's hurtful thralls.
Through faith the soul is snatched from endless death;
By hope our present ills are overcome;
And 'twas through lack of it and dread of death,
The saints of old were unto bondage subject.†
Like love, it casteth out all servile fear;
It cuts the cords that bind us down to earth,
And lends the wings wherewith we mount to heaven.
Then, happy they whose hope is in the Lord!
Such have the God of Jacob for their help,
And through his arm of strength e'en here are saved!
This is the hope which maketh not ashamed!

GATHER RIPE FRUITS, O DEATH‡!

GATHER ripe fruits, O death!
Strew not the pathway of the tomb with flowers,
Invade not childhood with thy withering breath,
Pass on, and touch not youth's bright sunny bowers.

There are enough for thee
Of hearts that long for thy serene repose,
That fain among the lowly-laid would be,
Pierced deep with festering wounds that will not close.

Go to the desolate,
Whom thou hast robbed of every star-bright thing,
On whom the smiles of hope no longer wait,
Whose loves have passed upon the morning's wing.

Go to the wearied frame,
That seeks to slumber on the grave's cold breast,
That finds life's pleasures but an empty name,
And longs to flee away and be at rest.

* "Wicked spirits in heavenly places." Eph. vi. 12.

† Heb. ii. 15.

‡ "Heber and other Poems." By Thomas Rage. London: Longman, Orme, Brown, and Green.

Go to the saints of God,
Whose souls are weary of the world and sin,
Who fain would tread the path their Saviour trod,
And greet the tomb that lets heaven's glories in.

Take these, take these to rest;
But smite not childhood in its mirthful play,
Snatch not the infant from its mother's breast,
Steal not the loved and loving ones away!

Gather ripe fruits, O death!
Strew not the pathway of the tomb with flowers.
Invade not childhood with thy withering breath,
Pass on, and touch not youth's bright fragrant bowers.

Miscellaneous.

GERMAN EDUCATION.—Since nowhere in the world exist such ample and easily accessible institutions for education as in Germany, we are naturally led to inquire into the influence which they exert upon the well-being of society. There is no science, and there are very few arts, which may not there most easily and very cheaply be studied by all who are desirous; the means of a decent education are open to all—are almost forced upon all; and the facilities of acquiring a most complete education are denied to none. What, then, are the fruits which this deeply-rooted and widely-spreading tree are found to produce? the answer is most difficult; we are anxious to afford it impartially. It lies in a simple fact, which is too often excluded from the argument of education; whatsoever education may be given to mankind, one half of the number who nominally receive it, will scarcely be found to have derived much permanent and final advantage from it, or to retain much in their memory. Lecture-rooms may be opened gratuitously, books may be accumulated, but early impressions, accidents, indolence, and bad dispositions, will defeat our expectations. It is a melancholy truth, but it must be told. Although a small knot of individuals in Germany is more learned than a similar number to be found in any other country, who create and devour more books than any others, yet it will hardly be asserted that the bulk of the German nation are more virtuous, more wise, more agreeable, more temperate in the enjoyments of life, more useful in their generation, than the corresponding mass of some other European communities which possess the opportunities of mental improvement in a more limited extent. It is one thing to learn, and another to retain and to practise; when the studious and practical combine in the same individual, then alone is the higher character of man developed; but such an union occurs rarely anywhere, and not often in Germany. We admit, with pleasure, one distinguished result of education in Germany—the respect which is paid to the literary and scientific character. On the other hand, it must be confessed, that the most favourable position, with regard to mental cultivation, conducts there more frequently to a refined taste in the fine arts, or to a barren condition, than to those pursuits which have for their aim the general improvement of humanity. The German will reply, that his exclusion from active political life is the source; but a wide field is still open for all the best energies of his nature, in the cultivation of the Christian character, and one in which there are few competitors; and a surer recompense, than in the Chamber of Deputies, or in the columns of a newspaper. Unsettled principles of action are too often his blemish. It appears to me that one essential defect in the system of German university education is *the absence* of a good pervading instruction in religion; *it is true that there* are numerous theological courses delivered for the benefit of students destined for the church, but these do not reach the mass of other pupils; they do not necessarily participate in this first and last requisite of an elevated education. Every science is copiously taught, is almost over-taught, except that master-science which alone teaches us rightly to apply all the rest, without which all the rest are comparatively valueless, and which, if not sown in the earlier year of our existence, will seldom find a fertile soil.—*Dr. Bissett Hawkins's Germany.*

MASSILLON.—When Massillon arrived at Paris, he was asked to give his opinion respecting the popular preachers of the day. "I find them," he replied, "full of talent and ingenuity; but if I preach, it shall be in a different manner." He kept his word. The writer of the preface prefixed to the edition of his works published in 1743, furnishes a few particulars respecting the appearance of Massillon in the pulpit. He entered it with the air of one oppressed by the solemnity of his meditations; his face announced the grandeur of the truths he was going to deliver. Before he had opened his mouth, we are told, the congregation felt the spell. When at length he began to unfold his subject, the orator was forgotten in the man. Every word seemed to be spoken by nature; and consummate art enabled him to conceal art. His manner was at once calm, yet animated. Every feature, observes a contemporary, had its own eloquence. Barron, the celebrated actor, was a frequent auditor. "Mon ami," he once exclaimed to a companion, "voila un orateur, et nous ne sommes que des comediens." Yet Massillon, according to Maury, employed very little action; he says that the authority with which he spoke rendered it unnecessary. The action of Bourdaloue, on the contrary, was frequent and impressive, although his eyes were usually closed throughout the entire sermon.—*Church of England Quarterly.*

A BRAZILIAN ABORIGINE.—Presently I saw a red man running down the mountain with the agility of a tiger-cat, and in another instant he sprang into the cottage. His skin was quite red, with black glossy hair, and a long beard; his gun was slung behind him, and he was dressed in a monkey-skin jacket with a cap and continuations of the same material, or rather abbreviations, for they only reached to the knee. His nose was curled and very prominent, and his large black eyes rather deep in their sockets; his arms, breast, and feet were bare, the feet small and delicately formed. I explained to him that I was the nephew of the senhor, and had lost my way, upon which he brought me a sack of Indian corn to sit upon, apologised that he had no wine or cachaça (the common spirit of the country), but that his feizao would soon be ready. He then talked about his plantations, and the success of his day's chase. He complained that he had only killed an armadillo and a capivara; but had seen a deer and missed her. He then said, "If you like to come and hunt porcos de mato (wild pigs), and will bring powder and shot, I will lend you a gun." I answered that nothing would give me greater pleasure, and asked him what countrywoman his wife was. He replied that she was a mulatto, which accounted for the daughter's nondescript complexion.—"*Visit to the Organ Mountains, in Brazil,*" *in Bentley's Miscellany.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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REMINISCENCES OF THE LATE RIGHT REV. DR. STEWART, LORD BISHOP OF QUEBEC*.

BY THE REV. JOHN P. K. HENSHAW, D.D.

Soon after the commencement of the present century, at a meeting of the directors of the English "Society for Propagating the Gospel in Foreign Parts," a young gentleman, of noble family, easy fortune, and liberal education, animated with a fervent piety too seldom met with in the higher ranks of life, came forward to offer himself as a candidate for missionary work. His mind had been especially directed to the East Indies as an inviting field of labour. He was ready to sunder the ties which bound him to the society of his kindred and his native land; to forsake ease, and refinement, and honour; to expose himself to all the perils of the sea, the enervating influence of an oriental clime, and the malaria of the jungles of Hindoostan, if the desire of his soul might be gratified in being permitted to "preach among the heathen the unsearchable riches of Christ," and persuade the ignorant Hindoos to forsake the errors of the shaster, and embrace the glorious truths of the gospel.

But a circumstance occurred at the meeting which changed his purpose, and gave an entirely different direction to his future life. A letter was read from one of the society's missionaries in the province of Lower Canada, written in a style of utter despondency. The missionary stated that the seat of his mission was in all respects the most unpromising that could be selected. It was in a seigniory bordering upon the frontiers of Vermont, which had become the head-quarters of a band of counterfeiters, who, under the protection of a foreign government, carried on the manufacture of spurious bills of the banks of this Union, and was also the common receptacle of all the rogues and thieves who fled from justice in the United States. In short, that the population was of the most worthless and unprincipled kind; that all his efforts to promote their moral and spiritual improvement had been entirely unavailing; and he desired the privilege of abandoning the mission and returning home.

Here was a case of a peculiarly trying nature to the benevolent directors of that missionary society. Their expenditures, labours, and prayers, so far as related to this particular station, had for years been of no avail. The agent whom they had employed was utterly discouraged, and recommended the relinquishment of so hopeless an effort. And yet it was manifest, that the kind of population inhabiting the district were in perishing need of the restraints and purifying influences of the gospel—and the blessing of the God of missions might render it effectual to the salvation of even such reprobates as they. The inquiry seemed to be—"Whom shall we send? and who will go for us?" This inquiry was impressed on the mind of the candidate for the Indian mission then present, and grace prompted him to say—"Here am I: send me."

He could not endure the thought that any post where the banner of the cross had been set up, should be abandoned to the enemy. And unpromising as the aspect of the case was, he said—"That is the place for me. If the board will accept them, my services are at their command. I will go and meet this army of Philistines in the name of the God of Israel, whom they have defied. I will go, relying upon the promise, 'when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.'"

This disinterested offer was gratefully accepted: and in or about the year 1805, the hon. and rev. Charles Stewart left his native land, to spend the remainder of his days in preaching the gospel and

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* From the Christian Keepsake, an American publication.—We have, in a former volume, given a brief outline of the life of this excellent man; we are glad to fill up with another paper some interesting reminiscences of his character.—ED.

[London: Joseph Rogerson, 24, Norfolk Street, Strand.]

edifying the church of Christ in one of the wildest and most unpromising regions of North America. And never, perhaps, was there an instance in which the effects of the gospel were more strikingly manifest. Never was there a more literal fulfilment of the promise—"the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," than in the scene of his labours.

It was late in December, 1811, when the writer of this article (then a youth of nineteen, recently graduated at one of our northern universities), in compliance with the urgent invitation of Mr. Stewart, went to aid him in his great work, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the bishop might lawfully be engaged in.

On arriving at his residence, I found no splendid or showy mansion; but a low, unpretending, one-story frame house was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand; whose principal ornaments were the school-house, where the children of the villagers and the farmers of the neighbouring country might be instructed in the wisdom which would be useful to them on earth, and the church, whose simple spire pointed to the heavens—both monuments of the benevolent zeal of the missionary in promoting the temporal and spiritual welfare of the flock committed to his charge. The view from the parsonage was extensive, though bounded on every side by the wide-spread forests of a new country; and was well adapted to the taste of one who had a heart capable of being incited to devotion and communion with Deity by the contemplation of his works.

The simple and economical arrangements of the interior of this peaceful mansion, were in perfect keeping with the plainness of its exterior. Though its occupant had been accustomed from infancy to the rich cabinet furniture, the soft carpets, the splendid mirrors, and other appliances of comfort and luxury, which graced the castles and palaces of the princes and nobility of "the fatherland," and are now so generally distributed through the habitations of the higher classes of society in this western world, yet none of the paraphernalia of wealth and rank were found in his domicile. On the contrary, every thing indicated the presence of a mind dead to the pomps and vanities of the world—the pervading influence of a spirit so filled with the love of Christ that it could cheerfully sacrifice luxuries, and even be indifferent to comforts, if by so doing it might better enjoy the sweet luxury of doing good.

The outer door opened into an apartment which served the double purpose of parlour and dining-room. The only furniture was a plain deal table, and a few wooden or rush-bottomed chairs, together with a large chest which served as a depository of bibles, prayer-books, and tracts for distribution—and which, when the number of guests was greater than that of *the chairs, was drawn* out and used as a bench on *one side of the table. The meals* spread on this board *were frugal, but abundant;* and were always rendered pleasant and attractive by the amiable cheerfulness of the benevolent host—who, having no inmates in his bachelor entertainment but a servant man and maid, was obliged to depend on his own unaided resources for the entertainment of his guests.

On the left of the room already described, was the study; which, though of smaller size, was furnished with the same strict regard to economy and simplicity. Here, also, was a plain table and desk, with two chairs; while around the sides of the room, on common shelves, were arranged the theological books and the few volumes in general literature, which constituted the scanty library of this humble missionary of the cross. In this small and retired room he searched for the treasures of divine wisdom in the sacred scriptures; perused the works of the wise and good who had been burning and shining lights in the church of former days; and above all, held high communion with the Great Teacher, and sought for that "unction from the Holy One," which would qualify him for the successful prosecution of his arduous work.

From this sacred retreat he came forth to bid me welcome on my arrival. Never shall I forget the first impression produced on me by the peculiarities of his personal appearance. I seem to behold him now as he then stood before me. He was a man of about the age of forty, as I suppose, and yet apparently much farther advanced in the vale of years; his frame robust, but prone and slightly bent; with small, but keen grey eyes; a Roman nose, more pointed and hooked than ordinary; a mouth partially opened, with irregular and projecting teeth, never fully covered by the lips; hair of a bluish cast (of which I never saw the like, except in a lady of the same family, with whom I afterwards became acquainted), in thick, bushy locks, profusely covering the shoulders, and slightly sprinkled with powder, giving it the appearance of a large grey wig. His limbs were badly formed; his carriage extremely awkward; the expression of his countenance void of intelligence; and the *tout ensemble* most ungainly and forbidding.

But all the unpleasant feelings connected with the disappointment of a first view, were soon removed by the benevolence of his manners, and the kindness and friendliness of his communications. As we sometimes find the best specimens of humanity in the thatched cottage, or other mean abode, so that unsightly form was tenanted by a soul of noble principles and lofty aspirings. None could hold a brief interview with him, and not be satisfied that he had been in communion with a man of a single eye and devoted heart; whose soul was thoroughly imbued with the spirit of the gospel, and whose great aim in life was to promote human happiness and the divine glory.

In answer to an inquiry with respect to the success of his labours, he replied, as nearly as I can recollect, in the following terms:—"When I came to this seigniory six years ago, there was no place of worship and no minister of religion throughout this whole region of country. The entire population, with few exceptions, was of the most worthless character. Freed from the restraints of morality and religion, many of them 'gloried in their shame;' and looked

with suspicion and dread upon every attempt that was made to introduce among them the light and influence of the gospel of Christ. On my first arrival here, so strong and general was the opposition to my settlement, that no family could be induced, either for love or money, to receive me as a boarder. And I was almost upon the point of abandoning the field in despair, as my predecessor had done, when I met with a presbyterian lady, an emigrant from the United States, who rejoiced at seeing a messenger of salvation, and, for the love of Christ, bade me welcome to her habitation. On the first occasion of my officiating as a missionary, in the only school-house then erected in the neighbourhood, but few were present, and they in consequence of earnest solicitation; and of this small number, one of the oldest—a believer in universal salvation—made a rude and violent assault upon my labours, and the doctrines which I advanced. This, however, I considered but as the growling of 'the old lion,' and an indication that he was smarting under the wounds inflicted by the arrows of truth. This beginning, trying as it was, not only to 'flesh and blood,' but to faith also, only served as a stimulus to more zealous exertions in dependence on the blessing of him who hath promised, 'my word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it.' In the strength of the Lord God I went forth; and in his strength I conquered. By diligent visiting of the scattered families in the settlement, and by those acts of kindness and charity to the poor which my fortune enabled me to perform, I gradually found access to the hearts of the people. Without weariness or suspension—'in season and out of season'—in the assemblies on the sabbath, and in social meetings during the week from house to house, 'I ceased not to preach repentance towards God, and faith towards our Lord Jesus Christ.' The blessing of the Holy Spirit accompanied my humble labours. Many were savingly converted to God. A general reformation took place in public morals; and now, two churches—one here, and another at Missisquoi Bay—are filled with devout worshippers. When I look upon the change my heart is filled with joy, and I exclaim with admiration and gratitude, 'what hath God wrought!'"

Information afterwards derived from other sources, convinced me that the humility of this man of God had led him to give me a very modest and unexaggerated statement of the extent and efficiency of his missionary labours. His efforts for the salvation of souls were by no means confined to the seigniory in which he was stationed. No! but in spite of the pelting of the storm, and the rigour of cold, which in that hyperborean region often reached a degree far below zero, wrapped in his buffalo robes, and mounted in his one-horse sleigh, he would penetrate many miles to the north, for the sake of proclaiming to the scattered inhabitants of the Canadian wilderness the unsearchable riches of Christ. And again, under the promptings of a zeal which overleaped all national boundaries, and could not confine its efforts to the meeting of the mere claims of kindred, parishioners, or countrymen, he often entered *the territory of the United States; and in the frontier towns of* Swanton, Sheldon, Fairfield, St. Alban's, &c., which were occasionally favoured with his ministry, I doubt not some precious fruits of it remain to the present day. Throughout the extensive sphere of his missionary labours, he was known and beloved by the faithful followers of Christ, of every name. Many a widow's heart would leap for joy when, on pointing to the valuable cow which furnished nourishment for her numerous family, she would say, "that was presented to me by good Mr. Stewart!" Or, patting the head of her little flaxen-haired boy, she would exclaim—"He is sent to school by that best of men, the minister at St. Armand!"

None could know him without being satisfied that he loved to do good; that it was better to him than his meat and drink. Benevolence seemed to be the very element in which he lived and moved. In strict alliance with this, there was a guileless simplicity and unaffected humility, which attracted the affection and confidence of the most casual acquaintance. He seemed to consider himself as the least of all, and the servant of all. He would freely condescend to be, not only the instructor, but the familiar companion of the virtuous in the humblest stations of life. As an illustration of this, I well recollect hearing a very poor, but intelligent and pious woman, express her grateful surprise that Mr. Stewart would sometimes call at her log hut, and seated on the block of wood which poverty compelled her to use as a substitute for a chair, would converse with her upon the holy themes of religion, as freely and kindly as though she had been the finest lady in the land.

As an instance of his frankness and benignity, the following incident is worthy of notice:—On one occasion of his officiating on this side of the line, he inadvertently used the prayer for the king and royal family, to the annoyance of the patriotic feelings of his republican auditors. But on the circumstance being mentioned to him before the close of the service, he said to the congregation, "My friends, I entirely forgot that I was out of his majesty's dominions: come, let us pray for the president of the United States;" and then offered up, with great fervency, the collect in our daily service, for the chief magistrate and all others in authority.

The simplicity and meekness of his character, however, did not prevent him from exercising the most rigid faithfulness in the ministry of the word and the performance of his parochial duties. I remember that one of the most wealthy of his parishioners lost a son, who died at about the age of twenty, in the city of Montreal. The parents were not pious, but their son, during his absence from home, had become a follower of Jesus, and died in the hope of the gospel. In preaching a sermon occasioned by this event, the man of God, with a holy boldness which, perhaps, it would not have been safe for a minister holding a different relation to his people to assume, addressing himself directly to the afflicted parents, said—"You grieve for the death of your child; and it is right that human nature should feel a pang of sorrow at such a bereavement. But you should adore the good providence of God, by which he was placed in a pious family, where he enjoyed the benefit of domestic worship and religious instruction, which were blessed to the con-

version of his soul. Had he remained at home, he would have been denied those privileges, and probably would have lived careless and unconcerned like yourselves, and have died without consolation and hope." What a sublime example of ministerial fidelity was this!

Of Mr. Stewart's intellectual powers I shall attempt no analysis. The character of his mind was neither brilliant nor profound, but marked by judiciousness and sound good sense. His preaching was not distinguished by the sparklings of genius, or the thunders of eloquence, but consisted of a faithful application of the great principles of divine truth to the consciences and lives of men. And yet there was so much of heart in it, that by the blessing of the Holy Spirit it was extensively useful, and was evidently sanctioned by the best seals, in the conversion of souls to God. Few men have ever been more successful or happy in their ministry than the humble missionary of St. Armand.

I once ventured to inquire whether he never felt discontented with his station, and did not occasionally sigh for the greater comforts and refinements of another sphere. "Your question," he replied, "reminds me of the lord bishop. When he was here last summer, he said to me, 'Stewart, you have been buried long enough in this wilderness. There is too little refined and intelligent society here for a man of your family and taste; you had better go to the Three Rivers.' But I answered, 'I am well contented with my station. The Lord has placed me here, and followed my poor labours with his blessing. I have no wish to go to the Three Rivers; nor do I know of any thing which could tempt me to exchange situations even with your lordship!'"

Such are some of my recollections of the hon. and rev. Charles Stewart, then a self-denying and benevolent missionary of the cross; and such, it is believed, he continued, notwithstanding his subsequent change of residence, and elevation to the highest dignity of the church, to the latest period of his life.

The providence of God called me to a distant part of the country, to prosecute preparatory studies for the sacred office, and afterwards enter upon the discharge of its duties; so that my opportunities of personal intercourse with the interesting subject of this sketch, were chiefly confined to the few interviews I had with him during the winter spent in his vicinity.

I saw him again in 1816. He was still in the full vigour of health; and I found him in private intercourse, to be the same humble and holy man of God, while the faithful discourse which he addressed to the people of my charge, manifested that he had lost none of his honest simplicity and warm-heartedness as a preacher of the gospel. He was then on his way to England, on an embassy for the good of the church in Canada. While there the decease of Dr. Mountain occurred; and, to the joy of the friends of truth and piety in both hemispheres, Dr. Stewart returned to this continent to exercise the responsible duties of the episcopal office as lord bishop of Quebec.

In the elevated station to which he had been consecrated, his missionary spirit burned with an ardour *more intense, and his missionary labours were more abundant than before.*

Years rolled away, and I was so favoured i providence of God as to meet the friend of my once more. Our last interview took place in th of New York, in the summer of 1836. He wa on his way to England, chiefly for the benefit health. His cheeks were sunken, his limbs sl and his whole frame emaciated. He was su from the effects of partial paralysis; his physical gies seemed to have been worn out by his lor arduous services; and my mind yielded to tl conviction, that his useful career was about dr to a close. But he appeared like a shock of fully ripe, ready to be gathered in his season. result proved that he crossed the Atlantic only his bones in the land of his ancestors.

"He rests from his labours, and his works do him." Those works (animating incentive to Ch effort!) prove what a vast amount of good n achieved by the instrumentality of a man of mo abilities, under the influence of a heart thorc pervaded by the love of Jesus, and consecrated service of God.

Baltimore.

SAVONAROLA*.

JEROME SAVONAROLA was a famous Italian r celebrated for his eloquence and his melancholy He was born at Ferrara, in 1452, and was design the medical profession. At the age of fourteen l the parental abode, and entered the order of Dc cans. Some years afterwards he commence pastoral labours at Florence, but with so little that he resolved on leaving the pulpit, and retir Bologna, where he devoted himself to physica metaphysical studies. His great reputation and t induced Lorenzo de Medici to invite him to ret Florence. Savonarola here re-commenced prea and so attractive were his discourses, that the c was unable to contain the crowds of people who to hear him. His sanctity and eloquence gav great ascendancy over the minds of the Flore and he was led to the assumption of a pro manner of address, and to urge with great vehe the absolute necessity of a reform in the church.

After the death of his patron Lorenzo, and th pulsion of his son Pietro, Savonarola took the active part in the political affairs of Florence. E himself at the head of those who demanded a democratical form of government, asserted that had commissioned him to declare that the legis power must be extended to the citizens, that he self had been the ambassador of the Florentir heaven, and that Christ had consented to be king. The newly elected magistrates accordingl down their offices, and the legislative functions entrusted to a council of the citizens, which cl committee from their own number for the disc of the duty. Dissensions, however, distracte new republic; the aristocratical and democr parties persecuted each other with great fury former consisting of the friends of the old or things, and the latter of the devout admirers c monk. But the zeal of Savonarola was not co with revolutionizing Florence; he meditated the r of the Roman court, and of the irregularities c clergy. The pontificate of Alexander VI., coul fail to supply causes of complaint on both heads accordingly wrote, as his eulogists inform us, t Christian princes, declaring that the church was to ruin, and that it was their duty to conv general council, before which he was ready to

* From "The Witch."

that the church was without a head, and that the reigning pope was not a true bishop—had never been worthy of the title, nor even the name of a Christian. Alexander excommunicated him, and the bull of excommunication was read in the cathedral at Florence; but Savonarola despised the thunders of the Vatican, and continued to preach. His influence was further increased by the failure of an attempt of Pietro de Medici to restore his family authority. But another party had, meanwhile, arisen in opposition to him. His innovations in St. Mark's and other monasteries had excited the enmity of the monks, especially of the Franciscans of the strict observance, who denounced him from the pulpit as an excommunicated heretic. Fra Domenico da Rescia, a monk of his convent, offered, in the heat of his fanatical zeal, to prove the truth of his master's doctrines by passing through fire, if one of his opponents would undergo the same ordeal in defence of their opinions. The challenge was accepted by a Franciscan monk, and Savonarola, with his champion, appeared at the head of a large procession, chanting psalm lxviii.—"Let God arise, and let his enemies be scattered." The Franciscan also presented himself, the fire was kindled, and Domenico was ready to enter the flames bearing the host in his hands. But the crowd exclaimed against this sacrilege, as they termed it; and, as Domenico persisted in his determination, he thus happily escaped the ordeal for which he had offered himself. But this event was fatal to Savonarola. The people loaded him with insults, and he was finally thrown into prison. A spiritual court, under the direction of two papal commissioners, was held for his trial. His firmness and eloquence at first threw his judges into confusion; but being examined on the rack, he confessed that he had falsely arrogated supernatural powers. He was condemned, with some of his adherents, to be first strangled, and then burnt, and the sentence was executed on the 23rd of May, 1498, in presence of a large multitude.

VILLAGE SKETCHES.

No. IV.

The Parish Workhouse.

The evils arising from the mal-administration, and the uncertain principles of the old poor laws, were increasing with the population to such a fearful extent, that in many counties the landlord and tenant seemed threatened almost with certain ruin; the vicious and the improvident were thriving on the produce of the land at the expense of the industrious, and the hard-wrought earnings of the well-disposed portion of the community, were indiscriminately lavished upon the slothful and the profligate, whilst, in too many cases, imposition was fostered and upheld by the pernicious course pursued by the acting, and often unwilling, agents of the parochial management. The honest labourer who struggled through his difficulties, and reared a large family by dint of his own personal exertions and perseverance, was nevertheless called upon to contribute to the support of those who were too idle and dissipated to do their duty either by themselves or their families.

Such a state of things loudly called for some reform in the system, some check to the wanton expenditure of the poor-rates, and the new poor-laws were devised, and came into effect, of course with many adverse circumstances to contend against, not the least being the universal outcry which was raised at first against any change whatever in the system—an outcry raised before time was allowed to see how the new plan would work when brought into operation in the different districts. It would be a *preposterous idea* to suppose, *for a single moment, that any human* plan whatever could be formed on so perfect a scale as to be faultless in all respects; for we all know that with the very best intentions, and all due attention to the strictest feelings of humanity and right judgment, errors will creep in, shewing forth the inefficiency of man's best endeavours. Individual cases of hardship may probably have occurred, and such cases will probably occur again; but taking the general application of the system, I should say, the unions worked well, and that a great improvement might be traced in many country parishes. Of the large towns, where the population is very thick and widely extended, I have no personal means of judging of the results; but of the four country unions of which I have had any local knowledge, all I should say were most satisfactory, and it has generally been found by experience, that private charity has amply supplied any deficiency in peculiar cases.

There is no premium offered to vice or folly, no inducement held out for the idle and profligate, to fancy they may revel in ease and inactivity at the expense of the hard-working and industrious labourer; all that is right and necessary is provided; and in sickness every attention is paid, and every comfort allowed. The inmates of the union houses are well clothed, lodged, and fed; the children are well taught, and the religious instruction of all is ably attended to by the respective chaplains.

The number of friendless and deserted children who are thrown entirely upon the parish for support and maintenance, too many of them the offspring of vice and infamy, must always be a subject of painful interest, and call forth many melancholy reflections when we consider the hard lot of so many hapless human beings, brought up unblest by a parent's love, uncheered by one single bright ray of affection, living on uncared for and unloved. What a dreary prospect is theirs! without one tie of love, or of common humanity to connect them with the dense mass of mankind. How awfully is the denunciation verified of the Lord visiting the iniquity of the fathers upon the children.

With the exception of these sad examples, and some few unfortunate and destitute beings who, either from bodily or mental infirmities, are unable to provide for themselves, it will generally be found on inquiry, that vice, crime, and improvidence, people the workhouses. The history of each inmate, with some very slight variation, is, in each individual case, almost always the same. The ale-houses and beer-shops in the country, and the gin-palaces in the large towns, have a fearful catalogue of wretchedness and misery to unfold, and we can only wonder and regret, that, in a Christian land, such temptations should not only be openly sanctioned, but directly encouraged, as if the real wealth and prosperity of the country could possibly be upheld at the expence of the eternal welfare, and by the utter demoralization of her subjects. How can we wonder at the vast increase of crime, and the many atrocities which are almost daily recorded, when the morals of the lower orders are so wilfully corrupted? No education can improve the population whilst such decided encouragement is given to the vice of drunkenness—that degradation of the human race—"No drunkard shall inherit the kingdom of God."

We are always sorry to lose sight of old asssociations, for they bring many pleasing recollections with them; and I, equally with many others, regretted the breaking up of the old establishment, and the disappearance of the many well-known faces that had become so familiar to us in our daily walks. The old styles and gates, and sunny banks, were deserted, and the lanes looked desolate, without the usual complement of old men scraping the mud or dust off the parish roads, as had been the custom throughout for many bye-gone years.

tion, as I have said, of those few persons incapacitated by bodily or mental infirmities, our workhouse afforded no object of interest, no sufferers from misfortune, no heart-rending cases to excite our compassion or move our pity, by the melancholy details. The following history of the various occupants of our parish workhouse during a period of seven years, up to the time of the formation of the new union, and consequent removal of our paupers to the union house, will best pourtray the objects in a country village whose maintenance may be considered as a public burthen.

Our workhouse—or more properly parish-house, for we only found lodging for its inhabitants, with a weekly allowance of bread, apportioned according to the number of the family—was situated in the main street of the village of W——, a red brick, two-storied building, without any beauty of architecture to attract the eye of the passer-bye; it looked a cold, desolate place, unadorned by a single flower or shrub, the exterior always looking ragged and untrimmed. The door was constantly open, admitting a current of air through the narrow brick passage at every season of the year. The casement windows were scarcely ever in sound condition; broken panes patched up as best they might, until the glazier's next visit; all looked comfortless and forlorn, and told of poverty and disorderly habits. The house contained, I think, ten rooms, which were seldom, if ever, vacant, and the average number of paupers was about twenty; half of which number were for the most part children of various ages and sizes. This, however, was but a very small proportion out of a parish containing above a thousand inhabitants, though it was a matter of regret to witness the cases that came before us of vice and improvidence.

The best room in the establishment was tenanted by an old man, who had been a shoemaker by trade, and was, at one time of his life, considered, what is called "well to do in the world;" but alas! drinking, and dissipated habits, the usual accompaniment of such vice, not only destroyed his health and ruined his business, but finally brought him in his old age to be a miserable dependant on the parish rates, instead of the respectable home, and quiet comforts attending the happy close of a long life well-spent in performing the duties of the station in which it had pleased God to place him; he was a dissatisfied, discontented being, always railing and inveighing against his lot in life, without taking into consideration how much of the misery of his present degraded situation could be traced to his own wilful misconduct. His wife came into the house with him, but she, poor soul, was soon mercifully removed from amongst us, as she bitterly bewailed the sad improvidence—to call it by no harsher name—that had obliged them to end their days in a workhouse. She was worthy of a better help-mate, and the neatness and well-ordering of the apartment bore evidence to the thriftiness of her management, till old Thomas was no more. Respect for her feelings placed them in the best room, and regard for her memory induced us never to lose sight of the old man's comforts, but he was to the last a determined grumbler, and I was always prepared to hear a long string of complaints and grievances, and his never-ceasing lamentations over his very hard fate. He never would lay by a sixpence in his younger days, or subscribe to a benefit club for succour in time of need. All his earnings had gone the same way; the ale-houses had profited, and now the parish was to stand to all expenses; for old Thomas, like many others of his class, really seemed to imagine that the poor-rates were a sort of public annuity; of course, as such, quite inexhaustible, and every one was in duty bound to get as large a portion of the fund as he possibly could; and it was considered only as a *laudable pursuance of his rights* to outwit the parish *authorities at every opportunity*. Thomas's room was, I have before said, the most spacious one in the house; there was a nice clean-looking bed in the farther corner, and a good kitchen-like dresser at the other end, with a few articles of crockery and cooking utensils ranged along the upper shelf. There was a little stand of flowers, some straggling geraniums that the old woman had brought with her, that looked as though they had seldom seen the sun, but the bright green painted stand, and fresh red-ochered pots, the happy effort of a kind neighbour's skill, made up in colour for the paucity of leaves and blossoms. In summer, the wooden stand was placed under the casement window, and in winter it was dragged alongside the little fire-place. The old man generally appeared in an old threadbare grey surtout, with the greasy remains of a hat, that had once been black, upon his head. He was most days unshaven, and altogether looked wretched and forlorn in his personal appearance. He was at all times very shy of speaking of any of the members of his family; it might be a lurking feeling of the independence of years now long past away, though some said it was from an unwillingness to let the parish know that he had friends capable of affording him assistance; he certainly had some help from a married daughter, who, had his former habits been different, would probably have been able to assist him under much more satisfactory circumstances. He never chose to acknowledge that he had any pecuniary aid whatever, but the fact spoke for itself, as, in the many visits we paid the desolate old man, we generally found him sitting by a tolerable fire, at least very suitable to the diminutive size of the grate. The coal-box was well filled, and there was usually a good-sized heap of sticks in one corner, gathered for him by the kindness of an old crone who lodged up stairs, and who, since the death of his wife, had always assisted in his household arrangements. He contrived to keep his snuff-box replenished, and he had most days, when we went into the room, a little tin shaving pot hooked to the bars of the tiny grate, with something comfortable, as he said, for his stomach, for he was always ailing and complaining; it was either a little beer with a bit of nutmeg, or a drop of milk begged from the nearest farm, with a drop of something still more comfortable in it; and, if nothing better could be had, there was his earthenware teapot standing on the small oaken table before the fire, and he sat sipping the poor tasteless beverage by the hour together; and many a shilling has old Thomas enticed out of my pocket to keep up his weekly supply of tea and brown sugar. He lived to a very advanced age, and died hard, after lying several days nearly insensible. I saw him the day before he breathed his last; I found his room when I went in literally crowded; the whole contents of the house had assembled, en masse, to witness the last moments of poor old Thomas, but he was too far gone to heed the noise and confusion around him. I did my best to disperse the throng, that at least for a time he might have peace and quiet. The dying man said he knew me, but his sight was quite dim. Death had many terrors for him; and he who had so often wished for death to release him from his state of poverty and privations, now trembled at its approach; but I believe, at the last, he was very sincere in his regrets for his past conduct, if a death-bed repentance could avail, and he continued as long as he had any powers of articulation left, calling incessantly upon the name of the Lord Jesus, and crying for mercy and pardon for his sins.

Two rooms in the house were tenanted by a family of the name of Ford. The man had been in the regular employ of a nobleman who resided in an adjacent parish, and he and his family had always been treated with the greatest kindness and consideration, but he was not a steady character, and the ale-house had been his ruin. To enable him to indulge this

e of drunkenness, he was ungrateful enough to e to poaching in his master's preserves, though it imately brought its own punishment with it; for a ll taken one wet night when following his lawless cation, settled in his limbs, and he became a help- s and incurable cripple, and with his wife, and ne half dozen children, was thrown entirely upon parish for maintenance during the rest of his life. ever could take any interest in their proceedings; man had a dark down look, and, whenever he s sufficiently well to get out of doors on his tches, he was always to be seen hobbling either to from the nearest public house, spending all the ice that casual charity bestowed upon his poverty the indulgence of his favourite propensity. The e was a plausible, well-spoken, pretty-looking man, but I never felt quite satisfied as to the pro- ty of her conduct, and idle tales were afloat not ays to her credit; but I must do her the justice ay, that she did all she could to keep the family ently clad; she worked hard, and occasionally a little needlework to eke out their slender allow- e. Ford died after a few years, quite in the prime life; drink hastened his end, for his constitution completely shattered by his disorderly habits, ore he came into the workhouse. He died unre- tted and unlamented, even by those most nearly ed to him. The elder children were either appren- d out by the parish, or placed in service; and r a time Mrs. Ford and the younger ones left the se, as she was enabled, with some slight assistance, naintain herself by washing and chairing. Two of family turned out very ill, and occasioned a great l of trouble and sorrow, but the rest were indus- us and steady.

'eggy Jones was another inhabitant of the parish se. She was a poor, half-witted being, always -shod and slatternly; it seemed quite a hopeless lertaking to improve her personal appearance, or nake her look in any degree less wretched and for- : she was the very personification of destitution misery. The local authorities of another parish very cleverly, as they thought, relieved them- es from the burthen of maintaining poor Peggy, ransferring her over to us, by means of bribing a r, miserable, ne'er-do-well parishioner of ours to ry her, literally for the sake of a good dinner, a ed leg of mutton and turnips. The man, as may upposed, soon deserted his dinner wife, and, I be- e, died soon afterwards, while Peggy was left, with ung child, to live upon the poor-rates for the rest ier miserable existence. In course of years her was apprenticed by the parish to a shoemaker, poor Peggy Jones used to ramble about the lanes, ring out her shoes, and picking up sticks not ays to the advantage of the hedges, and wondering ther she should be lucky enough to meet with a nd husband, and one that could support her out ne workhouse, for she was almost tired of poverty. r soul! She lived to be transferred to the new m-house, and her greatest trouble was being ged to be clean and to keep her clothes neat.

arah Miller lived in one of the upper rooms; she the great ally of old Thomas, and was a dirty snuffy- ing old woman, turned of fourscore, when I first w her. She had a depraved good-for-nothing ghter, who shared the same room with her, and had burthened the parish with no less than three itimate children, three poor wretched, witless little igs, whose minds appeared to be a perfect blank; eaching or schooling, kindness or attention, ever ned to make the least impression, and the village ne, after five years' perseverance, said she could not, ommon honesty, take any more money for them, hey were quite incapable of receiving any instruc- . The younger Miller was a most violent temper, ays causing *disturbances in the house, and using* sad language at all times; but whether she was more knave than fool never seemed a determined point; it was, however, impossible to have much communication with this wretched party, and, indeed, the extreme filth of their apartment was such as to render a visit no ways desirable. They were likewise removed to the new house, and the daughter proved one of the most troublesome inmates that the matron had under her care, as her ungovernable temper and vicious disposition were constantly at variance with the rules of the establishment. The mother died about two years after her removal at the advanced age of ninety, and the daughter did not long survive her; the only common feeling of humanity that she appeared to possess was shown in her affection for the poor old mother.

There were two old men who occupied another of the rooms up-stairs. One had been a tailor; but the old story of drunkenness was applicable in his case, and he eventually was found dead in a ditch, where there was scarcely a drop of water; but he fell on his face, and was not in a state to extricate himself. His fellow companion was a hearty, hale man of his age, and worked pretty constantly on the roads; but want of sobriety had brought him on the parish, and he grumbled on, year after year, until, with the rest of the paupers, he was transported to the new building.

At one time we had a pretty young widow, with three children, who were lodged in one of the upper apartments; but bad conduct brought her, in the first instance, into the house, and she was perfectly incorrigible, or she had friends who would gladly have aided her endeavours to have supported herself and family. She was a most hard-working, active person, but the most abandoned of women; there was no reclaiming or reforming her character. She died, as she lived, miserably, of a most painful disease, leaving a numerous family, the offspring of sin and shame.

There was one poor creature for whom I always felt very great compassion, for she was labouring under that heaviest infliction of all human calamities, an aberration of intellect, and was hardly a fit inmate for the house: but, under the old system, evils and abuses seemed to creep in at every corner. Poor Hetty was harmless, but the language she used was most fearful, and a very trifling cause would call forth the most terrific expressions: I never would willingly provoke a conversation with her, though sometimes it was unavoidable. She seldom went to bed, or if she did lie down for a few hours, she was always up at three o'clock. She had a great aversion to letting any person go into her room. I once did put my head in; it was totally devoid of all furniture with the exception of a small bed, as she would allow no other article to be brought into her apartment. She used to take regular exercise, and she had several odd conceits; one was that the place at which we resided was her property, but she said we were such good tenants, and paid the rent so punctually, that she let us remain. All the rest of her time was given up to the active employment of keeping the parish mansion clean; she did all the washing and scrubbing of all the floors, stairs, and passages; she would permit of no interlopers, nor any interference with her self-appointed duties; but, with a pail of water, a mop, and a scrubbing-brush, she would work incessantly: it was the only thing she seemed to take the slightest interest in, and she rubbed and scrubbed away at a most surprising rate. Almost the last time I saw poor Hetty, she emptied her pail of water at my feet, as I was stepping across the wooden threshold into the brick passage entrance. This organ of excessive cleanliness annoyed some of the old people not a little; for, if the respective doors were not opened just at the right moment of time, the poor irritable creature would upset the pail under the

door-sill, deluging the apartment of the tardy ones, greatly to their discomfort. It was a great relief to the community, and a great blessing to herself, poor soul, when it pleased God to release her afflicted spirit from this lamentable state of existence, for she was mercifully removed before the new system came into operation.

We had as many as nine children brought home to the parish one year, five of one family and four of another. The fathers had been transported for sheep-stealing, and were old offenders. The mothers were profligate and abandoned women, who had deserted their offspring, and were living in vice and infamy. The children came to us in a sad state of filth and destitution, and excited much compassion. Some of them were nice promising little things, rosy in the midst of their rags, and smiling in spite of their melancholy prospects, and they were very apt scholars at the village school during the period they remained with us. Then we had, during the last year of the old establishment, a sad reprobate character, but who had, nevertheless, begun life most respectably. He had lived some years in a gentleman's family, and afterwards had obtained a very good situation as clerk, with a salary of seventy pounds a year; but he took to drinking, that baneful scourge of the human race, and he never was easy away from the public-house or the gin-shop. He was finally pensioned off with a trifling allowance, but became so dirty and depraved in his habits, that at last no one would even give him a night's lodging. A more wretched, ragged-looking being could scarcely be met with; but still he had a small pittance, beyond his pension, which had been secured to him, upon an annuity, by the kindness of a sincere well-wisher; as, in his latter years, he had come into the possession of a little property—an ample sufficiency for him to have ended his days in comfort and respectability. But with this competency for all his earthly wants, he was brought into the house as a destitute being, and absolutely paid for the privilege of closing his eyes in a workhouse, as upon no other terms could he be admitted into the pauper establishment. He finally finished his wretched career of life in the infirmary of the new union, a poor degraded creature, scoffing at the blessed precepts of the holy gospel as long as he had sense or intellect left, and his last illness gave him no opportunity for repentance, as he scarcely knew any one or anything for several weeks before he died.

I could relate many more of these melancholy, but true histories of the depravity of poor human nature, grievous tales to be told in a Christian country, blessed with the active and never-ceasing efforts of so many zealous supporters and propagators of the holy truths of religion; and sad, very sad, when we reflect upon the sacrifice of that precious blood-shedding, which was once offered to redeem and to save the fallen race of man, and to defeat the machinations of the evil one. Strange that mankind should still wander recklessly on, so far from the path of rectitude, unmindful of the last great day of judgment, that awful hour when the secrets of all hearts shall be openly revealed, and man shall be judged by his faith and works. "By their fruits ye shall know them; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." It is the heart and spirit that will be judged at that awful day, for none but God can know the human heart with its strivings, its struggles, its failings, and its weakness. What a solemn reflection is this—death, and after that the judgment! How earnestly should we strive to be prepared, through the grace of God, for our last fearful summons, that summons which comes alike to all—and none can tell when the awful fiat is gone forth—and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This knowledge of the uncertainty of all things here below, should warn us of the necessity there is for constant preparation, and repentance for sins past, and urge us to pray yet more earnestly for that light which shineth forth from above, directing our hearts to the only true source of all knowledge and wisdom—the book of eternal life—those blessed precepts given us by the "inspiration of God," containing all that is valuable to us in life and in death; and how strenuously should we exert ourselves for the good of others to promote the spiritual advantage of Christian souls, setting an example of meekness, forbearance, sobriety, and godly love; but, at the same time, never losing sight of the humble saying of St. Paul, the apostle of Christ, "Lest by any means, when I have preached to others, I myself should be a cast-away." Humility is one of the firmest and surest props of the Christian character, that self-humility which teaches us we are nothing, and can do nothing of ourselves. It is by the grace and Spirit of God alone preventing us, that we can, with all fervency of heart and mind, turn our thoughts, with full hope and confidence, to the blessed promises held out for us in the holy breathings of the word of God; and by faith alone, that faith which is shown forth in our daily walk of life, and manifested by our works and actions, can we ever realize the glorious and unspeakable expectations of the Christian soul when received into the heavenly kingdom—the kingdom prepared from the foundation of the world. "Receiving the end of your faith, even the salvation of your souls." H. S.

The Cabinet.

ADVANTAGES OF REVELATION.—What a happiness it is to have a revelation, by which mankind are "brought out of darkness into a marvellous light;" and from an endless and fruitless inquiry, "Who will show us any good?" are placed in a quiet and full possession of it. If there be no revelation, we are, as it were, "without God in the world;" and know not whether divine power be our friend or our enemy; or whether it shall be exerted to our good or our ruin. If there be no revelation, "we are still in our sins," and have no sanctuary against our own embittered consciences, the fears of our own guilty minds, or the justice of an incensed Deity. If there be no revelation, we have no hope, and can have no comfort in our death, and no assurance of immortality after it. If there be no revelation, we are in a perpetual maze, as if we were at sea without star or compass, and knew not what course to take to gain our harbour. So thoughtful and pensive, so confounded and lost is mankind without this, that if I were to choose whether I would have no revelation or a false one, for the quiet of my own mind (did I believe the false one to be true), I would rather choose the content of the latter, than the distraction of the former, and leave it to my own reason to rectify the manifest mistakes in it, rather than have my hovering reason to be my constant affliction under the want of revelation.—*Bp. Williams.*

NOTICE TO CORRESPONDENTS.

The Editors of the "Church of England Magazine" again set forth *their most determined resolution*, not to insert anonymous papers; and announce that even in the case of those *not anonymous*, the MSS. cannot be returned to the authors. The editors do trust that this notice will effectually remove an evil which has pressed sorely upon them, namely, that of having to enter into a *long* correspondence with contributors. Some letters, of not a *very courteous* kind, have lately been received from persons to whom the editors were utter strangers, and to whom they should never for one moment have thought of applying for MSS.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No 272. MARCH 6, 1841. PRICE 1½d.

THE HOLY SCRIPTURES.

BY THE REV. ROBERT MOREHEAD, D.D.,

Formerly Rector of Easington, Yorkshire.

WHEN our Saviour was in this world, the authority with which he spoke, and the heavenly compassion with which he invited those who laboured and were heavy laden to come to him for rest and direction, must have deeply affected the minds of all who were of an humble and teachable disposition. Did others require further proofs that he was really what he professed to be—a teacher sent from God? He partly referred them to his wonderful works, which were of such a nature as no man could perform unless God were with him; and he partly sent them to search the scriptures of the Old Testament, in many parts of which his coming was distintly foretold, and with marks which could apply only to him. These scriptures still remain to us, and contain an account of all the dealings of God with men, from the creation of the world; in the course of which, while he made to them many gracious revelations of his will by his servants the prophets, he yet directs their view to a greater who was to come, and in whom all the nations of the earth were to be blessed. But as it has fallen to our lot to live after the departure of our Saviour out of this world, and as we never ourselves enjoyed the benefit of being partakers of his blessed society, some further scriptures were necessary to make us acquainted with his performances on earth; and these have been supplied us in the New Testament by the immediate followers of our Lord, who have given an account of all *the most remarkable circumstances* of his life, death, and resurrection; with the instructions which they heard from his own lips; as also an account of what happened to themselves and to their converts for several years after his ascension into heaven, accompanied with the earnest letters or epistles which they sent to these converts in many different parts of the world. It is evident, then, that, however to those who lived during the time of our Saviour's ministry and were blessed with his presence, the scriptures were not absolutely necessary to bring them the knowledge of eternal life; yet, even then, he refers them to the Jewish scriptures, as convenient and useful, for satisfying their minds that he was the great Teacher and Saviour whose coming had been foreseen from the earliest ages; and without the scriptures of the New Testament, which contain the only account remaining to us in these later days—of his actual coming and performances on earth—we should know nothing at all concerning him that could be called satisfactory and distinct knowledge; but whatever histories had come down to us relating to him would have been dark and uncertain, and probably mingled with many things false and incredible. If, then, we think, as all Christians do, that in him, and in him only, we have eternal life, how much more are we indebted to "the holy scriptures which have been written for our learning*," than the people were to whom our Saviour spake. Their scriptures were chiefly important, as giving them an additional proof that he it was who was to come, and that they were to look

* Coll. for 2nd Sunday in Advent.

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

for no other; but of this truth they had many other proofs in every one of his words and actions. Without our scriptures, again, all these words and actions would have been lost to us. They are preserved to us in them, in a manner almost as satisfactorily as if our own eyes or ears had witnessed them; and we are therefore called to search these scriptures diligently, and to look nowhere else for the grounds upon which our hopes of eternal life must depend.

We ought to be very grateful to God for this gift of his holy word, and to be anxious, therefore, to show our gratitude by carefully hearing and reading it, and by making it the rule of our faith and practice. I suppose there is no one will deny, that, if our Saviour and his apostles were at present in the world, and if we had an opportunity of going to hear them preach, and to question them concerning the great truths of salvation, it would be very careless and unworthy in us not to take advantage of such an opportunity, and either to occupy ourselves entirely in the concerns of this life, as if it was no business of ours to listen to teachers expressly sent to us by Almighty God, or to be satisfied with any report which was brought to us by others of the nature of their instructions, and not to think it worth while to learn from themselves what it was which they really taught. Now, although these divine teachers are themselves removed from our eyes, we have distinct accounts of what they said and did, written down at the time, and preserved to us without change or addition, from that period to the present. Is not this almost the same thing as ourselves having intercourse with them; and does it not, indeed, possess some advantages above personal intercourse, because we can compare with one another instructions that were given at different times, and have the same truths impressed upon us, sometimes in one form and sometimes in another; because, too, a book may always be in our possession, and we can consult it at our leisure, and without going out of our own homes in search of the person whose words or actions it relates? As St. Paul says, on somewhat a like occasion, "Say not in thine heart, who shall ascend into heaven—that is, to bring Christ down from above; or, who shall descend into the deep?—that is, to bring up Christ again from the dead. But the word is nigh thee, even in thy mouth and in thy heart—that is, the word of faith which we preach." And there can be no doubt that any one, who searches the scriptures with a real desire to find in them the words of eternal life as it is in Christ Jesus—who prays for *divine grace to enlighten* his spirit, and is satisfied with the plain and simple m of the passages which it is of most i ance for him to undertand, and do either twist them into a sense which l have a greater fancy for, or perplex l with those parts of scripture which a most obscure and least level to a cc understanding; one who searche scriptures in such a teachable and tian spirit, will not fail to fin object of his search. It surely be supposed that, possessing as we do, estimable a treasure as the word of which was given to convey to us the ledge of the salvation wrought for Christ, and of the faith and holiness we are, therefore, called to cultivate hearts and lives, we can expect to this great benefit without taking the put into our hands—that the words of life will spring up to us, from any quarter than that in which God has them; or that, if we neglect the scri anything else can happen than that we fall into the grossest errors on the mc portant of all subjects, and "turn aw ears from the truth, and be turne fables."

This is no fanciful supposition, or which we cannot bring the test of histo experience. Let us, then, consider wl been the consequence of men's neglecti oracles of God, and what evils have resulted to the world. It is now u of 1800 years since our Saviour came to visit us in great humility; and no after he left the society of men, th bible, consisting of the books which, fr earliest times, had been held sacred the Jews, and those additional ones, contain the leading particulars of his li those of his inspired followers, was ge received in the Christian world in th form in which we now find it. Th Christians and their teachers were dili studying the words of Christ and his a and of the prophets of old time, and, pos them in the books in which they were v they were careful not to permit the tions of men to be mingled with the tions of heaven. In the progress o however, and in the natural course ruption, Christians, occupied with v objects, neglected the diligent searc those divine books in which they yet b that the words of eternal life were con and were satisfied to receive at the ha their teachers such imperfect sketc them as often led to mistaken views. their teachers been always faithful a nest, there would have been less dar the people being greatly deceived; but

o much dependence was placed upon them, oo great a temptation was held out to them o conceal the truth, or even to pervert it to heir own corrupt ends. Errors and delusions arose, which would at once have been dispelled had men fairly gone to the scriptures, and examined every false opinion, as it sprung, by that true light—only we are not to think that the book of life was then to be found in every hand, as it may now be; when copies of books could only be had by writing, they were of course much less numerous than now, that we possess the wonderful art of multiplying them to any extent we require. This was one cause that many were readier to take up with the representations made of the contents of the sacred volume, and the meaning put upon its words, by heir teachers, and that these again felt themselves safer in imposing upon the people when no examination was likely to be made of their loctrines. The end of all this was, that in he course of ages the most incorrect practices nd opinions came to be interwoven with the ospel, so as to change it into a system of lmost as degrading superstition and fable as he old heathen religions which the gospel ad displaced, and which were now again, in art, introduced into it; and, as these superstitions were gainful to a corrupt church, the eople were actually forbidden to look into he scriptures, lest they should revolt against he gross impositions to which they submitted n their ignorance.

Had they been in the practice of reading hese sacred books, could they ever have been ersuaded, that any man upon earth, under he pretext of being the head of the church, nd as acting from the influence of the Divine Spirit, was to be entitled to put forth is laws as the laws of God—to claim dominion over all the kings and kingdoms of he world, and even to assume a power over he region of departed spirits, so as to pretend to set free from the supposed state of urgatory those of the dead whom he took t upon him to consider as sufficiently purified rom their sins, and fitted, upon his orders, o take their place in the kingdom of heaven? Had not the study of the holy scriptures been ntirely thrown aside, would it have been possible to have established over the Christian orld the worship of deceased saints, and ven of their images, so that the objects of orship became as numerous, and the idolatry as prevalent and profane in the church f Christ, as it had formerly been in the idst of heathen darkness? Had the scriptures been then opened or read at all in the pirit in which they are written, could it ever or a moment have been supposed that, when ur Saviour instituted the *affecting sacrament* of the last supper, and gave to his disciples the bread and the wine, saying, "This is my body and this is my blood," he in the same instant performed the incomprehensible and useless miracle of actually changing the bread and wine into his body and blood, and conferred a power upon the priests of his religion in all succeeding times to repeat it as often as these elements were consecrated? Would any plain man, on reading this passage, fancy that there was here a real change intended of the bread and wine into the body and blood of Christ, any more than when our Saviour says, "I am the vine, ye are the branches," he would suppose that the Divine Teacher had, as he pronounced these words, actually changed himself into a vine, and the disciples into branches hanging from it? Yet these, and many more of the same kind, are the monstrous corruptions and follies which, from the neglect of the scriptures, and from its becoming a sealed book to the people, prevailed for a time over the whole of christendom; but, when the scriptures were once again thrown open—when men began to feel what a treasure they had neglected, and earnestly betook themselves to read the words of eternal life, and to discard the vain fables of men, then these dreams and phantoms of the night vanished away; in this favoured land especially, the pure light of the gospel again rose, and it will continue to shine upon us if we fail not "to put on the whole armour of God," that we may be able to stand against the wiles of the devil—if we throw not off "the shield of faith," "the helmet of salvation, and the sword of the Spirit, which is the word of God."

But if any of those worn-out superstitions again begin to prevail among us, it will be an evident proof, to our disgrace and shame, that we are relapsing into that state of ignorance and spiritual destitution from which this country was rescued at the time of the Reformation; and, though it is not to be apprehended, we may trust in God, that any such general falling off can now take place among us, yet some of our people in particular districts may be found to take so little interest in acquiring a sound acquaintance with the words of eternal life, and with the holy scriptures in which alone these are contained; they may be so careless either of making the most of their own advantages, or of providing for the instruction of their children in reading the bible and other sources of light and knowledge, that they may again be permitted to fall into "the gall of bitterness and the bond of iniquity," and may once more be seen impiously and foolishly employed in placing in the temple of God and of his Christ those idols which, in this our

Zion, we hoped had been thrown for ever "to the moles and to the bats." Upon this subject we must regard in a very different point of view those who, from their infancy, have been trained in such errors, and those who, though they either knew or might have known better, allow themselves heedlessly to be misled into them. We may have a high respect and consideration for the one class, who, with their imperfect lights, may yet be truly holy and religious men, which we cannot bestow upon the others, who, from ignorance or indifference, do not prize their superior advantages, but suffer themselves to be "tossed to and fro, and carried about with every wind of doctrine." It is not, indeed, only to the superstitions of old times, that men of this unstable mind and imperfect knowledge are exposed. There are no less new follies and delusions every day rising, which can only be thoroughly guarded against by a sound and steady acquaintance with God's revealed word, which, when duly applied to the understanding and the conscience, is able to dispel all material error and all deadly sin.

Let us all then lay to heart the admonition of Paul to Timothy—"Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

THE YOUNG PEDLAR OF CORRIVOULIN.*

"What voice disturbs the calm of eve,
Where nought but ruin'd walls appear?
Can fancy thus the sense deceive?
Or are they mortal tones I hear?"

I HAD been ferried across the Connel, and was retracing my steps towards Oban, when I turned aside to take a parting look of the ruined castle of Dunstaffnage

This ancient fortress, once the residence of Scotland's kings, stands on a rocky promontory at the entrance of Loch Etive. The building is of a square form, the sides of a commanding height, although the masonry be rude; and the rock having been hewn away on a line with the walls, and made precipitous like them, the castle must, before the invention of gunpowder, have been nearly impregnable. In former days, it was accessible only by a drawbridge, which fell from a little gateway; but, at present, the interior is approached by a staircase of a considerable altitude, as it is necessary to surmount the rock before reaching the castle. Altogether, the building is an interesting relic of feudal times; and adds a prominent and striking feature to the beautiful and romantic scenery by which it is surrounded.

Adjacent to the castle, and a little further inland, stand the ruins of a small chapel, formerly used as a place of devotion by the garrison. In this now roofless building, many kings of Scotland are said to be interred; and the circumstance is not improbable, from its proximity to what was undoubtedly a royal residence, although it is well known that Iona was the favourite cemetery of the Scottish monarchy for many generations.

On the south side of the chapel there is a projecting rock, in front of which I paused for a few minutes, to contemplate the landscape beneath and around me. Immediately before me was the chapel, roofless and dilapidated, and voiceless as the dust which slept within its walls. A little beyond it was the castle, tall, prominent, and commanding; but silent also as the grave of its inhabitants. Farther off, and gleaming with the rays of the setting sun, was the bright and azure sea, with here and there a white sail flitting gracefully along. Farther off still were the Island of Lismore, and the lofty hills of Morvern, rearing their bold summits towards the sky. It was a prospect eminently fitted to impress the imagination; and I lingered on the spot, until warned by the rapidly descending sun that the day was already spent, and that I was a stranger in the land which I so much admired.

As I turned to depart, I was startled by the sound of vocal music issuing from the chapel. I had carefully examined the building but a short time before, and had seen no one within it; neither had I observed any one approach it afterwards. Still, it was quite possible that some lonely worshipper might, unperceived by me, have sought the altar of his forefathers, there to unite his remembrance of them with his adoration of the Most High. Curious, therefore, to see the person who had chosen that spot for his evening devotions, I drew near to the chapel on tip-toe, and looked in; but there was no one to be seen: nothing was visible but the bare walls, and the long grass, and the tombstones of the dead. The music, however, continued to issue slowly and solemnly from the centre of the building. The language was the Gaelic, the voice apparently that of a young man about twenty years of age, and the theme one of the psalms of David. I am not superstitious, but I felt a singular sensation creep over my frame, at thus "hearing a voice, but seeing no man." I walked round the chapel, then retired to my former station beside the rock, and surveyed every spot within sight, but no human being was to be seen. Yet the voice rose and fell in sweet melody as before, distinctly and audibly from the roofless sanctuary. "Can this be real?" said I to myself, "or is my imagination deceiving me? Has some disembodied spirit returned to the scene of its former devotions, to renew the orisons of departed years, or may this strange phenomenon be traced to natural causes? At all events, I shall await the issue." I looked towards the setting sun; its disk already touched the horizon, and I was still three miles from Oban; but the idea of leaving the spot without solving the mystery, if it were capable of solution, was even more disagreeable than that of a star-light journey amidst the mountain solitudes of a strange land.

I had scarcely adopted the resolution of awaiting the event, when the music ceased, and there was silence for about two minutes; after which the voice again rose distinctly, in the form of slow and solemn prayer to the Almighty. The words were Gaelic as before, but I knew enough of that language to be aware that the invisible worshipper was wrestling powerfully with his God. My wonder and curiosity

* From "Principles and Practice; or, Stories for Young People." Edinburgh: Oliphant and Son.—London: Hamilton, and Co., 1840. 12mo, pp. 244.—This small volume blends amusement *with serious instruction, and may safely be placed in the hands of those for whose especial perusal it was written.*—ED.

as the prayer proceeded; for, besides pray-
s own salvation, and that of his kindred and
n, the unseen speaker pleaded earnestly for
ss of bible and missionary, and tract and
ieties, and in a more especial manner of the
or support of Gaelic Schools in the High-
If this be a disembodied spirit," thought I,
be one which has not been long disengaged
flesh, for these societies are but of recent
n; or the inhabitants of the unseen world
most accurate knowledge of what is doing
In the mean time the voice ceased alto-
ilence sunk afresh upon the scene, and I
o feel more than ever alone. I again ap-
the chapel, and looked in; but it was empty
; and the stillness, which on my first arrival
aded that resting place of the dead, now
to be doubly solemn. The voice at any rate
; and the invisible worshipper seemed to
irted, without leaving me the slightest clue
stery which had perplexed me.
bout to quit the spot with my astonishment
, and my curiosity wound up to the highest
en I perceived a slender lad appear from be-
rock, in front of which I had been standing;
out observing me, bend his steps towards the
"Can this be the invisible worshipper?"
lf aloud; "and has the phenomenon, which
ed me, been merely the consequence of an
I smiled involuntarily, as this idea flashed
r mind; and, calling after the young man, I
him to stop. He did so, and approached
was dressed in the light blue coat and
of the West Highlands, and had a bonnet of
iat darker shade upon his head. He had a
one hand, and supported with the other a
heavy box, which was also suspended from
by a broad strap of black leather. It struck
e drew near, that there was something very
s in his appearance; he bowed respectfully
ldressed him; and, in reply to my inquiry if
en praising God and praying aloud behind
, he acknowledged with a modest blush, and
nglish, that he had. Although the tone and
were different, the voice was the same as
h had proceeded from the chapel.
you aware," said I, "that a remarkable
ted in this place?"
cho, sir," replied the youth; "I do not know
eans."
ined to him, in as few words as possible, the
y of sound, and the nature of an echo; and
ired if he were really ignorant that such a
ted there. He assured me that he was, and
o say, that he was comparatively a stranger
ace; for that, though he sometimes went to
dispose of his wares, he had visited Dun-
but once before; and that then he was alone,
any one to point out the curiosities of the
rhood, if there were any.
how did you happen," said I, "to come here
ng?"
that, sir," replied he, "I have no objections
. In the house where I slept last night,
no opportunity for prayer or praise; and,
to pass this night at Connel ferry, I thought
gain be interrupted. So I turned out of the
ek a quiet nook, where, unseen and unheard,
ght, except by God himself, I might sing his
nd seek his face in prayer."
do you always use the Gaelic language in
otions?"
eneral I do, sir. It is the language of my
and of my father's house; and when my
he warmest, it always finds vent in Gaelic."
was so much good sense, as well as devotional
n the *young man's answers*, that I felt
desirous of knowing something more about him. Anxious, however, in the first place, to make another trial of the echo, I requested him to retire once more behind the rock, and to reply aloud to the questions I should put. He complied without a moment's hesitation; and, as soon as he disappeared, I commenced the dialogue as follows:—

"What is your name?"

"Norman Macleod," answered the voice, distinctly and audibly from the chapel.

"What is your business?"

"A travelling merchant."

"Where do you come from?"

"Oban."

"Where are you going?"

"To Ardnamurchan."

The illusion was complete. Every syllable of the replies issued distinctly from the chapel, as if the youth himself had been there. While I was musing on the influence which such a phenomenon might have had on superstitious minds, and the uses to which it might have been put in the days of popish delusion, the youth himself rejoined me; and, willing that he should be sensible of the effect which his devotional exercises had had upon me, I told him that I should now retire behind the rock, and answer any questions that he might put to me, when he would find that my voice would proceed, not from the place where I was standing, but from the chapel.

"It would ill become me, sir," said the youth, in his usual modest manner, "to put questions to a gentleman like you: but, if you will repeat a verse of scripture, it will come to the same thing."

I accordingly went behind the rock, and repeated the twenty-fifth and twenty-sixth verses of the eleventh chapter of St. John; "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this?"

When I returned to the spot where I had left my new acquaintance, I found him with his mouth open, his eyes staring, and his hands folded upon his breast. Although conscious of the effect which the same phenomenon had produced upon myself, I could not help smiling at his astonishment; and addressing him in a gay tone, I said, "That is a curious thing, and in the days of Romish superstition might have been turned to some account."

"Yes, sir," replied the youth, solemnly; "and the days are not long gone by when, if I had heard such thing without previous warning, I should have fled from the spot with horror, and been haunted all the rest of my life with imaginary terrors."

"And would it not have had the same effect now?"

"No, sir, I think not."

"Why so?"

"Because, blessed be God, I know something of his grace as manifested in Christ Jesus—something of his holy word, and watchful care over his people; and I could not believe that he would allow the course of nature to be inverted, for the poor object of frightening a travelling merchant out of his wits."

"Well said, my good lad. But how long may it be since you thus became acquainted with the way of salvation?"

"About four years, sir. I was then but fifteen years old, and was the first of my father's house who saw the way of acceptance clearly. But, praised be God, he has called us all now. Some are in heaven already; and the rest, I have cause to hope, are on the way to it."

"And through what means, may I ask, was the salvation of your household brought about?"

"By means, sir, of a society, which has been to the Highlands as rivers of waters in a dry place, and

pools in the desert; and which has been to me, and to many others, the power of God and the wisdom of God unto salvation—the Society for support of Gaelic Schools."

"Indeed! I have heard of that society, and felt interested in its operations; its object was so simple, and so consonant with sound reason. The evening is fast closing in, and yet I should be glad to hear the little story of your family. Suppose we sit down on this green sward for half-an-hour, while you relate the particulars."

"I cannot refuse your request, sir, without doing great injustice to a society to which I owe much, and dishonour to God to whom I owe everything. My family history is short, but, like most family histories, it contains much that is sad as well as much that is joyous.

"I am a native of Corrivoulin, in the parish of Ardnamurchan, and, like the other inhabitants, was very ignorant of God and of his holy child Jesus. My father was a fisherman, and was a good deal from home; but, as he could not read himself, and the parish-school was at a distance, he never once thought of having his children instructed. We had no bible in the house, nor indeed any other book; and, when my father was at sea, we had nothing to do, but spent our whole time in idleness and folly. On the sabbath, my father and the other men about the place, sat on the beach, and told wild and romantic tales about apparitions and the second-sight; or strolled about the hills and glens in the neighbourhood, in search of the bits of pointed flint, called elf-arrow-heads, which they very seldom found.

"Things were in this state at Corrivoulin, when the Society for support of Gaelic Schools offered us a teacher, on condition that we provided the necessary accommodation. The idea of having their children taught, without trouble or expense, operated powerfully on many; though they would have been better pleased had the instruction been in English, as it would have been more likely to forward the temporal interests of their offspring. Poor people! they did not then know the value of their own souls, and how could they feel for the souls of their children? However, the accommodation was provided, and the teacher came. He was a middle-aged man, of simple and unassuming manners, but 'fervent in spirit, serving the Lord.' Immediately on his arrival, he assembled all the people in the school-house, and told them that he should only remain two years amongst them; so that, if they ever wished to acquire the ability to read the bible in their own language, now was the time. Some of the parents, and many of the children, were that very day enrolled as scholars. My father, who had taken no share in providing the school-house, was with difficulty prevailed upon to enter me. I was his eldest child, but he had two others quite capable of instruction. These he was urged to enrol at the same time; but his answer was —he would see how Norman came on.

"I have already said that the teacher was a man of God. As a necessary consequence, he was a man of prayer. He prayed with his scholars at meeting, and at parting; and on the sabbath he read the scriptures, and prayed with as many of the neighbours as chose to come together; for the parish-church was too distant for the people to attend it regularly, even if they had had the inclination.

"As soon as any of the scholars were able to read the bible, that blessed book was furnished to them by the society at a very low price, and the teacher began to explain its all-important contents. I had not been many months at school, when I became very uneasy in my mind. The bible told me that I was a sinner, *under* the wrath and curse of God, and that I could *not of myself recover his favour.* I endeavoured to *please him, indeed, by reading* the bible, and praying, and doing my duty to my parents; but my conscience soon told me that all this would not do; I was unhappy still. I opened my mind to the teacher, he was deeply interested in the disclosure, and pointed me to the Lamb of God. He read with me, reasoned with me, and prayed with me; and, by the blessing of God's Holy Spirit on these means, I was led to embrace Jesus Christ freely offered to me in the gospel. I need scarcely say that I soon found peace, as well as joy, in believing.

"You will readily conclude, sir, that, having thus found him of whom Moses and the prophets wrote, I was most anxious to make him known to my dear parents too. Respecting this, however, I had serious difficulties to contend with. My father was an upright and high-spirited man, who was addicted to no vice, and paid every man his own, and therefore imagined that he had no need of a Saviour. My mother was entirely devoted to him, and to her family, and supposed herself as sure of heaven as her neighbours. I had great perplexity of mind, therefore, as to how I should introduce the subject of religion to them. I was not yet sixteen, and but a child in Christian experience myself, though feelingly awake to their spiritual danger. I mentioned the matter to the teacher, who advised me to pray much for my parents in private. This I did for several months, often retiring to the hills, and behind the rocks on the sea-shore, for the purpose; but still things remained in the same state. The teacher then advised me to try to set up family worship, assuring me that God would not fail to bless his own word to my parents' souls. I spoke to my father on the subject, who coldly answered me that I might do as I pleased, and with this negative permission I was constrained to be satisfied. Accordingly, one evening when the family were all assembled, I placed the table in the middle of the floor, and laid my bible and psalm-book upon it. I then sat down, and said, 'Let us worship God.' I read a psalm and sung it, no one offering to join me, though none attempted any interruption. I then read a chapter of scripture, and afterwards knelt down and prayed, while the rest continued sitting and looking on. I prayed, however, for them all, one by one; but, when I rose from my knees, no remark was made, though I inwardly thanked God that I had been enabled to erect an altar to his praise in my father's house.

"The next evening, things went on precisely in the same way; but, on the following one, a happy change took place. I sang, indeed, and knelt down alone; but as I was praying for my parents, my father rose from his seat and knelt down beside me; my mother slid down upon her knees beside the cradle, which she was rocking at the time; the children, one after another, did the like, and before I concluded we were all (the little baby excepted) on our knees together, for the first time in our lives, around a throne of grace. That night, sir, I could not sleep—do not wonder if I add, I even wept for joy.

"On the ensuing evening, after I had read the psalm, my father said, 'Norman, if you will give out the line, as the precentor does in the church, we will sing along with you.' This was a pleasant proposal, sir, to me, as you may well suppose; but, when our united voices arose in praise to God, my delight was so great that it almost choked my utterance. My parents, however, did not observe my emotion; or, if they did, they took no notice of it.

"Matters went on in this manner for five or six weeks, when one evening, after family worship was over, my father sat down by the fire, and gazed intently on the burning peats for some time; after which he suddenly turned round to me, and said, 'Norman, you must teach me to read.' 'Will you not go to school?' said I. 'No,' said he, 'I have not time for that. I must earn my family's bread; but

ou shall teach me in the evenings, and we shall begin
-night. So bring the spelling-book.'—Words, sir,
annot express the pleasure with which I obeyed that
ommand. My mother and the children went to bed,
at my father and I sat up till midnight, and before
e parted he knew all the letters. Next night, and
or several nights afterwards, I tried him with syllables; but in learning these he made so little progress, that I became discouraged, and he himself began to despond. I again applied to the teacher for advice. He smiled, and said, 'It is because there is no meaning in the syllables; give him the bible at once.' Accordingly I laid by the spelling-book, and put the Gaelic Testament into my father's hand. There, as the teacher foresaw, he found meaning in every word, and soon made rapid progress. In four months he could read as well as myself. Happy was I, sir, the first time I saw my dear father go to sea, with his bible in the boat; and happier still when, a few evenings afterwards, as we were going to family worship, he said, 'Norman, I will now be the priest of my family myself.' He accordingly gave out the psalm, read a chapter, and prayed. I could not doubt, sir, after his prayer that evening, that my father was a converted man.

"While my father was thus learning to read the Gaelic scriptures for himself, he had sent all the rest of his children to school, who were capable of instruction; so that the whole family might, in some measure, be said to be 'asking the way to Zion, with their faces thitherward,' excepting my poor mother. Her heart continued wholly engrossed by her domestic concerns. Indeed (why should I conceal it?), the fine manly form of my father, and the beauty of my infant brother Murdoch, who was my father's very image, were the subjects of her idolatry, and seemed to have left no room in her heart for God. God, however, did not say of her, as he said of Israel of old, 'Ephraim is joined to idols, let him alone.' No; he had purposes of mercy towards her, though it was through much tribulation,' that she 'was to enter into the kingdom of God.' He smote her idols, in order that he might bring her to himself."

At this part of his narrative the young man became much affected, but, after drawing two or three deep sighs, he was able to proceed.

"When I had acquired the art of reading, I became very fond of books; but I soon found the books printed in Gaelic to be so few in number, that, if I wished to pursue my favourite pastime, I must of necessity learn English. This, with the assistance of the teacher, I very easily accomplished; and then, indeed, sir, I found a new world opened up to me. There was no subject I could mention, on which there did not seem to be a book. The teacher lent me several, and amongst others the Pilgrim's Progress. I had sat up very late, one night, reading that singular book, and had just lain down in bed, when I perceived the smell of burning straw. Thinking that one or two straws had been accidentally put into the fire with the peats, I paid no attention to it at first; until a blaze of light, and a crackling noise, made me start out of bed, when I discovered, with horror and amazement, that the cottage was in flames. I awoke my father and mother, and rushed naked out of doors. My parents, and the other children, who were able, immediately followed. We stood gazing in silence on the destruction of our little property, when all at once my mother, with a fearful shriek exclaimed, 'O! where is my little Murdoch?' 'Have you not got him?' said my father; and, with the air of a distracted man, he rushed into the burning dwelling. Through the window, the glass of which had been first broken, and then melted by the heat, we saw him approach the blazing bed, and snatch the infant, still asleep, in his arms. *Awakened by* the sudden shock, *the poor child began to cry, and* my father pressed him for one moment to his lips, and then made for the door. Again we saw him in the door-way, his own shirt and the baby's nightgown both in flames; but, just as he was in the act of springing over the threshold, the roof fell in, and my poor father and little Murdoch perished together before our eyes."

Here the poor youth again became greatly agitated; he covered his face with his hands, and the tears gushed out between his fingers. After pausing a few minutes, however, he regained his composure, and continued his narrative.

"It was an awful sight, sir, and yet I could not but feel assured that their souls were safe. My father was a converted man; and little Murdoch, who had not sinned after the similitude of Adam's transgression, would receive the full benefit of the Redeemer's purchase. My poor mother, however, was not prepared to see things in that light; she beheld her idols perish, and fell senseless to the ground. In that state she was carried to the house of a neighbour; and, as soon as she awoke to a full consciousness of her loss, fever and delirium ensued. For three weeks we despaired of her life; and when the fever happily subsided, the deepest melancholy took possession of her mind. In vain the teacher and I endeavoured to shew her, from the bible, that 'all things work together for good to them that love God;' and that, if she would only come to Christ as her Saviour, she would find support and consolation at the foot of his cross. Like 'Rachel weeping for her children,' she 'refused to be comforted.' At length, however, God spoke peace to her soul, through the instrumentality of his own word. She never learned to read, but she took much delight in hearing the scriptures read to her; and in them, after a time, she found a Saviour suited to her need. She believed, and was consoled, though she never smiled after that awful night. Her bodily health, too, continued to decline, and she died in about a year from the time of her heavy affliction. But she died in the Lord, and, I have no doubt, now walks in white, along with my father and little Murdoch, before the throne of the Redeemer.

"In consequence of my father's death, the support of the family became my duty, of course. I was too young to turn fisherman, and so I sold my father's share of the boat to his partner in the business. With the money I bought this box in Glasgow, and filled it with such articles as I thought would be easily disposed of in the West Highlands. A kind Providence has blessed the attempt, and I have been enabled to maintain my brothers and sisters in tolerable comfort. My eldest sister goes to service at next term, and one by one I hope to see the rest settled in the world. I have now been to Glasgow, getting my box filled for the fourth time; and I am taking home a few pounds in my pocket besides. But it is a wandering life, sir, and I do not like it much; for it often shuts me out from the means of grace, and exposes me to company in which my principles are laughed at, and my Maker's name profaned. When I grow a little stronger, therefore, I mean to buy a boat at Greenock, and, with the help of my next brother Dugald, set up for a fisherman—the fittest trade, as I think, for my father's son. But it is growing very dark, sir, and I reckon you are even a greater stranger hereabouts than myself."

Such was the story of this Highland youth, to which, I need scarcely say, I listened with the greatest interest. At first I was much struck by the correctness of his style of speaking, as being so unlike that of the Scottish peasantry in the Lowlands; but I immediately recollected that English was with him an acquired language, and that therefore he would necessarily speak it with more precision, and less slovenliness, than is customary with country people in using their vernacular tongue. When he had finished his narration, although there was little more light re-

maining than sufficed to let us see each other distinctly, I requested him to show me the contents of his box. I was anxious to make him some recompense for his lost time, as well as to possess myself of some memorial of an interview which had interested me so much. From amidst a profusion of articles, all useful in their way, I selected a very neat penknife, with two blades and a tortoise-shell handle, on one side of which a little plate of silver was inlaid. For that I gave him five shillings, although the price he set upon it was but four; and we parted, never to meet again, in all probability, on this side of the grave.

I have that penknife still; indeed I never use any other; nor can I look upon it without thinking of my interview, at Dunstaffnage, with the young and pious pedlar of Corrivoulin.

THE LATE KING OF PRUSSIA'S WILL.

[OFFICIAL.]

TO THE MINISTER OF STATE.

BERLIN, June 19.—I order two precious documents to be published, which, according to the will of my late royal father and sovereign, were put into my hands on the day of his death, one of which is headed —"My last will," and the other begins with the words—"On you, my dear Frederick," both of which are in his own hand writing, and dated December 1, 1837. The heroic king of our great period has departed, and gone to his rest, and lies by the side of the bitterly-lamented and never-to-be-forgotten *.—— I pray to God, the Ruler of hearts, that he will cause the love of the people, which supported Frederick William III. in the hour of danger, which cheered him in old age, and allayed the bitterness of death, to pass to one, his son and successor, who has resolved, with the help of God, to walk in his father's ways. Let my people pray with me for the preservation of the blessings of peace—that precious jewel which he gained for us with the sweat of his brow, and cherished with truly paternal care. This I know, should that jewel ever be in danger—which God forbid—my people will rise up like one man at my call, as his people did at his call.

Such a people is worthy and qualified to hear royal words like these which are here subjoined, and will perceive that I cannot mark the commencement of my reign by any more worthy act than the publication of these.

(Signed) FREDERICK WILLIAM.

Sanszenci, 17th June, 1840.

"MY LAST WILL.

"*My time in trouble, my hope in God.*

"On thy blessing, Lord, all depends. Grant it me now also, for this work!

"When this my last will shall come to the sight of ardently beloved children, of my dear Augusta, and my other beloved relations, I shall no more be among them, but be in the number of the departed. May they, when they see the well-known inscription, 'Remember the departed,' &c., remember me too, in love.

"May God be a merciful and gracious judge to me and receive my spirit, which I commend to his hands. Yes, Father, into thy hands I commit my spirit. In another world thou wilt unite us all again; may thou in thy mercy find us worthy of it, for the sake of thy dear Son, Christ our Saviour. By the same decree of God I have had to undergo heavy and hard trials, as well as in what personally concerned me (especially), when seventeen years ago he deprived me of that which was the dearest to me, as by the events which so heavily afflicted my dear country. Bu other hand, God (eternal thanks to him permitted me to live to witness glorious events. Among the first, I reckon above all gles gloriously endured in 1813, 1814, a which the country owes its restoration. latter, the happy and consolatory, I especia the cordial love and attachment and the pr my children, as well as the especially un providence of God in having given me, in n cennium, a companion for life whom I f bound publicly to acknowledge as a model and tender attachment. My true, sincere, l to all who have served the state and me ment and fidelity. My true, sincere, and b to all who were devoted to me with aff fidelity, and by their personal attachment. my enemies, even those who, by malicious and writings, or by deliberate misrepresenta endeavoured to deprive me of the confide people, which is my greatest treasure, bu thanked, very seldom with success.

(Signed) "FREDERICK WI

"*Berlin, December* 1, 1837.

"To you, my dear Frederick, the burd government now comes with the whole we responsibility. By the position in which placed you in respect to this charge, you are prepared for it than many other successors It is now your part to fulfil my just hop expectation of the country; at least endea so. Your principle and feelings are a secu that you will be a father to your subjects. however, of the love of innovation, now s beware of impracticable theories, so many are now in vogue; but, at the same time, an equally fatal obstinate predilection for w for it is only by avoiding these two schools, useful changes proceed.

"The army is now in a remarkably good since its re-organization. It has fulfilled m tion in war, so also in peace. May it never of its high destination, but may the counti never forget what it owes to it.

"Do not neglect to provide for, as far your power, concord among all the Europea but, above all, may Prussia, Russia, and Au separate from each other. Their union is garded as the key-stone of the great alliance.

"My dearly-beloved children all give me expect that they will distinguish themse useful, active, moral, pure, and godly life alone brings down blessings, and in my last shall give me comfort.

"May God guard and protect my dear co

"May God guard and protect our home for ever.

"May he bless you, my dear son, and yo ment; may he grant you strength and ju carry it on, and give you conscientious coun servants and loyal subjects. Amen!

(Signed) "FREDERICK WI

"*Berlin, December* 1, 1837."

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* *The queen Louisa is intended, but no substantive is mentioned in the German. The adjective being in the feminine sufficiently points out who is meant.*

OF OPPORTUNITIES OF GRACE:

A Sermon,

EN. SAMUEL WILBERFORCE, M.A.,

H.R.H. Prince Albert, Archdeacon of non of Winchester, and Rector of Alver-

ACTS xiii. 46.

ut it from you, and judge yourselves un- everlasting life, lo! we turn to the

the speech of the apostles Barnabas o the Jews who dwelt at Antioch, On the foregoing sabbath-day they into the synagogue and sat down," at the invitation of the rulers of gue, they had opened to their the blesssed message which God them to dispense—"Men and hildren of the stock of Abraham, ever among you feareth God! to vord of this salvation sent." So , was the message of "good news" the providence of God, had now o them—but they as a body received me, indeed, of God's mercy be- were taken into the holy ark, and n Christ's church from the flood nts which were coming on their t the great mass refused to hearken; upon the following sabbath, "al- vhole city came together to hear of God," they "were filled with spake against those things which en by Paul, contradicting and g." Then it was that the apostles ld," and declared to them this awful at it was necessary," according to s of God, "that" his "word should een spoken to" them; but, "seeing om you, and judge yourselves un- verlasting life, lo! we turn to the

That an opportunity had passed hat, being solemnly offered to them, jected it; and now that it had left

as being fulfilled at that time ie world, wherever the Jews had red—to them "first was the news ation sent"—they were first to be Messiah's kingdom. Wherever es travelled preaching the word, t out first the Jews, taught in the , and reasoned from the books of d there are abundant hints in God's at were his secret purposes towards ey had listened to him. That they come the first of the nations; that was to be again the praise of the ; that from them, as a centre and of Christian faith, was to go forth the *world, to the north and to the* south, the blessed tidings of salvation and forgiveness. But the Jews would not hearken, and so these gracious purposes of God were defeated—the offer of salvation passed from them to the Gentiles; their birthright departed from them. The first blessing was lost; and this was a loss which they could not now repair. The loud and exceeding bitter cry of Esau could not regain his forfeited birth-right; and even repentance could not bring the Jewish nation back into the state God had designed for them. There was a second blessing left, but the first and highest was gone—still, as individuals, they might repent, believe, and be saved. Still might those who did believe, look on through the long line of intermediate generations, to the blessed day when "the veil should be taken away." When "the times of the Gentiles should be fulfilled," and "all Israel should be gathered"—but the present birth-right of their people was departed. To them, as a nation, the offer had been made; but it was now made no more. They "had counted themselves unworthy," and God had confirmed this their evil choice. It was a settled case—an opportunity lost—an offer gone by and past.

Now, Christian brethren, partakers of the heavenly calling, look, I pray you, carefully and seriously at this conclusion; it is worthy of your most earnest consideration. For it is not a mere fact—interesting as it would be in that light—in the history of the most remarkable people whom the earth ever saw; but it is a key which will open to us many of the dealings of God. It is not a singular instance—not a rare and unusual thing—but it is, in truth, a leading rule and principle in all the dealings of God with men, which we are here called to contemplate. It is a leading principle of that rule under which we are living—I mean, that all through our lives God is setting before us, at certain times, certain opportunities, upon our employment of which our after life will depend; that there are to all of us certain turning points which will give a character for good or for evil to all that follows; that the opening bud of God's good purpose is thus set before us, and that he leaves it to us and to our free agency to choose whether our disobedience shall nip its promise, or whether it shall unfold for us into all its intended blessings; that we are continually beset by opportunities which may be used, and which may be lost—but which if lost, are lost for ever.

And, first, see how this has always marked the dealings of God with man. Begin at the very first opening—when God created Adam and Eve, and blessed them, and placed them in paradise. They were placed there in a

state of trial; they had the opportunity of obedience or of rebellion. If they obeyed, there were before them the choicest of God's blessings; the tree of life was theirs—and with it, the promise of enduring, increasing pleasures, with no drawback from sin or infirmity, but with the near presence of their God for ever. We know that they transgressed, and that they lost this opportunity. We may without doubt gather from the brief narrative of holy scripture, that God of his mercy pardoned them; and they had a certain measure of blessing from him, but never again the full paradise measure; that was gone—and gone, therefore, for ever. The earth was cursed. The overflowing abundance of paradise was exchanged for thorns and thistles; and present and increasing blessedness for a life of toil, to be closed by the unknown and fearful penalty of death.

And now look at God's dealings with the children of Israel, which we are told are expressly recorded to instruct us in his ways. God chose them to deliver them from their hard slavery in Egypt, and to plant them in the land of Canaan. He brought them out of Egypt, and led them into the wilderness, and promised to give them for their own, "a land flowing with milk and honey," if they would trust in him and be obedient to his words. Here was their trial, their opportunity; and if they had obeyed, doubtless they would have gone straight up into the land, and God would have prospered them so that they would at once have taken possession of it: but they rebelled, and they lost their opportunity. God threatened to destroy them; but upon their repentance, at the intercession of Moses, he spared and pardoned them. But to what were they admitted by this pardon on their repentance? Not to the same blessing which they would have had. This was lost, and lost for ever. Now they were told that, though accepted, they should not enter into the land of promise, but that their children should enter in, if they were obedient.

And again, in the case of those children, when at last they got possession of Canaan; God promised to cast out at once all their enemies, if they made no alliance with them, nor spared them. Here was their opportunity, and if they had used it, they would have had ever after a peaceable possession of their land; but they neglected it, and what was the result? God forgave them, and told them their enemies should not overcome them; but they had lost the full blessing—he would not now cast out these remnants of the people of the land, but suffered them to remain *to be a perpetual* grief and trial to his people.

And to take only one more instance from the Old Testament. We read in the 2 Kings, chap. xiii., that the prophet Elisha, just before his death, promised by a sign to the king of Israel, certain victories over his enemies, the Syrians, and he bade him, in token of his trust in the promise, smite on the ground with his arrows. Here was his opportunity; but, being weak of faith and faint-hearted, he "smote thrice upon the ground and stayed." And what was the prophet's conduct? He told him that he had lost this opportunity—that it was gone. "Thou shouldst have smitten five or six times, then hadst thou smitten Syria until thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

Mark then, I pray you, in all these instances, the same principle—that it is God's way of dealing with men, to give them opportunities which will bring them greater blessings if they are used, but which may pass by unemployed, and then can never be recovered.

And now, from the history of God's dealings with men in holy scripture, turn to what we see in life around us. Here we may mark on every side the constant action of the very same rule. We may see it in the growth and strengthening of our bodies—childhood and youth are the appointed opportunity for this growth; if there be then provided food, and exercise, and the like, and so the frame is kept healthful and vigorous, the body reaches its full strength and stature; and, on the other hand, a starved and sickly childhood and youth will lead surely to a stunted and weakly manhood, and this can never be wholly replaced; a certain measure of health and strength may be afterwards regained, but not the full measure—that is lost, because the opportunity of growth is gone.

And so it is in all around us. Seed-time comes but once in the year, and he who loses that, may weep in vain for a harvest, but he cannot reap. And so it is with a man's business and his fortune. How often does it happen that some opportunity offers itself in these matters, upon which the whole of a man's after fortunes turn—a tide which, if then checked, will never flow again.

See, then, how this principle runs through all of God's dealings with men; and now see how forcibly it applies to the higher and better life of our immortal souls.

1. First, then, it applies most awfully to the whole space of a man's life here, as a preparation for eternity. Here is his trial—his opportunity—extending over more or fewer years, as God may appoint; but, be it shorter or longer, forming altogether his only opportunity of preparing for eternity, and if lost, lost therefore for ever. A mistake here

never be replaced—repentance will not
ir it, for there will be "no place for it;"
er will not, "for then shall they call upon
but I will not hear;" earnestness will
for when they come to "knock, the door
be shut." O, of what infinite import-
does it make our conduct here, that upon
character formed during this short life
; all the strings of our eternal being!

But this principle applies not only to
whole of our lives here, as our only op-
unity of preparing for eternity, but also
ll the particular circumstances of life,
ugh some of which we are every day
ing; and it is this which I would desire
more especially to notice. I mean, that
lives are made up of these opportunities
reparation for eternity—that every day
gs them before us; and that each of them
ised is a necessary loss of that peculiar
fit which they were intended to convey

ake a few of them as examples of the
and begin with the very first. When by
ism we are brought into the fold of Christ,
e measure of God's most Holy Spirit is
doubtless given to us. This begins to strive
us as soon as we can think, and feel,
act—that is certainly in our earliest child-
l. Now here is a special opportunity;
if these strivings of the Spirit of God be
ided to—if the child, that is, is a holy child,
does not, by resisting the Spirit, drive
away, his heart is purified in an especial
ner; the habits grow up pure, and there
meekness, and gentleness, a purity and
licity, a tenderness of heart, and a deep
t delight in God's service, which is most
ly known in its entire fulness by those
have wandered from God, and lost the
opportunity of a religious childhood.
e, then, is an opportunity of gaining a
ing, which, of God's mercy, may last all
life through, and which if lost cannot be
ined. And here I speak not of the mul-
le who, having once been given up to
in baptism and devoted to be the ser-
s of the Redeemer, have grown up in ab-
te forgetfulness of him, and wandered
notorious sin, but even of those who have
not carried on that blessed work which
first gift of the Holy Spirit was intended
gin within them—I say that even for them
e is an opportunity of blessing positively
that it is not merely that they begin to
eligious a little later, but that in begin-
later they do lose a real blessing, which
would have had if they had begun
er. For though, of God's mercy through
st, there is a sure and an abundant pardon
he greatest offender, if he turn unto the
l;" though *not one who "cometh unto* Christ will be "cast out;" though "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins;" though God has filled his word full of these broad and blessed promises, that none may doubt of his abundant readiness to receive every penitent, but that the greatest sinner may be won back by the message of his mercy to repentance; and though, therefore, instead of cloaking these gracious words over, or using any reserve with regard to them, as if God's free promises were delivered incautiously, we should never cease pressing them, first upon our own hearts, and then upon every one round us: yet still it is no less true, that God is not to be trifled with: that we can never grieve the Spirit of the Holy One, and forfeit any of his gifts or presence, without our real and abiding loss.

Even we, who see so little of each other's hearts, may commonly mark some remains of a life of sin in the true penitent; points in which it differs from the happy freedom, and almost unconscious obedience of the tender-hearted child—and how much more may God see? Certainly there are fierce struggles with corruption in the case of every such restored sinner—trials and hindrances which weaken his moral nature—scars which show probably all through his pilgrimage the hard strife through which he has been saved. There is a marked difference between the bright summer sunshine which follows the calm and dewy day-break, when every flower has opened itself peacefully to the soft breezes of the morning, and the coming out again of the sun after the tempest or the hurricane, when every thing is torn and scattered, and can hardly be brought back, by long rest and many showers, to its earlier peacefulness. And if you could ask those who, after spending their first years in the service of sin or the world, have of God's great mercy been washed anew in that fountain which can make the flesh of the spiritual leper "come again like the flesh of a little child," they would be the first to testify to you that it is indeed "a bitter thing," even for a season, "to depart from the living God."

And this early blessing is the type and earnest of others which, all our life through, are waiting upon unnumbered opportunities to pour upon us in all their fulness. From the greater occasions of our life—from our holy vows at confirmation—from the marriage blessing, and the funeral separation, down to every duty and temptation of our common days—from the monthly eucharist to the Sunday's worship—and from the public worship of the church to our morning and our evening prayer with our family; in one

and all of these is stored a several and separate blessing, which it is for us to take by diligence, and for us to lose by sloth; which, if taken, is ours for ever—if lost, is lost never to be regained. Other blessings we may get; our dimmed and defaced crown may be set again, in measure, with other jewels, but these, which too often are the brightest and the most—these are lost; and they must be lost for all eternity.

And now, Christian brethren, from this view of the character and condition of our life, there flow many and most important lessons. Two or three of the chief of these shall be pointed out to you in conclusion. And, first, this subject teaches all of us a lesson of habitual watchfulness. What a picture is this of life! how full is it of the seeds of things! how great a blessing or how great a loss lie hid continually under its most common opportunities! The delusion by which Satan would mislead us is—by persuading us that these things are unimportant; that if we do stumble we shall rise again; and that repentance after sinful enjoyment will bring us back to the state in which we should have been if we had stood always upright. But this is doubly false—we may never rise again—many strong men have bowed down in those snares, and never risen. But even if we do rise, it is not as we fell; it is like Samson, with his locks of strength cut off; the Spirit of the Lord has departed from us, and we cannot "go forth as of old time." Our life is like a mighty chain, and every one of these opportunities is as one of its successive links. We see often but one at a time, and we think that they are separate—that it is but one sin more of which we shall have to repent. But it is not so. They are all linked together—to-day is bound unto to-morrow—this opportunity with that—this transgression with another. There is an influence from every one event into another all our days through; and no one can say how great a loss, or how irretrievable any of those things which now seem the least, may be to him in truth through all eternity. Doubtless there is in that eternal world something answering to each one of these earthly things—some golden and endearing counterpart of each of these passing opportunities of grace; and though even until the last, even till the Spirit be wholly quenched and gone, there is of God's mercy room left for our repentance, yet shall it be "so as by fire" that such wanderers are saved. Spiritual sloth, in trifling with the opportunities of grace and service, does in truth trifle with the degrees of future glory. The character becomes lower toned; we are not the *Christians we should* be, or might have been; *and so, even if of God's* mercy we are accepted at the last, yet how can we hope that our light shall shine with its full and perfect lustre in that heavenly diadem, in which "one star shall differ from another star in glory?"

Let us learn, secondly, another lesson—and that, one of humiliation. Let the most watchful look back upon his course, and how thickly will he see scattered all along his path the memorials of too frequent negligence—lost opportunities; each one, like broken urns, with its blessing spilled upon the ground and its grace wasted: how often has God set before us higher opportunities of obedience, and larger rooms for grateful services, and we have counted ourselves unworthy of the heavenly gift. Where are we in our course? and, alas! how much further on might we not have been? How gracious then is God to leave us more opportunities of service—how long-suffering is the blessed Spirit of the Highest, still to bear patiently with our repeated negligence; and what need have we deeply and continually to humble ourselves before him, bowing to the earth in sackcloth and in ashes. What, moreover, a picture does this give us of the true state of careless and godless men! That it is not merely as they deem, that they are overcome at times by the force of pressing temptations, but that their whole life is a continual series of neglected opportunities, each one storing up against them its separate condemnation, each one infecting their future practice, and hardening their hearts, and all therefore together (it must be) fitting them for everlasting banishment from the presence of a holy God.

Lastly, with humiliation for the past, let us learn, for the time which yet remains, a lesson of earnestness and patience. First, of earnestness—how much is yet to be won by diligence how much remains which must be lost by sloth—"The night is far spent, the day is at hand." God knows how near—the dawn is bursting on you—arouse yourselves, slothful Christians, let it not find you unprepared. And here as elsewhere, there is a secret art in using God's gifts, to be learnt only in the school of Christ. You have, therefore, need of patience also, that you may know what are your opportunities of grace, and how best to employ them. But this knowledge shall be yours, if in true sincerity of soul you commit yourself to Christ our Saviour, and seek light from him. It is the very condition of opportunities of grace, that they will bring grace to those who strive in faith to use them. For if we are to watch lest we misuse opportunities, because they are of God's sending, we should also be earnest and faithful in using them for the very same reason. In every holy sacrament, is every reading or hearing of God's word, is every hour of prayer the

ıtended by our God to bring us a separate lessing; then surely may we make it ours, f we will but be true unto ourselves. The gifts and callings of God are without change of purpose. Lean therefore on him; hold communion with him; be earnest in prayers; frequent in holy communion; strive to pierce through the husk of outward things, and indeed to let your soul feed on Christ; and he, who could "bring back of old the years which the locust had eaten," will make your soul to bud and blossom as the garden of the Lord.

SERVICES OF THE CHURCH.

No. XV.

"Understandest thou what thou readest?" (Acts viii. 30.)

PRAYERS AFTER THE THIRD COLLECT.

The rubric immediately following the "third collect for grace," runs thus: "In choirs and places where they sing, here followeth the anthem;" the original of which, as we learn from a commentator on the liturgy*, "is probably derived from the very first Christians; for Pliny," he tells us, "has recorded that t was the custom for the Christians in his time to neet upon a fixed day before light, and to sing a ıymn, in parts, or by turns, to Christ as God. The ıractice was soon established throughout the church, ınd has universally obtained ever since." If singing s to be introduced into the midst of the service at all, his seems a fitting place, because there is here a hange in the character of the prayers. The preceding collects have reference to ourselves; the ensuing, o others; so that there is here a sort of break, or division. To introduce a psalm after the second lesson, s is sometimes done, is inharmonious with the order f the service, since a proper hymn or psalm is appointed, which is interrupted by a singing-psalm coming between; besides which, this being the time pecially appointed for singing, to sing at a point ust before is needlessly to depart from the directions f the church.

"Then these five prayers following are to be read ıere," the second rubric at this place directs. Of hese prayers the three first were not in our liturgy it its first establishment. Two of them, namely, he first and the last, were inserted by order of ueen Elizabeth, being framed from Gregory's Sacramentary, nearly word for word. The second ras inserted by order of king James I., who ras the first protestant prince that was married. These three prayers, until the last review, were printed at the end of the litany; but were read in he same place in which they are now appointed†. In the three collects that follow, we pray for the hole body of the church, and for the different nembers of it, in a proper gradation: first, for the ueen's majesty; secondly, for the queen dowager ınd royal family; and thirdly, for the clergy and eople. In this gradation the church of England, robably out of respect for its "supreme head upon arth," has deviated a little from the more ancient ınd general custom, which was to mention first the ishops and clergy, then the prince and the imperial ouse, and lastly, the people.

PRAYER FOR THE QUEEN'S MAJESTY.

Even the heathens made sacrifices, prayers, and ows, for their kings: and we learn, Ezra vi. 10, at the Persian kings desired to be prayed for at the temple of Jerusalem, as the Roman emperors also did afterwards. The Jews had special forms of prayer for their kings, of which the twentieth and seventy-second psalms are instances. But to Christians it has been expressly enjoined that they pray for kings, in 1 Tim. ii. 12; and we have, in all the ancient fathers, liturgies, and councils, evidence that this was done daily. "We celebrate daily prayers to our God in every one of our churches for your empire," says a council (in the time of Ambrose) to the emperors. The old Saxon councils, too, frequently decree that this shall be done‡. This prayer may be divided into two parts, the introduction and the petitions.

The introduction, expressed in sublime and appropriate titles, is a noble confession of our faith, that God is the supreme governor of the world, and that his providence extends over all the inhabitants of the earth. It is at the same time an argument for confidence, that "we shall obtain our requests." "O Lord! our heavenly Father," Is. lxvi. 1, Ps. cxv. 16; "high and mighty," Ps. xlvii. 2, 2 Chron. xx. 6; "King of kings," &c. These words are taken from Rev. xix. 16, where St. John is describing a vision which he saw of the warlike expedition of the great head and husband of the church, who had "a name," asserting his authority and power, "written upon his vesture and upon his thigh, "King of kings and Lord of lords." And St. Paul uses the same language to Timothy when speaking of the second coming of Christ—"Which" (which coming) "in his times, he shall shew who is the blessed and only potentate, the King of kings, and Lord of lords," 1 Tim. vi. 15. "The only ruler of princes," Dan. ii. 22, Prov. xxi. 1; "Who dost from thy throne," &c., Ps. xxxiii., 13-14; Eccles. v. 8.

In the second division of this prayer, the petitions, we beseech God to "behold with the eye of his favour our lawful sovereign, queen Victoria; more particularly praying God to grant her spiritual grace, heavenly gifts, temporal prosperity, and everlasting felicity." "It is he that giveth salvation unto kings," we read (Ps. cxliv. 10), and therefore, we heartily beseech God to "behold, with his favour, our most gracious sovereign, queen Victoria; "as though we repeated the prayer of the psalm lxxxiv. 9—"Behold, O God, our shield, and look upon the face of thine anointed!"—or as if we put into the form of a petition to heaven, the loyal sentiment of Benaiah to David, with respect to his successor on the throne—"As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord, king David" (1 Kings i. 37).

"And so replenish her," &c. (1 Chron. xxix. 19; James i. 17.) "Endue her plenteously," &c. Heavenly gifts are wisdom, and resolution to maintain the interests committed to her charge in "wealth, peace, and godliness" (1 Chron. xxii. 12, Ps. lxxii. 1.)

"Grant her in health and wealth long to live" (2 Chron. i. 11, 12; 1 Chron. xxix. 12, 28).

"Strengthen her," &c. This must not be mistaken for a prayer for conquest. We do not ask God here to make the aggressive, but the defensive arms of the sovereign victorious. We pray for the *ends* of victory, namely, the preservation of the lawful and just rights of the queen, and of these realms; for deliverance from the power of enemies, and the restoration of quietness and peace (Ps. lxxxix. 22, 23; Ps. cxxxii. 18).

"And finally, after this life," &c. Splendour and greatness every sovereign has; but it is only earthly—it is only temporary. We ask, therefore, with the loyalty of Christian subjects, that, after gaining a kingdom, the occupant of the throne may not "lose her own soul" (Matt. xvi. 26); and that hereafter

* See "Wheatley on the Common Prayer."
† See "Shepherd on the Common *Prayer*."
‡ Readers are particularly recommended to look out the passages in the bible, that they may see how our prayers are formed in the language of the Holy Ghost.

she may receive "a crown of righteousness," to be given her by "the Lord, the righteous judge, in that day" (2 Tim. iv. 8).

"Everlasting joy and felicity." The former expression stands in contrast with the transient joy of this fleeting world—joy which soon comes to an end; while the latter word "felicity" describes a heightened form of happiness, such as this world, at its best estate, can never yield.

PRAYER FOR THE ROYAL FAMILY.

The ancient Christians are an authority, if we needed any, for our making public intercessions in behalf of the royal family. They prayed for the welfare of the palace, and the imperial house. We find in the liturgies of Basil and Chrysostom, prayers "for the most sacred emperor and all the palace;" and in Tertullian, the notice of a supplication that the royal "house may be preserved;" and in the council of Rheims is this injunction—"Let prayers and offering of thanks be made for the emperor, with his progeny." It was the ancient desire of the Persian emperor (Ezra vi. 10), that the Jewish priests would pray for the life of the king and his sons. And among the Romans, as we know from Tacitus, the heirs of the empire were prayed for, as well as the emperor. Because the royal family, says abp. Secker, are the future hopes of the public, and in the meanwhile their whole behaviour is of very great consequence to it, we apply more distinctly than the ancient church did, but surely with reason, to the "Fountain of all goodness," who, therefore, is able to supply the branches, as well as the root, for such blessings on every branch, especially the principal by name, as their condition requires. This prayer, in its original form, under James I., began—"Almighty God, which hast promised to be a father to thine elect, and to their seed." But these words were afterwards changed to the form as we now have it in the introduction of the prayer—borrowed from an old Saxon prayer, said to have been composed for the coronation of a queen.

1. "The fountain of all goodness." This is the same sentiment as that of St. James—"Every good gift, and every perfect gift, is from above" (James i. 17). And the same idea is found Ps. xxxvi. 9, and Jer. ii. 13.

2. "We humbly beseech thee," &c. So prayed David for the divine blessing upon the royal house which then was (2 Sam. vii. 29), and, in particular, for his son Solomon (1 Chron. xxix. 19).

3. "Endue them," &c. From the splendour of their station, the royal family are invested with all outward advantages; but the church seeks better things for them: that God would "clothe" (endue means this) them with his Holy Spirit (Luke xi. 13), and "make all grace abound toward them" (2 Cor. ix. 8); whereby they will be rich indeed (Rev. iii. 18); and "prosper them with all happiness," as David assured his son he should be prospered if he walked with God (1 Chron. xxii. 11-13), in which we must include spiritual as well as outward prosperity (3 John 2, Eph. i. 3).

4. "And bring them," &c. There is here a beautiful allusion to the earthly kingdom to which the royal family have been already, by inheritance, brought, and to the throne whereof certain individuals of the family are presumptive heirs. We pray that they may attain a "better, that is an heavenly" kingdom (Heb. xi. 16, 2 Pet. i. 11, Heb. xii. 20, 2 Tim. iv. 10).

PRAYER FOR THE CLERGY AND PEOPLE.

The church now goes on to pray for the whole Christian community, for the church of God in general, and particularly for its governors and pastors. We have, in all the ancient liturgies, examples of peculiar petitions for ministers of every order, and for the people for whose sake they are constituted. Synesius, *an early bishop,* writes to his clergy to pray for him in all their churches; and our Saxon councils ordain that daily prayers shall be made for the bishop and for the church of God.

"This collect is as old as the fifth century, being found in the Sacramentary of Gelasius, A.D. 494. We can have no reasonable doubt that it has been used by the English church for above twelve hundred years*." The old Latin form of it stands thus—"Almighty, everlasting God, who alone workest great wonders, extend over thy servants the bishops, and over all congregations entrusted to them, the spirit of thy healthful grace; and, that they may please thee in truth, pour upon them the perpetual dew of thy blessing."

1. "Who alone workest great marvels." The objection started by some against the propriety of the introductory words, "who alone," &c., proves in the objectors either unbecoming levity, or deplorable ignorance of the language of holy scripture. Have we not heard with our ears, and have not our fathers told us, what marvellous works the Lord hath wrought for his church? Although the miraculous operations of the Holy Spirit are not so visibly manifested as at the first planting of the gospel, yet the conversion of sinners by what some call the foolishness of preaching is, perhaps, as great a miracle as any that God hath ever wrought. By addressing God as "alone working great miracles," we mean that the working of the mighty power of God, in blessing the ministry of his word, can alone save us (1 Cor. iii. 7, 2 Cor. xi. 5, Acts xviii. 2-4).

2. "Send down," &c. Bishops are first prayed for because they have the highest authority in the church, and because with the chief dignity they have also the weightiest charge. After the bishops we pray for curates, by which term are meant, not merely assistant-ministers who help the beneficed clergy, but all those, whether beneficed or stipendiary, to whom is committed the care (in the Latin, cura) of souls. In the last place we pray for the people, beseeching God to send upon these different orders, whether of clergy or people, the "healthful spirit of his grace," that is, the Holy Spirit, who is so called because he keeps the soul in health by preserving it in the practice of holiness.

3. "And that they may truly please thee," &c. The help of the Holy Spirit is continually necessary, in order that we may always do the things that are pleasing in his sight; "if we would walk in the Spirit, we must live in the Spirit," &c. (Gal. v. 25). The influences of the Holy Spirit are compared to the refreshing effects of dew upon the earth (Deut xxxii. 2), which quickens the seed that is sown, that it may bring forth fruit abundantly. We pray that the effects of the ministrations of "bishops and curates" upon the "congregations committed to their charge" may be the production of those fruits of righteousness "which are by Jesus Christ unto the glory and praise of God." We pray the Lord to grant these petitions "for the honour of our Advocate," &c., for the shewing forth of the glory of Christ, whose name is magnified by the increase of his church, and the salvation of mankind (2 Thess. i. 11, 12.)

A PRAYER OF ST. CHRYSOSTOM.

This prayer occurs in the liturgy of the church of Constantinople, which bears the name of Chrysostom, though it is not found in the most ancient manuscripts of that liturgy, but in those of the liturgy of Basil, where it is recited as the prayer preceding the third anthem, at the beginning of the communion service. It is taken from the beginning of Chrysostom's liturgy; but, much more judiciously, placed at the end of ours. It is a general rule in our liturgy (except in the litany in some few of the collects, and in the hymn "Come, Holy Ghost," in the ordination service), to address our prayers to the person of the

* Palmer's "English Ritual."

Father, through Jesus Christ. But the prayer of Chrysostom is addressed immediately to God the Son, as appears plainly from the promise referred to in the introductory part, which our Saviour Christ made in his own person whilst he dwelt on earth (Matt. xviii. 20); and also from the omission of the usual words, "through Jesus Christ our Lord," at the end.

1. "Almighty God." These words are addressed to Christ, and may be viewed as among the testimonies borne by the English church to that grand article of faith, the deity of Christ. That the church is entitled to call Christ by the awful name of "Almighty God," we learn from Rev. i. 8, Isaiah ix. 6, Ps. xlv. 3; both which latter passages are prophecies of him, as the first named likewise is, representing Christ himself speaking of himself; and, also, from Rom. ix. 5, where the apostle boldly and unequivocally declares that Christ is "over all, God blessed for ever."

2. "Who hast given us grace," &c. We cannot pray acceptably unless we "have grace" (Heb. xii. 28). God must "first prepare the heart, and then his ear will hear" (Ps. x. 17). We pray with "one accord," when we are joined together in this act, in one mind, in a harmony of feeling, and so send up "our common supplications"—an expression which means not our prayers for ordinary, every-day blessings, but the prayers which we offer unitedly. "Common supplications" are contrasted with private prayers, and it is in this sense that our liturgy is called "the book of common prayer"—a book, that is, containing such petitions as people meet together to join in.

3. "And dost promise," &c. However small the congregation, Christ is ever present in the midst of us (Matt. xviii. 20; John xiv. 14).

4. "Fulfil now," &c. We ask God to fulfil the petitions we have offered up throughout the service, in such a way as shall be best for his glory, and our eternal welfare. The example of our Saviour teaches us to put this limit to our desires (Luke xxii. 42).

5. "Granting us," &c. Having implied that, with regard to the things of this world, we know not what to pray for as we ought; in conclusion, we sum up all our wants in two petitions, the one relating to "this world," and the other to "the world to come." We have asked for many temporal benefits in the course of the service, but at its conclusion we confine ourselves to spiritual blessings, because these we most need, and we can ask for them without any doubt of their being right (Luke x. 45).

THE BENEDICTORY PRAYER (2 Cor. xiii).

It was the custom of the Jewish churches to dismiss the congregation with a final blessing; God ordained such a benediction under the law (Numb. vi. 23). Ours is rather an intercessionary prayer than a blessing; and the people ought, mentally, to join in it. We pray that the continued favour of our Lord Jesus Christ (Heb. iv. 14, vi. 20, vii. 25) and the love of God, as a reconciled Father in Christ (2 Cor. v. 18-19), and the constant teaching and comfort of the Holy Spirit (Rom. viii. 26, Acts ix. 31, Eph. ii. 18, 22, iii. 16, iv. 30, Rom. v. 5), may be with us.

The Cabinet.

LEARNING CHRIST.—How much soever those who are unwearied in their endeavours to enlarge the empire of human science may be entitled to our admiration, they have a much stronger claim to it who are constantly extending the kingdom of God within them; in other words, who are daily endeavouring to become better and holier, and more Christian-like. Whatever may be the value of new ground gained in the field of secular learning, it dwindles *into nothing* when compared with the advances in that learning, for the promotion of which, we are told, that the scriptures were written: it is a mere trifle, if it be considered with reference to progress in what the apostle, in his strong figurative language calls, "learning Christ." That which commonly passes under the name of learning, be its value what it may for a while, must soon finally determine, or at least, be swallowed up and lost in something infinitely greater; and as to any fruit it may produce to us in a future state, that will depend not on itself, but on the purpose to which it shall have been applied. But, if we learn of him who offered, and still offers himself to mankind as a meek and lowly, and yet an authoritative teacher; if we train ourselves in conformity to the revealed will of our Saviour and our God, this is the learning which will endure through all eternity. "Let us learn," said one of the fathers, "let us learn those lessons on earth, the knowledge of which may remain with us in heaven;" and we are reminded by far higher authority than this, "that tongues shall cease, and knowledge shall vanish away; but charity," under which name, in the language of scripture, all Christian practice is sometimes comprehended, "charity never faileth;" neither the habit nor the reward of it shall fail among the spirits of just men made perfect. And these, be it particularly observed, are acquisitions not like the others to which we have adverted, limited to a few gifted or favoured ones, but attainable by all, however circumstanced, who are walking in the open field of Christian duty.—*Rev. J. Lonsdale.*

Poetry.

TO A DOVE.

(For the Church of England Magazine.)

FLY away, sweet bird, to the golden clime
Of the happy and blessed, throughout all time,
And bathe thy light and silvery wing
In the calm pure wave of heaven's spring.

Fly away, sweet bird! fly away, sweet bird!
To the land where angel tones are heard,
Where eyes of joy glance in the ray
That beams from the Author of endless day.

And there, when the happy wildly swell
Their notes for the One they love so well,
O, turn and see if the ringlets fair
Of my long-lost friend are not waving there!

O! mark the gaze of her deep blue eye,
It claimeth kindred with the sky!
Alas! its chastening heavenward glow
Was too holy, too pure to linger below.

Fly away, fair bird, and say, one breast
Still grieves for the loved one laid to rest,
Still sheds a tear upon the sod
That closed around the blest of God.

Fly away! alas! thy plumage bright,
Will never glance in yon realms of light,
For thou art of earth, and thy beauty drew
Its tint from the hand that will dim it too.

Then speed thee away, thou radiant dove!
Though thou canst not flee to the climes above,
This fair world formed by the hand divine,
Is scope enough for those plumes of thine.

Our fates are alike—we upwards soar,
To the regions of rest, but our flight is o'er,
And the same bright day that sees us sing,
Beholds us ere night with a nerveless wing.

Like thee we sport on the changing stream
Of life, and indulge in each blissful dream,
And O! like thine is our wayward lot,
We sink in the grave, and are soon forgot.

But, beautiful bird! unlike thy fate
Is ours, when we pass through death's dark gate,
When we wake from our long and dreamless sleep,
On the shores of Heaven's unsullied deep!

When we bid adieu to the pageants fair,
Of this lovely earth, and hasten there,
To sound our harps by the sapphire sea
Of our Father's home, in eternity!

MARY ELIZABETH.

Ll——, Vicarage.

Miscellaneous.

REAL REFORM*.—We frequently, at the present day, hear it asserted, that the age we live in is an age of reform; and the principal object of men seems to be to reform and to re-mould every thing. In a certain country in our own quarter of the globe, every third word which is heard from the lips of the people, is the word Reform. It is to be regretted that many people are so completely in the dark on the subject, and not only view it in a false light, but are apt to handle it in an ignorant manner. For instance, many think that reform must proceed in a descending direction: new regulations in the government, new constitutions, new laws, will, according to them, relieve the "afflictions of Joseph†," and diffuse happiness and blessings among the nations; a new generation will then arise, which will continue in undiminished prosperity, in unfettered freedom; and the story of the fabulous isle of happiness will be realized. True it is, that more than common blessedness and felicity descend from above, when religion and piety are the support of the government; when truth and justice are the defence of the throne; when the blessed gospel from above is received, loved, and honoured as God's own word. O! then streams of blessing pour upon us from on high; then the great among men are like the glaciers of the Alps, shining in the splendour of the morning light, from which flow clear and crystal streams, around whose banks happy nations dwell, and noble cities and rich landscapes are spread. But of what avail is the best constitution, the purest government, when the people are sunk in the darkness of unbelief: when the lust of the flesh, the lust of the eye, and the pride of life, have taken up their fearful abode among them? Of what avail are the best laws, where open profaneness has usurped the place of religion, levity that of innocence, and wantonness that of virtue, and vice and deeds of darkness gnaw at the vitals of the nation? Since experience furnishes an answer, I may hold my peace. Others maintain that the reform must commence from below; that the people must be cultivated and enlightened, their superstitions resisted, and their capacities and acquirements extended; thence all the improvement must proceed; therefore the instruction of the lower class ought to be proportioned to the liberality of this enlightened age; knowledge should be extended far and wide; then all will go on better, and the general improvement will rest upon a solid foundation. We do not deny that the lowest of the people are entitled to be instructed in light and truth: the sun shines equally on the mountain and on the valley and all that move on the earth are enlivened by his rays. In the same manner useful knowledge and acquirements should be the common privilege of mankind. But first let us take it into mature consideration, whether that is true light and knowledge which the popular voice proclaims as such. Alas! how frequently do we see the head crammed with all manner of learning, and the outward man polished in the highest degree, while the heart is yet a prey to the worm of destruction! Thus, many men outwardly appear clever and intelligent, polished, and cultivated, while they are frozen and dead within; no breath of life, of the love of Christ, enlivens them; they are like well-proportioned, but lifeless statues; they have no heavenly desires, no high hopes; yet they can calculate, and foresee, and speculate; they have, as they say, room in their hearts for all the interests of mankind, and yet they cannot afford a corner, one hand's breadth, for the things of Christ. O wretched world! to be reformed after such a sort as this! Wretched men! to be content with improvements such as these! But must we rest as we are? God forbid! The whole world lieth in wickedness, as saith the scripture, and therefore it needs reform. And how is this to be accomplished? We answer: It must be reformed from within: this is the key to the mystery. "Be ye renewed in the spirit of your minds," says the apostle Paul; and all who desire to be reformed should place themselves under the instruction of this greatest of all reformers. Yea! in your minds; and not merely in your minds, but in the spirit of your minds, in the inmost depths of your heart, where the veins, whence the life-blood flows, unite in a common centre, and whence the remotest fibres and muscles derive their vitality—from here must the reform commence! When once the Spirit from above fills and regenerates the heart; when once the inquiry is made, "What shall I do to be saved?" when once the beacon of a new life diffuses its light throughout a community, then the day of reform has begun to dawn; then in all spheres of civil life its blessed effects will be felt, and the truth of the word of Christ will be fully experienced, which says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Thus did the apostles reform the world, and entirely alter its character, and their work has continued to the present day. That reform, therefore, which is the work of religion on the heart, bears within it the germ of immortality; because God is immortal, and, while all other reforms decay and perish in the dust, this which proceeds from within shall endure and flourish in everlasting youth and unimpaired splendour. This brings us to the all-important question: When will this reform take place? We answer in the sense and spirit of the apostle, whose words in our text are our rule and guide—When Christ has attained the dominion everywhere, and is recognized in all the relationships of life.

* From Personal Reform, by rev. W. Hofacker, Deacon of St. Leonard's church, at Stuggart. Translated from the German. *London: Wertheim.* 1840. 24mo.; pp. 31. Contains much *excellent advice.*

† *See Amos, vi. 6.*

OMISSION.

By mistake, the name of the author of the essay in February part, No. cclxx., "The household conduct of Abraham," was omitted. It was by the rev. Richard Sankey, M.A., curate of Farnham, Surrey, and late fellow of C.C.C., Oxford.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 273. MARCH 13, 1841. PRICE 1½d.

EVIDENCES OF THE FALL.

NOTHING can give us so high an idea of the holiness, beauty, and happiness of paradise, as the circumstance that he, who is perfection itself, should pronounce, on viewing every thing that he had made, that "it was very good." But this blissful state was not of long continuance; but one intervening chapter, and we are presented with the awful fact of the fall; the whole scene is spoiled, and that which so recently received the blessing of the Creator, now suffers enmity, sorrow, disease, and death, as the bitter effects of his curse. Thousands of years have passed since this sad event, and many and great changes have occurred. Science has risen to higher and to still higher elevation, civilization has advanced and spread—but, although man may be tempted, by the consideration of his attainments and supposed wisdom, to call the world still fair, and great, and beautiful, yet to the eye of God it still remains deformed and barren, and presents nothing to his perfect sight but what is polluted and impure.

Now, of the awful change which has taken place in man's condition, we have abundant proof; and besides that which is furnished us from daily circumstances—such as "oppression, violence, strife, mischief also, and sorrow, wickedness, deceit, and guile"—we have continual testimony within ourselves, in our unholy thoughts, our struggling tempers, and in the constant wars between the flesh and spirit (Rom. vii).

But, without further enlarging upon these points, let us proceed to the evidence—which we may gather from the conduct of those who reject the bible, and the humbling truths it contains; and thus we shall soon perceive, that out of their own mouths they are condemned, and that the fruit of their own lips will make them fall.

An evidence, of the most forcible description, is afforded us, by the conduct of those who dare to fix a limit to the Almighty's power. What an awful instance is it, of Satan's having blinded the eyes of them that believe not, that any man should unhesitatingly affirm his conviction, that God neither sees, nor hears—that he has no knowledge of minute occurrences—and that he never interferes with or controls the smaller events of life. And further; not only is the Almighty's power constantly limited by worms, and judged of by their own finite abilities and conceptions, but even the existence of a God has been doubted—men have said in their hearts, there is no God—a sentiment this, which, if not often expressed, seems to be secretly entertained; and hence arise those crimes, which could not possibly occur, had men the fear of God always before their eyes.

It is not human learning that can obtain for us the knowledge of the only true God, or keep us in his fear; for we may again perceive a consequence of man's depraved nature, who, while he professes himself to be wise, and becomes vain in his imaginations, has nevertheless his foolish heart darkened, and we then behold him changing "the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 23). Such men, in thus professing to be

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wise, truly become fools; for while by knowledge they discover the principles which influence certain bodies, and are able to trace effects to causes, they are nevertheless content to rest upon their seeming great attainments; and, therefore, they never feel the least desire to know or to discover (in order to serve) the first great Author of every cause, without whose upholding arm, and constant presence, not one blade of grass could rise from the sod, or the smallest insect retain existence. But the natural man will not receive this simple and obvious truth, and thus they stop their ears against the very testimony of common sense; and, not content with their own possession of such unenvied sentiments, they are ever anxious to corrupt others, that they too may be of the same mind, and be joint partakers of the miserable feelings which such views must naturally inspire and promote.

Now, with regard to the events of this passing scene, it is our general custom to hope for the best; and when we earnestly desire certain events to take place, or a threatened calamity to be averted, how frequently do we continue obstinately to retain, even against the strongest probabilities, the confidence that all will be well, and that our sanguine wishes will not be disappointed. But how differently do we act with regard to our better and higher interests! And so, instead of perceiving that our truest happiness is only to be derived from the presence and protection of God, and therefore eagerly seizing and fondly cherishing even the slightest proof that God is everywhere, and knoweth our down-sitting and up-rising, we endeavour at once to abolish the idea from our minds, and resist every argument whose tendency would be to convince us of truth. But man is fallen; and that which would otherwise conduce to the fulness of his joy, and contribute to enhance his pleasures, is regarded by him, even in the very idea, as a subject only calculated to arouse feelings of sadness—to diminish his pleasures—and to curb the ardour of his youth. Man would willingly persuade himself of God's absence and unconsciousness, because he finds pleasure in that which the Lord abhors, and which is contrary to his attributes. He is unwilling to retain God in his knowledge, and at no period of his life is he naturally inclined to remember his Creator.

Again, we have further evidence of man's fallen state, in the many strange inconsistencies so observable in his character. If we watch his conduct, we shall see that he is most anxious to be more and more distinguished in the sphere in which he moves; he is assiduous to gain the favour of those above *him in society, and the smallest* mark of condescension towards him, on the part of l superiors, is boasted of, and gloried in. I watches every movement of the great—copies their different modes and habits, a he is ever influenced by their example. No if his conduct were consistent, would not l endeavours to please God be multiplied, wh he considered his greatness, his glories, a his power? Were our behaviour unifor should we not regard the favour of the Ki of kings as of the first importance?—woul not our boast of his name and praise be mo and more increased, as fresh tokens of h kindness were bestowed, and as we were pe mitted to discover more and more the natu of that love which passeth knowledge? a should we not make it our constant endeavo to behold more of the character of our Mak as revealed in his word, that we might l changed into the same image, from glory glory, and from strength to strength, by t Spirit of the Lord (2 Cor. iii. 18)? B no; this great and Almighty Being, in who we live and move, and who continues to he favour upon favour upon us notwithstandi our ingratitude and hard speeches, is not all our thoughts. And why?—even becau God is holy, and men derive their chief e joyments from the pleasures of sin, which a contrary to his revealed word and will; n only too do they commit sinful practic themselves, but they delight also, and ha pleasure, in those who do them also; th glory is in their shame—and thus it is th that name, which is above every name, a which is from everlasting to everlasting, never uttered by them, except with scoffi indifference; and those who live to plea God, according to the dictates of his wor and the help of his Holy Spirit, are treat with contempt and ridicule. And not on are the pleasures of this life most eagerly pu sued, but how unremitting are mankind their exertions to procure wealth, and to he up riches, not knowing who shall gather the and without once considering the necessity evincing a like industry in laying up a go foundation against the time to come—even treasure in the heavens, which faileth not.

How lamentable too is the fact, of the litt consequence of which sin is considered; f without the least compunction or remor without the slightest reflection on the ingra tude of the act, how often do men give t rein to their inclinations, and are positive so far lost to every feeling of duty and gratitude, as even to make a mock at th which is an abomination to the Lord, a which occasioned so precious a price to paid, in order that we might escape the cur in which, through sin, we were involv (Jer. v. 23, 24). We have revolting a

ebellious hearts; neither do we say, let us ow fear the Lord God, that giveth rain, oth the former and the latter in his season; e reserveth unto us the appointed weeks of harvest (Jer. v. 23, 24; ii. 6).

The awe with which the heathens regard their idols is well known—"hath a nation changed their gods, which are yet no gods" (Jer. ii. 11)? With what fury would they rush to revenge the least insult offered to their senseless object of worship, and with what zeal would they protect a piece of wood or stone (Ps. cxv. 5, 6, 7) from the fury of their enemies.

Now if, in turning from these worshippers of Baal and Moloch, we next consider the actions of those to whom a revelation from on high has been vouchsafed, and who consequently possess the knowledge of the true God, and are acquainted with his attributes—should we not expect to witness a similar zeal and attachment evinced, differing only in its fervour and extent? Should we not suppose that every professor of such a religion, and every inhabitant of the land in which the truth is known, would be ever watchful and vigilant to espy, and at once to resent, the indignities which might be given to their God, and to his worship? But, as the children of this world are in their generation wiser than the children of light, so those who are positively sitting in darkness and the shadow of death, may put a Christian people to the blush, when they remember their lukewarmness "to the God of gods," and the feebleness of their ardour in defending his cause. And thus, alas! not only are men found who dare to speak blasphemy, and to talk against the Most High, but their works, instead of being at once suppressed, are suffered to multiply; and it would seem that men even desire the presence and kingdom of Satan instead of God's, by the encouragement which is given to his "amanuenses," and the eagerness with which their works are devoured. And the very titles of their books, which are but so many black flags too plainly announcing the awful presence of pestilence—and which should therefore warn us from approaching, lest we also fall victims to its ravages—so far from accomplishing their proper end, seem more surely to allure men to the very spot of disease, where, if they obstinately continue—notwithstanding entreaties, remonstrances, and divine commands—they must meet with inevitable destruction.

(To be continued.)

THE CLERGYMAN'S WIDOW.*

THE reflecting portion of the world sympathise heartily with the sorrows of the widow; and of the sorrows and varieties of trials connected with all the varied classes of widows, the pensive part of the public have a correct idea; but there is one class of widows whose peculiar kind of change, distress, and desolation, is but rarely touched upon by those who draw on the sympathies of mankind; and yet of all the tribes of mourners, who may say to those who may pass by, "Is there any sorrow like unto my sorrow?" the widows of the clergy are that most afflicted class; between them and other widows there are no few shades of difference; there is a change—a sad change to all—but to them most of all.

The wife of the clergyman, like the clergyman himself, holds no fixed place among the various grades of society; if humble, she is not even versant among the aristocratic branches of society; if wise, she is more generally found among the middle classes; and, if useful, not unfrequently does she mix with those accounted poor, in the world's eyes; if gentle and prudent, she walks among all acceptably, unflattered by the attentions of the noble, yet not ungrateful; and, visiting the poor, is yet uninjured by contact with the lowly. The pastor is still more free, and less affected by caste; to-day the guest of nobles, to-morrow on mountain and moor, the visitor of the wind-swept hut, he sits with the peasant and the peasant's children; travel, and the free wind of heaven, have given a relish to the humble food which is timidly yet affectionately offered; and, if he partakes with the poor man of oaten cake or the more humble potato, a sacred blessing on his honoured head goes up from the host, and from that poor household; and the pastor returns homeward, not less a pastor, nor less suited for the work of the ministry, nor yet for mingling with the great—because, like his heavenly Master, he loved the poor, and because the poor "ministered to him of their substance."

Blessed be God! hundreds of such pastors are around and increasing. How honoured the wives of such—they live in an atmosphere of blessedness—every day they hear the claims of the poor to the relief of which they are enabled by their influential position to be auxiliary—they hear the voice of grateful acknowledgment—their home is trodden by the feet of numerous wealthy and kindly parishioners;—they are familiar with every parochial movement, and are favoured by the Christian friendship and intercourse of surrounding ministers—their children grow up amid the kindness and attention of many—should even a trifling ailment visit their home, the knock of affectionate inquiry is frequent—should any want be manifested, it is often eagerly yet delicately supplied. The pastor's wife is happy amidst all this din of usefulness, kindliness, and comfort; and, if her husband be faithful in the pulpit, and from house to house, and if her own heart responds to every gospel promise, and rejoices in every prospect of souls won from death to life, then indeed are her "lines cast in pleasant places."—"Praise the Lord, O my soul, and all that is within me bless his holy name!"

* From the Ulster Times.

Thus full and overflowing is the cup of her happiness—it is even dangerous in its ingredients, for like every other prosperity, and, akin to all of the machinery of devotedness, is the hazard of decreasing spirituality; be this as it may, the wife of the pastor is happy, honoured, and blessed among women: days dawn in usefulness and prayer, and close in gratitude and peace; the sweet incense of holy prayer floats in the wide atmosphere, and penetrates from the parsonage to the remote and most lowly of the habitations of the flock; in one blessed volume of adoration the hearts of all are made one; and what heart so happy, knowing its own gladness, as is the heart of the pastor's wife?

But suppose that the process of years had silently—fleetly rolled on—and that the desk and pulpit must know its transient possessor no more; suppose, "full of years and honours, the aged man of God," like a "ripe shock of corn," is to be gathered to his predecessors—and that she—the loved and faithful friend of his bosom, witness and softener of his trials—is to survive; or let us suppose a case not unfrequent—that, in the midst of life's vigour and most energetic usefulness, the pastor is summoned to give an account of his stewardship—and the woman, still young, and expecting ought else than this, is suddenly bereaved; long, long does it appear but a dream, and tears seem unnecessary, the apparatus of death and the viduate array are but as a dream only; slowly and wearily the vision is invested with substantiality, and bitter truth demonstrates that it is simple, awful "matter of fact,"—the voice silent; the flock deserted—the house masterless—the kind, and the true, and the faithful, departed; her joys clouded—her hopes withered—her babes orphans—and she a widow!

A few brief weeks and the glebe-house must be resigned, the sunny lawn where the children sported, the garden, with its endless pleasure, and the flowers which the children had planted, and on which the departed had smiled, each thing familiar is to be forsaken, and the world is all before her—her children partake of her bitterness; and in their fond memories, in after years, revert to the possession which, for a season, was theirs. Cowper, apostrophizing his beloved parent's picture, and full of the reminiscences of scenes "where early childhood strayed," writes thus:—

> "Where once we strayed our name is heard no more;
> Children not thine have trod my nursery floor.
> 'Tis now become a hist'ry little known,
> That once we called the past'ral house our own;
> Short-lived possession! but the record fair,
> That memory keeps of all thy kindness there,
> Still outlives many a storm that has effaced
> A thousand other things less dearly traced."

But at the moment when widowhood is new, and the sorrowing heart scarcely fit for deliberation, where are the widow and the fatherless to turn? It is precious to think that a voice from heaven has proclaimed, "Leave thy fatherless to me, I will preserve them alive; and thy widows, let them trust in me," and they that trust in him are never disappointed. Still human heritage demands the adoption of some specific line of conduct; another home must be *chosen, and other* means of existence wrought out and many a clergyman's widow has no home, no means.

The widow of a pastor who lived generously and affectionately towards the temporal and spiritual wants of men, is, indeed, a desolate object; soon does the tide of sympathy ebb, and what remains is dried up in the revolving years that pass on, until the once loved, honoured, widely-known, and greatly happy, as the pastor's wife, becomes forgotten; other preachers have arisen more gifted, more adapted to rising exigences; new plans have obliterated the old, new generations arise; by little and little the old stock drops off, and after many years the widow gazes on her husband's church, and wonders how strange all things have become, since many know not of olden glories and benefits, for they were but children then; others have ceased to remember them, and she is a widow.

The writer of this article at one time learned that he lived in the neighbourhood of one such as he now describes. Her husband had been one of eloquence and popularity in his day. Families, in baptizing their children, were wont to call them by the pastor's beloved name. His widow survived him some thirty years. At the time of the writer's visit she was not far distant from the "better land." She was very lonely; a humble habitation, a prophet's chamber in its furniture, the bible of ancient days on the table; that bible, and an aged servant, all that had stood by her! and there she sat, day after day, "forgetting the world, by the world forgot;" her very existence forgotten, and it was happy work to kneel beside that widow indeed, and, though not of her household of faith, yet loving her for her Master's sake, and for the sake of the work with which her husband was connected, to pour forth prayer on her behalf to the God of the widow. She appeared to be greatly comforted, and doubtless many hurried and vivid remembrances were busy in her lone mind. Not long after the papers announced the death of Mrs. ——— ———, ——— ———, and some who read expressed astonishment, and said, "they thought she had been dead many years!"

The families of preachers are often the worst attended to, and, while their flocks, "have bread to spare," their own little ones may be hungry. They are also often engaged in plans so gigantic, in studies so profound, in labours so multifarious, that they are too apt to forget "what the end may be," the sickness and the sorrow, the mourning congregation, the eyes of many tears, the dismissal of chancel, and pulpit, and vestry, and committee; the platform trodden by other feet, the meeting hushed before other voices, the hearts occupied by other messengers of truth, and the shroud and coffin, the portion of their earthly tabernacle, while wife and little ones, to use the language of the beautiful chaunt of Wolff "sit alone and weep."

HURCH AND THE WORLD.

IOR OF "TALES OF THE MARTYRS."

No. VI.

Y OF ANGELS AND THE COMMUNION OF SAINTS.

nind, taken as a whole, has peculiar
, which mark the different stages of its
childhood, it is naturally credulous;
alike novel and alike believed. The
follows in youth tends to the opposite
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, into the medium of mature under-
the world at large, and in particular
ıy trace something of the same kind of
cially obvious in the subjects we are
ler. In this our own country, we have
h the stage when wood and plain, hill
e lonely tower and the deserted hut,
with imaginary beings, and have
.t period when, as if ashamed of our
ty, we think to show superior discern-
ng at as ridiculous the feeling which,
scoffing, is too inherent in man to be
dicated, that around us on every side

of spiritual creatures walk the earth
both when we wake and when we sleep."

simplicity of childhood is ever nearer
ıan the self-conceited scepticism of just
outh; so, in this case, it will be found,
ciful and occasionally fearful superstı-
ncestors shall be succeeded by a sober,
ıd heart-felt conviction of that ministry
l of that communion of saints, which
ıes, and which the church professes to
akes the subject of her prayers.
ıistry of angels the bible refers con-
ıe Old Testament, angels are constantly
appearing unto man—to warn, to ado
console; in the New Testament, we
announcing the coming, both of the
d of his forerunner, John; and, at the
oly Child, a multitude of the heavenly
by mortal eyes and heard by mortal
g night into day by the brightness
about, and saying, "Glory to God in
nd on earth peace, good-will toward
i. 14). Angels appear at the sepulchre
ension; an angel visibly releases Peter,
visible ministry is inculcated in both.
f the Lord," says David, "encampeth
them that fear him, and delivereth
ı xxxiv. 7). St. Paul, speaking of the
s of a well-established fact—"Are they
:ering spirits, sent forth to minister for
ll be heirs of salvation" (Heb. i. 14)?
ter days the ministry of angels is invi-
taught that it ever has been chiefly so,
ng those more obscure ages which pre-
ing of our Saviour, and till the revela-
pel was completed, they did frequently
men: but the holy book is finished;
ıimself has been clearly revealed; the
on made plain before us; and our proxi-
iritual world is to be learned only from
nce—to be known only by faith. "And
.s dean Brevint, "men may think now
l is destitute of angels, because they do
often as they did in ancient times, in
forms of men *." Men may think so.
the sun has arisen and the stars gra-
from our sight, we may look up to the
and say, no stars are there. We cannot
:yes in natural objects, which, day after

* tian Sacrament and Sacrifice, sect. vi. 1.

day and night by night, have been familiar to us from childhood; and, because God's winged messengers, who, in the twilight of the Jewish church, occasionally put on forms that might be discerned, now that the Sun of Righteousness has arisen, wear only their own ethereal garb, shall we, upon the strength of our limited bodily vision, venture to gaze around and say that angels are not here?

Let us not be persuaded into the idea, that this is a subject beyond our present comprehension, and therefore better left. It is one more suited for calm contemplation than any minute discussion; but the bible would not inculcate it so constantly were it not for our soul's good: the church would not set apart a day for its especial consideration, unless it were calculated to lead her children to something better than barren speculation and unedifying conjecture. Rather, when we find any doctrine or duty, thus enforced in the bible and especially brought forward by the church, falling into habitual neglect, we may justly suspect such neglect to arise from the too successful machinations of the world; rather let us, in this instance, seek, in all humility and lowliness, to follow the injunction of the wise son of Sirach, who, while warning us, "Seek not out the things that are too hard for thee, neither search the things that are above thy strength" (Eccles. iii. 21)—immediately adds—"But what is commanded thee, think thereupon with reverence" (22). Not too high, not an overwhelming, but a most ennobling contemplation for every human soul, is this ministry of angels. A vision, like to that of Jacob's, dawns upon the spirit as we contemplate—a vision of bright heavenly beings descending and ascending to and from this lower earth. Angels appear no longer as the unknown inhabitants of some far-distant region; they are our spiritual friends, ever near, and separated only by a fragile screen of flesh, which an hour, a moment, may dissolve. Angels rejoice over our repentance, watch our progress, are appointed by God, in some manner imperceptible to us, to aid us in difficulties, and to defend us in danger. Well may the world seek to prevent our dwelling upon a thought so calculated to make all else can threaten and offer, sink into a mere nothing. The church endeavours to impress such thought upon our minds, not only by bringing forward the ministry of angels as taught in the bible, and by an occasional mention of them in the prayers, but by devoting the service of one day to this particular branch of God's revealed providence. In the portion of scripture appointed for the epistle on that day, and in the second lesson for the evening, we are reminded that we have spiritual enemies as well as spiritual friends; powers of darkness to strive against, as well as princes of light to contend for us. "O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant, that, as thy holy angels alway do thee service in heaven, so, by thy appointment, they may succour and defend us on earth, through Jesus Christ our Lord" (Saint Michael and all angels).

Our second subject, in its connexion with the first, leads us to consider the relation in which we stand to the departed saints. The bible no where distinctly informs us of them, as of the angels, that they are cognizant of what is going on on earth; but it does teach us that they forget not those they have left behind, and both the bible and the church instruct us that it becomes us not to forget them. The world, endeavouring by every means to chain our thoughts and affections to earth, may strive to wean us from the memory of the dead—may insinuate that we owe this as a duty to the living; but very different is the language of the church. She encourages no excessive or inconsolable grief; for, while committing to the earth the remains of one who has been taken away, she reminds the survivors that they "are not to be sorry, as

men without hope, for them that sleep in Jesus;" but she comforts upon a principle very contrary to the world. Her consolation—and it is the only consolation worthy the disciples of him "who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. i. 10)—is derived, not from forgetting, but from dwelling ever upon them as absent only in the body, but still closely united in the spirit. The church has provided, that on every Sunday and holyday we shall "bless God's holy name, for all his servants departed this life in his faith and fear; beseeching him to give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom." And, as week by week the hearts of a Christian congregation echo this blessing and this prayer, every heart involuntarily turning to some that have been known and loved on earth, and mingling with the remembrance of them, thoughts of the wise and holy, known and loved in their characters and writings, and of those pre-eminently the saints of God, whom our church teaches us to venerate as such; so far from time weakening the bond that bound us to the former, it will gradually grow stronger, as well as more expansive, till we can realize in our own feelings St. Paul's expression of "the whole family in heaven and earth" (Ephes. iii. 15). To this realization it is evidently the wish of the church to lead her children. We cannot open the prayer-book without perceiving the great care with which she has provided for the due observance of every saint's day, by appointing an appropriate collect, epistle, gospel, and lessons for each. The collects show us why this care has been taken. It is not merely to do honour to the memory of the saints, although the church teaches us that they who have been made the instruments of conveying to us the truths of the gospel and whose "praise is there," ought to be held in affectionate reverence by all who embrace that gospel; but it is that we may contemplate their characters in order to profit by their example. That when we commemorate the martyrdom of St. Stephen we may pray, "that, in all our sufferings here upon earth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed;" when that of the Innocents, we may beg of God to "mortify and kill all vices in us, and so strengthen us by his grace, that, by the innocency of our lives, and constancy of our faith, even unto death, we may glorify his holy name," even as those blessed children were permitted to do. That we may learn with St. James, to "forsake all worldly and carnal affections," and with St. Matthew, "all covetous desires and inordinate love of riches;" and with both, to be "obedient without delay, unto the calling of our Lord Jesus Christ," and to be "evermore ready to follow his holy commandments." That, in contemplating the character of the holy apostle Barnabas—that "good man, full of the Holy Ghost and of faith"—we may be led to desire the "singular gifts" with which he was endued, and earnestly to beseech God "not to leave us destitute of those manifold gifts, nor yet of grace to use them alway to his honour and glory." On St. Mark's day, we are reminded to consider the value of the heavenly doctrine he taught, and to pray that, "being not like children, carried away with every blast of vain doctrine, we may be established in the truth of the holy gospel." On that of St. Simon and St. Jude, we are led to contemplate the "church built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone;" and the beauty and seemliness of being "joined together in unity of spirit by their doctrine" is thence impressed. On All Saints' day—the day dedicated to the memory of all who sleep in Jesus, from Abel, the first of Adam's race who found the *death which must* have struck the survivors with such *unmitigated horror, changed* by the merits of the Holy "Lamb, slain from the foundation of the world," into life eternal, down to the last soul departed—perchance that very hour, whose sin and "defilement, contracted in the midst of this miserable and naughty world," have been "purged and done away" with the blood of the same precious sacrifice—on that day, how invigorating to the faith and charity, how enlivening to the hope of those still wending on their earthly pilgrimage, to join in the prayer of our church—"O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord."

With respect to angels and departed saints, the world has ever taken opposite extremes with Christians; on the one hand, leading an age, a nation, or a community, as the case may be, to render unto them the honour due to God alone; on the other, persuading them from a dread of this idolatry to neglect, with even a species of contempt, every demonstration of regard for, and communion with, the holy and exalted beings whom we are invited to regard as brethren. With the former of these we are probably brought little into contact: the latter prevails amongst ourselves—so prevails that, with most, the very name of a day dedicated to the angels or to a saint, seems to be looked upon but as the relic of a past superstition. Meanwhile the church continues in her prayer-book quietly to bear witness against both these extremes. She teaches us to reverence them—but it is with a reverence, not derogating from, but redounding to, the praise and glory of God. We are to honour them, because God has put honour upon them; we are to love them, because they are "right dear in the sight of the Lord;" we are to cherish their memory, because it is written in the book of God, that "the righteous shall be in everlasting remembrance" (Psalm cxii. 6). The communion of saints—that communion by which, whether in heaven or on earth, "we, being many, are one body in Christ, and every one members one of another" (Rom. xii. 5)—is one of the articles of the Christian faith, of which the church requires a profession of belief in all who become her members. We see how earnest are her endeavours to make this belief, not a mere barren assent, but a strong and living principle, purifying our souls from the corruptions of this lower world, raising them above its frivolous pursuits and heartless pleasures, and leading us to cling with more entire dependence to him who can alone make "us meet to be partakers of the inheritance of the saints in light" (Col. i. 12). Well, indeed—when we compare ourselves with them—well may we magnify his power who is able, and his mercy who is willing to do this. When we consider their unreserved devotion to God, how they "counted all things but loss for the excellency of the knowledge of Christ Jesus" (Philip. iii. 8); their faith, so earnest that afflictions moved them not, neither reckoned they their lives dear unto themselves, so that they might finish their course with joy" (Acts xx. 24); their deep humility, their fervent charity: when we remark the effects of the gospel upon them, "what carefulness it wrought in them, yea what fear, yea what vehement desire, yea what zeal" (2 Cor. vii. 11), and then turn to ourselves, who dwell in the light of the same gospel, have the assistance of the same Holy Spirit, are equally near, through Christ our Intercessor, to the same God, who now as then will, if any man lack wisdom and ask of him, give liberally, and upbraid not" (James i. 5)—we feel that to us belongeth only "shame and confusion of face." A world in arms could not daunt or overcome them; "nay, they were more than conquerors through him that loved them" (Rom. viii.

Feeble as we are, and fallen from their high ex-
e, yet let that example encourage us to resist in
night of the same love, whatever weapons of de-
ınd guile, of ridicule or reproach, the world may
lt with now. This is the conclusion drawn by
ıspired apostle from contemplating the sufferings
:onstancy of those who were before him; and the
:h, by appointing it for one of her lessons on All
:s' day, has taught us to apply it to the whole
of the redeemed—"Wherefore, seeing we also
:ompassed about with so great a cloud of wit-
s, let us lay aside every weight, and the sin
h doth so easily beset us, and let us run with
nce the race that is set before us; looking unto
, the author and finisher of our faith" (Heb. xii.
. That the angels are included in these witnesses
hom we are compassed about, is evident from the
s which follow in the same chapter—"For ye
ot come unto the mount that might be touched;
re are come unto mount Sion, and unto the city
e living God, the heavenly Jerusalem, and to an
merable company of angels; to the general
nbly and church of the first-born, which are
en in heaven, and to God the Judge of all, and
he spirits of just men made perfect, and to Jesus
Mediator of the new covenant" (18, 22, 23,
"What manner of persons, then, ought we to
ı all holy conversation and godliness" (2 Pet.
1)? Admitted into the church of Christ, we are,
pears, admitted into the fellowship of angels and
aints. Blessed and glorious privilege! How
ed, even in our present state of imperfect com-
ion, could but our souls, in their daily breathings,
rd with the devout language of the church, when,
e office in which she brings her children nearest
God, she claims for them that privilege—
erefore, with angels and archangels, and with all
company of heaven, we laud and magnify thy
ous name, evermore praising thee, and saying,
, holy, holy, Lord God of hosts! heaven and
ı are full of thy glory. Glory be to thee, O
l, most high!"

'ERSTITIONS OF THE IRISH ROMANISTS.

ERY interesting history of the church of Ireland
been lately published, by the bishop (Mant) of
m and Connor. A lamentable picture is there
n of the blighting influence of popery upon the
bitants of that country. Popery knows how to
itself to time, and place, and circumstance; where
wledge at all prevails, it masks in the light its
ser features; but, amid the darkness of ignorance
irreligion, it ventures on pretensions, and imposes
ke which must constrain its unhappy votaries to
worst mental bondage.

ome facts shall be produced from bishop Mant's
k, which will, I am inclined to think, startle many
otestant reader, especially when he is informed
, though they occurred, as it is said, many centu-
ago, they are at the present time authorized by
Romish church, and a belief in them taught in
seminary of Maynooth.

hus, for instance, the following legend is taken
n the supplement to the Roman breviary, contain-
proper offices commemorative of certain Irish
ts, and published in 1808. "Brigid," says the
on for Feb. 1, her festival day, "Brigid, a holy
gin of the province of Leinster, born of noble and
istian parents, became the mother of many holy
gins in Christ. When she was yet a little infant,
father saw men, clothed in *white garments*, pour
oil upon her head, thus pre-figuring the future purity and holiness of the virgin. Arriving at the first years of childhood, she so earnestly, from the bottom of her heart, clung to Christ the Saviour, whom she chose for her spouse, that for love of him she expended on the poor whatever she could acquire. And, lest the suitors, by many of whom on account of her incomparable beauty she was sought in marriage, should compel her to break the vow of virginity by which she had bound herself to God, she prayed God to make her deformed; and presently she was heard, for one of her eyes immediately became swollen, and her whole face was so altered, that she was permitted to send back a message to her suitors, and to consecrate her virginity to Christ by a solemn vow. Having then taken to her three maidens, she proceeded forth to the bishop Macheas, St. Patrick's disciple, who, seeing over her head a pillar of fire, put on her a shining vest and a white robe, and, having read holy prayers, admitted her to the canonical profession, which the blessed Patrick had introduced into Ireland. Whereupon, whilst she was stooping her head to receive the sacred veil, when she had touched with her hand the wood at the foot of the altar, that dry wood on a sudden became green again, and her eye was healed, and her face restored to its pristine beauty. And afterwards, by her example, such a multitude of maidens embraced that institution of a regular life, that in a short time it filled all Ireland with convents of virgins; amongst which, that over which Brigid herself presided was the chief, and on that as their head all the rest depended."

Another of these pretended miracles is related in the ecclesiastical history of Carew, professor of divinity at Maynooth. "The extraordinary veneration which St. Malachy entertained for St. Patrick, St. Brigid, and St. Columba, made him anxious to discover the grave where the bodies of those holy persons reposed. But every effort which his ingenuity could devise proved unavailing, for no memorial remained which could assist him in the enquiry. All human means having failed, the good bishop had recourse to prayer, and with a holy importunity he earnestly besought God to make known to him the place in which the earthly remains of those three distinguished favourites of heaven were deposited. The prayer of the venerable prelate was at length favourably heard. On a certain night, while he offered up in the church his fervent petition to the Almighty, a ray of light, like a sunbeam, was seen by him to pass along the church until it reached a particular part of the temple, when it ceased to advance. Persuaded that heaven had chosen this mode to reveal to him the subject which he so ardently desired to know, St. Malachy caused the place to which his attention had been thus drawn, to be immediately examined. His exertions were rewarded with the success they so well deserved; for, when the earth was removed, the bodies of the three saints were found deposited together in the same grave. By the bishop's direction the precious remains were then raised up, and placed in coffins which he had provided for them. As soon as this ceremony was completed, the bodies were consigned to the same tomb." Afterwards, however, the relics were transferred to a more honourable place of

sepulture, and the anniversary of their translation was ordered to be kept as a festival throughout the churches of Ireland.

Another miracle is related of this same St. Malachy, by the same veracious professor of divinity in the royal college of Maynooth. "The lady of a certain knight, who resided near Bangor, being at the point of death, the saint was sent for to prepare her for the awful moment of dissolution. When he arrived at her place of abode, her sickness had somewhat abated, and her friends besought the saint to defer until the morning the discharge of his sacred office. Malachy yielded with reluctance to their request; but the holy man had soon occasion to repent of his condescension; for, in a short time after he had retired from her house, he was overtaken by some of the attendants, who proclaimed by their lamentations the melancholy intelligence that their mistress was now no more. Overwhelmed with grief and remorse for the facility with which he had yielded to the importunity of the lady's friends, the holy bishop returned to her apartment, and raising his hands to heaven exclaimed—"It is I who have sinned by this delay, and not the poor creature." Then, standing by the bed of the deceased lady, the afflicted pastor, with tears and sighs, poured forth his prayers to God in her behalf. The remaining part of the night the saint employed in supplicating the divine mercy, and in conjuring those who were present to watch and pray along with him. At length, towards the break of day, the lady opened her eyes, raised herself in the bed, and reverently saluted the saint. Elated with joy, the good bishop then administered to her the sacrament of extreme unction. The singular favour which God had shewn to her at the intercession of his minister, was prolonged until she had performed the penance which the saint had enjoined her. As soon as this obligation was complied with, the lady, after receiving with devotion the holy rites of religion, relapsed into her former state of debility, and departed in peace."

To the narratives already given may be fitly added the detection of a feigned miracle, as related by Strype in his life of archbishop Parker:—"The litany was sung in English," after queen Elizabeth's accession, "in Christ church, Dublin. This gave great offence to some of the Popish zealots, reckoning aright that the use of the mass was in danger of being laid aside in that cathedral. Something therefore was to be done, now or never, to keep the reputation of the old superstition; and a miracle was to be shown in the said church the next Sunday, when the lord-lieutenant, the archbishop, and the rest of the privy council were there at service. There was in that cathedral an image of Christ, in marble, standing with a reed in his hand and the crown of thorns on his head; and, while service was saying before this great assembly, blood was seen to run through the crevices of the crown of thorns, trickling down the face of the crucifix. The people did not perceive it at first, therefore some who were in the fraud cried out to one another, and bade them see how our Saviour's image sweat blood! Whereat several of the common people fell down, with their beads in their hands, and prayed to the image. Vast numbers flocked to the sight; and one present, who *indeed was the contriver, and* formerly belonged to the priory of the cathedral, told the people the cause, viz., "That he could not choose but sweat blood, whilst heresy was then come into the church!" The confusion hereupon was so great that the assembly broke up. But the people still fell upon their knees, thumping their breasts; and particularly one of the aldermen and mayor of the city, whose name was Sedgrave, and who had been at the English service, drew forth his beads, and prayed with the rest before the image. The lord Sussex and those of the privy council hastened out of the choir, fearing some harm. But the archbishop of Dublin being displeased caused a form to be brought out of the choir, and bade the sexton of the church to stand thereon, and to search and wash the image, and see if it would bleed afresh. The man soon perceived the cheat, observing a sponge within the hollow of the image's head. This sponge, one Leigh, sometime a monk of this cathedral, had soaked in a bowl of blood; and early on Sunday morning, watching his opportunity, placed the said sponge, so swollen and heavy with blood, over the image's head within the crown; and so by little and little the blood soaked through upon the face. The sponge was presently brought down and shewed to these worshippers; and some of them cursed father Leigh, who was soon discovered, and three or four others that had been contrivers with him. The archbishop the next Sunday preached in the same church before the lord-lieutenant and the council, upon 2 Thess. ii. 11—'God shall send them strong delusions, that they should believe a lie;' exposing the cheats, who openly stood there with father Leigh, upon a table before the pulpit, with their hands and legs tied, and the crime written on their breasts. This punishment they suffered three Sundays, were imprisoned for some time, and then banished the realm. This converted above one hundred persons present, who swore they would never hear mass more. And further, upon the 10th of September, 1559, the archbishop caused this image to be broken down, although he himself had caused it to be set up at his coming to that see, after it had been pulled down once before by George Browne, the former archbishop, in king Edward's time."

Little comment need be made upon the narratives here extracted. Popery, it would seem, is as unscrupulous now as in former ages, in insisting on its superstitions and legends where it conceives the temper of the people likely to receive them. In England, perhaps, and to a more enlightened class of readers, the professor of divinity at Maynooth might not have ventured on the histories he has recorded; but amid the gloom of Irish ignorance he had no hesitation. Is it not a national sin, that a college where the professors abet such monstrous frauds is supported by the national purse? S.

SONGS IN THE NIGHT:

A Sermon,

By the Rev. Robert Grant, B.C.L.,

w of Winchester College, and Vicar of Bradford Abbas, Dorset.

Job xxxv. 10.

"Who giveth songs in the night."

'HING is more easy than to be a Christian ıtward appearance. The form of godli- is as soon and as easily put on, as it is off; whilst the power of it is a fixed and ing principle. The consequence is, that y, too many, have the former, but few, few, possess the latter. With too many, ion is a light and occasional matter— have not thought much about it—they ot care much about it. It is not always "one thing" uppermost in their minds, nearest to their hearts. It is put on, if ay so say, with their Sunday garments, when the sabbath is ended laid by, and out of sight till the next sabbath returns. what a great and wretched mistake is all ! Scarcely are they in a worse or a more rable condition who neglect it altogether, ı they who thus play, as it were, at re- ın—who trifle with the most sublime, ous, and important subject that can be osed to the consideration of an immortal ture. No wonder that such a summer- ion as theirs stands them in no good l when the storms of life and the last m of death beat upon them; no wonder when "their fear cometh as desolation, their destruction as a whirlwind—when ess and anguish cometh upon them"— vonder, I say, when they then call upon l, that he will not answer, when seek him, that they shall not find . No wonder that to such he never e "songs in the night."

'he truth is, the life-giving and soul-sus- ing and soul-comforting power of the el is never more actively exercised, or e truly felt by ourselves, or more clearly ı by others, than in those seasons of suf- ıg and of sorrow to which in this world in and of sorrow we are all subject. On ımmer's day, when there is scarcely a ıth to move the sail, and a blue sky is ve and smooth water below, the vessel ns to be as safe as any thing can be, and sailors as light-hearted as possible; but :he winds arise, and the waves lift up their ning heads, then look at the vessel which ssed on the billows—see how the mast is ined, and the ropes are stretched—then r strength is tried; and look at the crew, longer careless and at ease, they are all :heir posts, providing against what may ıl either the vessel or themselves. So are there too many, who may be called "fair-weather Christians," whose religious principles, whether they have any at all or wrong ones, will one day be tried. "As the fining-pot is for silver, and the furnace for gold," so will their religion be put to the test, when it will appear of what sort it is. When the storm blows upon them, it will then be seen whether they have only the boughs and the branches of an outside profession, or whether they have "the root of the matter" in them; whether they be "trees of the Lord's planting;" whether they be of that number of whom it is said, in the words of my text, he "giveth songs in the night."

In order that you may all, under the divine teaching and blessing, be of that number, I purpose to call your attention to three points, which the passage under consideration embraces; and, in doing so, I shall reverse the order of the words, and begin with the last part of the verse first.

I. What particular season of our lives is described under the image of night?

II. What is the real Christian's spirit, and temper, and condition, at such a season?

III. Who is to give him that spirit, and temper, and condition?

I. As night and day, darkness and light, are most opposite to each other, so are they frequently used in scripture to denote certain objects which differ most widely from each other. I need not describe to you at any length what is the peculiar character of night. It is a time of darkness and of gloominess; when we can see nothing, and can do nothing, as we can in the bright and cheerful light of day. As such, it fitly represents a time of ignorance, unbelief, and sin. In this sense St. Paul uses the word (Romans xiii. 12)—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness." So again he writes to the Thessalonians, (1, v. 5)—"We are not of the night, nor of darkness." It also represents a time of adversity and of affliction, whether of a public or a private nature. Thus, a national calamity which was to befal the land of Edom is obscurely spoken of by the prophet Isaiah (xxi. 11), under the same image—"Watchman, what of the night?" So (xxiv. 11), where he speaks of God's judgments on the land, he says—"All joy is darkened." In the same way, those seasons of suffering, whether of the body or mind or both, to which every son and daughter of Adam is exposed, may be set forth under the image of night. In this sense we are to understand the word in the passage of our text—"Who giveth songs in the night." The season of suffering is, to the unconverted person, a season of gloom

and heaviness. Any disease, but especially some kinds of diseases, have a natural tendency to lower the spirits, and to throw a dark shade over the feelings and prospects of the sufferer. How cheerless is the chamber of sickness to the eye and the heart of an unsanctified sufferer! Withdrawn from the world, from its business and from its delights, which once consumed all his time, and engrossed all his affections; there is nothing to occupy him now, nothing to amuse him now, even if he could do any, or enjoy any thing that is of this world; but he is too much racked with pain or wasted with weakness to exert himself, or enjoy himself. "Wearisome nights," was the language of suffering Job, "are appointed to me." So is the house of mourning, when death has made it one—a house of gloom. In compliance with custom, we exclude the light. Silence and darkness reign there, as at night! By way of contrast, the wise king Solomon mentions it, together with another and a very different kind of house, the "house of feasting." "It is better," he says, "to go to the house of mourning, than to the house of feasting." In the former there is every thing to sadden, in the latter there is every thing to gladden the man who lives only for this world. To him, the very thought, much more the reality, and sight of death is an unwelcome and unjoyous subject. And is it indeed better to go to the one than to the other? Yes, far better! so he says in the same chapter—"Sorrow is better than laughter;" that is, sanctified sorrow is better than unsanctified laughter. The worldly-minded person thinks not so; his language is that of the rich fool in the gospel—"Soul, take thine ease; eat, drink, and be merry," all the while forgetting that he has an immortal soul unthought of, uncared for, unprovided for. "This night shall thy soul be required of thee." Thy soul? yes; if we had nothing but these poor perishable bodies to care about, and to provide for—if this life were all—if, like the beasts that perish, when we went down into our graves, there was an end of our prospects as well as of our existence, why then we might account that life to be the happiest which was most free from pain and suffering. But whose life, I would ask, is free from pain and suffering of some kind or other, or at one time or other? Even if our holy and blessed religion were a "cunningly devised fable"—even supposing that man had not an immortal soul, that when he died there was an end of him—still, still there is suffering, great suffering—suffering which is ten thousand times more severe, if the mind and heart remain in their natural state of darkness and hardness. And who does not want relief and comfort in that trying ho If we had not light from above, and stren from above, to cheer us and support us those seasons of suffering and of weakn dark, most dark, would be our night! So by their mere natural strength and hardih of character, do bear pain better than oth some pretend to laugh at suffering, and d ger, and death; but, when their hou suffering arrives—when death stares then the face—when that night is setting in u them, to which there will be no to-morr unless their consciences are "seared as wi hot iron," and become hardened and feeling, depend upon it their boasted cou fails them; even if they keep up appearan to the last, depend upon it, inwardly t want that comfort and that support wh can alone sustain the soul in its last mo conflict—that comfort and that sup which the heart of the real believer in, follower of, the Lord Jesus Christ e riences, to whom, and to whom alone, words of my text apply, and by whom al they are felt in all their sweetness, and their force—"who giveth songs in the nig

II. This will bring me to the next p which I proposed to consider, viz., wha the real Christian's spirit, and temper, condition, in these dark seasons of sufferi

This is set forth to us under another im viz., that of "songs"—"Who giveth s in the night." Singing bespeaks an e contented, and happy state of mind. seldom, if ever, hear a person singing wh very unhappy. But it must be obser before I proceed further, this excellent and faculty may be, and often is, abu Think not that every person who sing therefore truly happy; he may, perhaps, the moment be free from care, and he th himself, and others think him, happy; b he really so? None are free from care but t who are released from the bondage and burden of their sins; who have "cast all t care upon him who hath cared for them who hath borne their sins in his own b on the tree." There are different sort songs, and different characters who them; there is the song of the sons of sure, as they call themselves—there is song of the fool, and the "song of the dr ard;" but these are not the "songs in the nig which are spoken of in our text. There carnal songs, and there are spiritual so And, if it be sad to hear that "best mer which we have" (as the psalmist calls speech or tongue) abused, in being empl in singing those unholy and impure s which are sometimes heard in the ten ungodliness, it is equally sad to the C tian's ear and heart, to hear a spiritual s

ven in the house of our God, from the lips of an unholy and impure person. It is a delightful faculty, and an enviable gift, to be able to sing; but only so, when that faculty and that gift is either employed in the service, and promotes the honour and glory of him who gave it, or exercised as a skilful and innocent recreation. Therefore, the apostle writes, in 1 Cor. xiv. 15—"I will sing with the spirit, and I will sing with the understanding also."

But we should not understand the word "songs" in our text, only in its literal meaning. Doubtless, God's children, of whom I shall presently mention a few examples, have expressed he tranquil and happy state of their minds in heir darkest night of suffering, literally, by inging some of the songs of Zion. But it also epresents that sweet, and composed, and reigned spirit, which the Christian sufferer xperiences inwardly when all outward things re dark about him. Thus, when the psalmist says, "thy statutes have been my song in he house of my pilgrimage," he is not to be nderstood only as meaning that he actually ung the word of God, although we know hat he did so in his own beautiful songs, the salms; but his meaning is, the word of God as his delight as well as his study, and ranquillized his spirit, and put him and ept him in a happy state of mind, throughut the whole course of his life. He felt hat inward peace which nothing but the onsciousness of being at peace with God, ur neighbour, and ourselves, can bestow. he "songs in the night," then, are not to be nderstood so much in a literal as in a figurative nse; they describe that peaceful and comosed frame of mind and soul which the hristian sufferer enjoys in his darkest night f suffering or sorrow. It is said that music ounds sweeter at the night-season than at y other time; so, like a well-tuned instruent which makes sweet music, there is othing, or at least nothing like what there ce was—there is nothing harsh or discordt in his spirit or conduct, or which offends ilfully or grievously against the spirit or tter of God's holy word; every thing in m, and about him, harmonizes with the will his heavenly Father, and echoes, if I may say (although it be but a faint echo), the weet example of his Lord and Master, Jesus hrist. That song in the night which was ng by angel lips to the Galilean shepherds, e burden of which was—"Glory to God in e highest, and on earth peace; good-will wards men"—that song has been brought ith power to his soul. He knows, and he els, that he is a sinner; every pang reminds m of his sins: but he also knows and feels, at the wounds which sin has made are healed; that his peace is made with his offended but forgiving God, through the alone peace-maker, Jesus Christ, by whom his sins are fully and freely forgiven. He knows and feels, and gives evidence thereof, that sin has no longer the dominion over him which it once had—that he is eased of a burden which once pressed him down. He is at peace with every one; and therefore he is assured that the many sweet and precious promises in and by Jesus Christ are his; and these among the foremost:—"All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28); and again—"Who is he that will harm you, if ye be followers of that which is good" (1 Peter iii. 13)? Above all, he feels that his Saviour is with him in the darkest hour of suffering, as he was with his three faithful servants in the furnace of the king of Babylon. Those words bring comfort to his soul—"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah xliii. 2). He experiences the truth and the force of those words—"When he giveth quietness, who can make trouble" (Job xxxiv. 29)? True, he suffers in his body, and he is an object of pity; but he is also an object of envy. He rather pities those who, although well in health, are diseased, yea, dead in soul; and, if the offer were made to him to exchange his bed of suffering for the couch of pleasure, he would still prefer his "song in the night" to the gayest circle, or the loudest revel; for his God and Saviour is with him here, but he would not be with him there.

But some of you may, perhaps, be thinking—is all this really so? Have these songs in the night ever been heard? Independently of the assurance thereof, which we have from the truth of God's holy word, there are many examples recorded in the bible which strongly confirm it. I cannot now mention all those suffering servants of God, to whom he gave songs in the night of their trouble; but I will select a few. Look, then, at Joseph, unjustly accused of a crime, and cast into prison; but the "Lord was with him" there, and, although nothing is said of his singing the Lord's song in his dungeon, doubtless he was in a most calm and happy state of mind, far easier and happier than Pharaoh on his throne by day, or on his couch by night. Look, again, at David, when his life was hunted after—"Deep calleth unto deep, at the noise of thy water-spouts; all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day-time,

and in the night his song shall be with me." (Ps. xlii. 7, 8). Look, again, at another persecuted and afflicted servant of God, Jeremiah, who was cast into a dungeon, "where there was no water, but mire." "Mine enemies," he says, "chased me sore, like a bird, without cause; they have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon; thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee; thou saidst, Fear not" (Lament. iii. 52, 57). Hear the prophet Habakkuk thus expressing himself—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habak. iii. 17, 18). Pass we on to the New Testament, and one example will be sufficient—go to the gaol at Philippi, into which Paul and Silas were cast for the Lord Jesus Christ and his gospel, and "at midnight" hear them singing praises to their God. Verily he "giveth songs in the night." But far and above all look at him who was the Prince of sufferers—the Master of all these sufferers—"the Man of sorrows"—even the Lord Jesus Christ. Need I tell you how he passed whole nights in prayer and praise to his heavenly Father? See him in Gethsemane's garden, when "his sweat was as it were great drops of blood falling down to the ground," possessing his soul in patience, and exclaiming, "Not my will, but thine be done!" And, when darkness was over the earth for the space of three hours, when he hung upon the cross, bleeding and dying for us men, and for our salvation, in that dreadful night his heavenly Father gave him a song—"Father, forgive them! for they know not what they do." And, do not suppose that these examples are extraordinary examples, given for an extraordinary purpose, save and except the example of our Lord. Doubtless their faith was extraordinary, compared with our lukewarm faith: but, if we have the same faith, we shall have the same spirit. And many of God's suffering children are still supported and comforted in their hour of suffering—he still "giveth songs in the night." Yet even the most resigned and patient sufferers are far from being perfectly resigned; even they "walk in darkness" for a season, "and have no light." Even they have their moments of *weakness, and are "faint* in their minds;" but they are only moments. A cloud may pass over the Sun of Righteousness for a while, but it soon shines out bright again. For he, who hath said, "I will never leave thee, nor forsake thee," is true to his everlasting word. "He who hath began a good work in you, will perform it until the day of Jesus Christ" (Phil. i. 6).

III. And this will bring me to notice very shortly the last point which I proposed to consider, viz.,—Who is to give us this Christian spirit, temper, and condition? Even the Lord, our Maker, and Preserver, and Saviour, and Comforter—it is he, and only he, "who giveth songs in the night."

A heavenly mind and spirit can alone proceed from heaven—"A man can receive nothing," our Saviour says, nothing that is needful for his present peace and future salvation, "except it be given him from heaven" (John iii. 27). "Hereby we know that he abideth in us, by the spirit which he hath given us" (1 John iii. 24). As long, then, as we continue in our natural state, we cannot understand, much more sing, these songs in our night of suffering and of sorrow. There will be no *acting* the Christian then—no mask will be worn then! It is only in a state of grace, and under the teaching of the Holy Spirit, we can learn these songs. The children of Israel could not sing the Lord's song in the land of their captivity. What Babylon was to them, the world is, or ought to be, to us; and we must come up out of it, leaning on his arm who can alone deliver us from our state of bondage. Sooner may "the Ethiopian change his skin, or the leopard his spots," than an unconverted person can "rejoice in tribulation, and take pleasure in his infirmities;" for nature shrinks from pain and suffering. It is only the "saints," as David says, "who can sing aloud on their beds" (Ps. cxlix. 5). Of ourselves, we are not able to think, much more to do, or to suffer any thing, as of ourselves—but our sufficiency is of God. "My grace is sufficient for thee; my strength is made perfect in weakness." "I can do all things," saith St. Paul, "through Christ, which strengtheneth me."

Here, then, is the secret of the whole matter—"If any man be in Christ, he is a new creature," and as such, he receives a new nature, and a new spirit, and he "sings a new song." "Old things are passed away; behold, all things are become new!" He sees every thing, if I may so say, with different eyes; he receives every thing with a different spirit; he bears every thing with a different temper; he no longer looks upon himself, or his condition in this world, as he once did. It is no longer his rest; but he

looks upon it, and uses it, as a school in which he is to learn lessons of heavenly wisdom, and in which he is "to give diligence to make his calling and election sure;" as a "race," in which he is to run with patience the race that is set before him; as a "warfare," in which he is to fight the good fight of faith.

Let me, then, ask you, in conclusion, do you so regard it? If so, you will be better prepared to endure, as Christians, those sufferings which you will all have sooner or later to undergo. It is a sad sight to see a fellow-creature racked with pain, and drawing nigh to the grave; but it is a far sadder sight, to the Christian's mind, to see him going down to his grave, with no oil in his lamp, utterly unprepared to meet his God and Saviour. The bed of sickness, I am persuaded more and more, is not the place to learn to be Christians; but rather to put in practice what we have learned before. The battle-field is not the place for the young recruit to learn how to handle his musket—he then wants to use it. When David went to meet the giant of Gath, they put Saul's armour on him, but he soon found it was of no use—"I cannot go with these, for I have not proved them;" and he put them off him. So the apostle exhorts us, "Examine your ownselves; prove your ownselves." And now is the time, now that you have the power, if God gives you the will, for preparing your armour, and fitting it on, before the night sets in; indeed, you have all a daily and an hourly warfare to fight, a daily enemy to encounter—and a real Christian never takes his armour off—and you need daily and hourly strength, to engage in this battle with the world, the flesh, and the devil. But it is particularly against the night, that I anxiously wish you to be prepared—the night of suffering—the night of death! Were the souls of any of you required this night, do you think that you would be able to sing a song of praise to your God and Saviour? How soon the shadows of that night may close in upon you, you know not! Strive, then, I beseech you, by prayer, for the teaching and help of the Holy Spirit, to be in earnest about your souls. When you are lying on your beds of languishing, you will find that to "suffer as a Christian," is no light or easy matter. And, if you would have the Lord to "comfort you when you lie sick upon your beds"—if you would have "him to make all your beds in your sickness," you must seek him, and find him, and love him, and serve him in the days of your health and strength, "before the evil days come, when thou shalt say, I have no pleasure in them." And when those days come, you will haply remember the words on which I have been now speaking to you—"he giveth songs in the night;" and may that remembrance not be a self-accusing and tormenting remembrance, but may it be a strengthening, and soothing, and comforting remembrance; and may you find, through God's mercy, the truth of that blessed promise, that "as your day"—and I may add, as your night is—"so your strength shall be."

CEREMONY OF TAKING THE VEIL.*

On Monday forenoon, an event which has no parallel in the history of Scotland since the Reformation, and which affords a striking indication of the rapid progress that Romanism has of late made in our land, occurred in the chapel of the Nunnery dedicated to St. Margaret, at Morningside—five votaries of that faith having then and there subscribed the vow, and joined the holy sisterhood.

It is now more than three hundred years since the many monastic institutions in this country began "to totter to their fall;" and, during that long lapse of time, we believe there is no record of any attempt to re-establish an abbey in any part of Scotland, save that of the Nunnery at Morningside, which was accomplished a very few years ago, principally through the untiring exertions of the present Roman Catholic bishop of Limyra (Gillies), the coadjutor of the vicar apostolic of the eastern district of Scotland.

The ceremony commenced with their anthem of "Gloria in excelsis," some of the nuns accompanying the organ with their voices, the music of which was extremely beautiful, as its solemn peals swelled through the little Saxon chapel. Nine young ladies, boarders in the Nunnery (one of whom took no part in the service), first entered from a private door, followed by the nuns and three novices, who had no sooner seated themselves than the main doors of the chapel were thrown open, and the procession of the bishop entered. It was headed by a sub-deacon, bearing a massive gold cross; he was followed by two acolytes, dressed in white surplices and red sashes, bearing large candles; next came four boys, dressed as those who had gone before, each carrying a small lighted taper; they were followed by two priests in splendid cloth of gold vestments; next came a boy bearing the "gospel-book;" who was followed by the bishop, accoutred in gorgeous pontifical robes; his under-garment, of rich crimson brocade, had a long train, which was borne by a little boy; above this he had a gown of rich white lace; and over all he wore a dress similar to that of the two priests who preceded him, but much more costly and magnificent; on his head he had a glittering mitre, and in his left hand—a mark of superior dignity—he carried an exquisitely wrought gold crozier.

Having reached the altar, and everything being arranged, the bishop turned to the nuns, and addressed a few words to them, principally referring to the havoc the reformation had made in such religious houses; but when he alluded to himself, as having been the first to re-establish those places, after a lapse of three hundred years, he cast his eye upon the kneeling forms before him, and his countenance seemed lighted up with a glow of secret triumph.

When he had finished his address, one of the novices, who was distinguishable from her more advanced sisters by a white veil, advanced to the foot of the altar, made a low bow, and sunk on her knees at the

* From the "Scottish Standard."

bishop's feet, who then commenced his interrogatories respecting the motives that induced her to become an inmate of the cloister; to which she, of course, answered in the form prescribed by the fathers of that church. Having answered his inquiries, the bishop confessed himself satisfied, and placed on her head a chaplet of white roses, as an emblem of the purity of her intentions, and also conceding to her other five years as a further probationary course ere she could take the irrevocable vow. She then bowed her head to the ground, in token of her humiliation, and retired.

Next came four sisters, habited in the full costume of the nuns, they having already served the five allotted years, besides their noviciate, as a preparatory term ere they could take the last vow—a vow of "voluntary poverty, perpetual chastity, and entire obedience to their superior"—an expression which is, we believe, peculiar to the nuns of that order. They advanced to the steps of the altar, each bearing a lighted taper, and crouched in the same manner as the previous suppliant at the bishop's feet. Questions similar in import to those which had been addressed to the novice were then put to them, the only difference being that they were urged individually, three distinct times, to ponder well on the sacrifice they were about to make; if they had any desire of again mixing in worldly turmoil—of again returning to their home and kindred (two of them were French ladies, and they were addressed in their own vernacular) —there was yet time; but if the oath was once accepted, nothing on earth could afterwards absolve them. They all answered in a firm and unfaltering voice, that it was by their own voluntary and free will that they had embraced the austerities of that solemn ritual. The bishop then placed upon each of them a crown of thorns, and gave them a missal and a crucifix. The holy eucharist was next administered in the usual form of the Romish church, after which the nuns retired to the nave of the chapel, bowed themselves prostrate on the ground, and were covered with a large black pall, having a white figure of the cross upon it, and supported at the corners by four of the superior nuns. They remained in this posture until the bishop gave them his benediction, after which they arose to do homage to their superior, and were welcomed by the sister nuns and novices with an affectionate kiss of recognition.

Thus ended the solemn and imposing ceremony of initiation. A collection was afterwards made for the benefit of the school conducted by the sisters of charity at Milton House, in the Canongate, which realized a considerable sum. The assemblage, which was a very numerous one, then left the chapel.

PRAYING IN THE HOLY GHOST*.

EPHESIANS vi. 18; JUDE, 20; ROMANS viii. 26, 27.

PRAYER is that hallowed converse with God which his spiritual children are permitted to maintain. The obligation to it is to be found, not only in the nature and circumstances of the creature, but also in the invitations and promises of the Creator. It is in the scriptures, that prayer is exhibited in its true character; that we are enabled to discover its vast importance; that we perceive it to be at once the highest privilege which we enjoy, and the most solemn duty to which we are called. It is when we yield to the teaching of God in his word, that we are impelled by the most solemn and powerful considerations, operating at once upon our understandings and our affections, to draw near to him who has been pleased to reveal himself to us as the hearer of prayer. Great caution and circumspection should constantly be exercised, lest at any time we venture to call upon God while our hearts are not right with God. Happily we are not left in doubt or in uncertainty either as to the medium or the method of approaching the Most High. The great High Priest who shed his blood on earth is now within the veil, carrying on to glorious completion the work of our redemption. As the first effect of his exaltation, he poured out the Spirit on the day of pentecost, and now it is our privilege to enjoy his guidance in the discharge of every Christian duty. Especially is he ready to teach us to pray. Happy shall we be if, whenever we bow the knee, we are found praying in the Holy Ghost.

What is it to pray in the Holy Ghost? In answer to this inquiry we observe—It is to pray with those devotional desires which the Spirit alone can give. Nothing shews the depravity of man more fully than the aversion or the indifference which he generally manifests to prayer. The sinner, while he continues in a state of nature, views God with awe or alarm, and he can have no pleasure in calling upon him. He may endeavour, even while he is impenitent and unbelieving, to effect a compromise with his conscience by an adherence, more or less rigid, to superstitious formality, but the spirit of devotion is wanting. Never, till we are introduced into the divine favour, the Spirit leading us to Christ, and bearing witness with our spirit that we are the children of God, can we wait upon God as we ought. It is when thus taught by the Spirit, that the child of God is enabled to appropriate to himself the experience of the devout psalmist—"When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

To pray in the Holy Ghost, is to pray with right discoveries of the office and operation peculiar to the Spirit, whereby he aids us in prayer. Many are the blessings which we owe to the Spirit, and to which we never could attain without him. It is his prerogative to convince us of sin and to direct us to Christ. Are we converted, sanctified, purified, comforted? All must be ascribed to his generous operations. And, it is in reference to prayer, that it is written—"The Spirit helpeth our infirmities, for we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Hence we are represented as receiving "the Spirit of adoption, whereby we cry, Abba, Father;" and as "praying always, with all prayer and supplication in the Spirit." If we entertain correct ideas of the offices and operations of the Spirit, we shall always regard it as a high privilege to seek his teaching, to implore his help, in order that we may be enabled to plead with God.

To pray in the Holy Ghost, is to pray in all the dispositions imparted by the Spirit, which fit us for an acceptable approach to God. There may be the language of devotion, while there is nothing of true prayer; words may flow copiously, while the heart is not prepared for seeking God, and while dispositions work within us at utter variance with the divine will. Such a sacrifice of the lips is an abomination to the Lord. If we regard iniquity in the heart, the Lord will not hear us. What a privilege it is to enjoy the presence of the Spirit, preserving us from the various evils into which we are so apt to be betrayed, and calling into hallowed exercise all those emotions and desires which God enjoins! What sincerity should characterize us when we call upon him who tries the hearts of the children of men, and call upon him through the Spirit of truth! What purity should we aspire after when we seek intercourse with him who is holiness itself, and when to that intercourse we are assisted by the Holy Spirit! What peace and goodwill should we breathe when we are waiting upon him who is love, and are waiting upon him under the direction of the Comforter! What humble and yet un-

* *From the "Christian Journal."*

ing dependence on the Saviour should we main-
rhen we cultivate fellowship with him who is the
nd Father of our Lord Jesus Christ; and culti-
hat fellowship through the "testifier" of Christ,
'glorifies" Christ, who is emphatically "the
of Christ!"

pray in the Holy Ghost, is to pray for those
, both for ourselves and others, of which the
shows us the value and the need. Every en-
gement is given to us in the word of God to ask
y; to "ask what we will." It is, however, when
k "according to the will of God," that he heareth
We discover his will in his word, when the Spirit
the eyes of our understandings, enabling us to
n the import of divine truth, and to discover the
ation of it in its various parts to our circum-
s and wants. It is thus that we are enabled,
spreading our own necessities before our
nly Father, and imploring from him all spiritual
ags, to acknowledge our guilt, entreating for-
ess; to own our pollution, seeking purity; and,
a powerful impression of our dependence and
thiness, to ask our God to "supply all our need,
ling to his riches in glory by Christ Jesus." It
s, too, when we become Christian intercessors,
re allowed to plead for others, that, deeply im-
d with the worth of eternal things, we are led to
le with God for the effusion of his regenerating
on those who are unconverted, and for the
copious outpouring of his sanctifying Spirit on
who have already believed.

s only when we pray in the Holy Ghost that we
e in true prayer. All forms—however solemn
trict—are vain and worthless without this. Man,
ver, is so constituted and circumstanced, that he
eedingly apt to substitute outward observances
ternal emotions. The prevailing customs and
as of the world, and the self-righteous inclina-
of his own heart, unite in wooing him to the
rous and unwarrantable delusion, that a round of
attended to either in public or in private will
cognised by God, even though the devotion that
red is not "praying in the Holy Ghost." How
sary is it that every one should examine himself,
certain whether he lives in the habitual exercise
e duties of prayer, or whether he is guilty of
ining prayer before God; whether he is directed
ided by the Holy Spirit in all his approaches to
ercy-seat; or whether he ventures, in self-confi-
and presumption, to rush into the presence of
ah. Deplorable as is the condition of such as
rithout prayer, the state of those who soothe and
ve their own hearts by any forms and ceremo-
while they do not pray in the Holy Ghost, is
ore deplorable. Well may we all unite in the
it invocation—

"Come, Holy Spirit, calm my mind,
And get me to approach my God;
Remove each vain, each worldly thought,
And lead me to thy blest abode.

"Hast thou imparted to my soul
A living spark of holy fire?
Oh, kindle now the sacred flame,
Make me to burn with pure desire."

The Cabinet.

TERCESSIONS.—That is, prayers wherein we
ate to God for others, must now be thought of,
he comfort redounding from them. The duty is
ly commanded to pray for one another. And
rill that intercessions be made for all men, for
, and all that are in authority." When we do
e have done what we are bidden: and having
that, albeit we are unprofitable servants to God,
e not uncomfortable to ourselves. For it is the
art of the reward of a good deed, that we can
say to our conscience "we have done it." Beside, the work of love is delightful to the spirit; and to help others in our prayers is the largest and widest work of charity, willing to do good to all upon the face of the earth, and stretching forth its hands that the whole world may be better for the calves of our lips. Chiefly commending the whole state of Christ's church to God's mercy, yet also (as may be seen in our collect used on Good Friday) not forgetting to remember Christ for Jews, Turks, infidels, heretics, to take from them ignorance, hardness of heart, and contempt of the word: not only that the sheep of Christ's pasture might be blessed, but that it might be well with Nero, and such as he, that were the lions who devoured us. This is charity, not only to have communion with all the saints, but compassion for all the world. Therein we follow the footsteps of Christ in his mediatorship, as far as we are able, who hath an "unchangeable priesthood, and ever lives to make intercession for us;" and "who bare the sins of many, and made intercession for the transgressors." — *Bp. Hacket's Christian Consolations.*

FAITH.—It is the chemistry of faith (let me use that word) to turn all things into good and precious ore. It is Abraham's country, in a strange land: Jacob's wages, when Laban defrauded him: Moses's honour, when he refused to be the son-in-law of Pharaoh's daughter: Rahab's security, when all Jericho besides did perish: David's rescue, when there was but a step between him and death: the power of the apostles, to be able to cast out devils: Mary Magdalen's sweet ointment, to take away the ill savour of her sins. Plead, therefore, with the oratory of faith, and say, "Lord, I have no life but in thee, I have no joy but in thee, no salvation but in thee: but I have all these in thee; and how can my soul refuse to be comforted?"— *Bp. Hacket.*

Poetry.

VERSES

COMPOSED BY THE REV. J. CAWOOD, OF BEWDLEY, AND PRESENTED TO MRS. CLARKSON, WIFE OF THE REV. J. CLARKSON, VICAR OF WEDNESBURY, ON THE DEATH OF THEIR LITTLE BOY, AGED THREE YEARS AND TWO MONTHS, NOV. 7, 1840.

(For the Church of England Magazine.)

In yonder bow'r a rose-tree grew,
As ancient legends tell;
No flow'r could boast a fairer hue,
Nor yield a sweeter smell.

Close by her side an infant shoot,
Just rear'd its lovely head,
And, strength deriving from her root,
Its leaves began to spread.

But soon, alas! across the air,
The blasting tempests fly;
The plant was chill'd, nor could it bear
The changes of the sky.

Down from the paradise above,
A bright celestial flew;
With pity touch'd, and fill'd with love,
And near the plant he drew.

"O spare!" the parent tree loud cries,
"O spare that infant shoot!
And let me see its boughs arise,
Its blossoms and its fruit."

"This infant plant here cannot thrive,"
The angel mild replies;
"Nor in this soil ungenial live,
Beneath such blasting skies.

The frosts shall nip its tender buds,
Or suns shall burn its blooms;
The rain shall deluge it with floods,
Or mar its rich perfumes.

Some foot shall tread it to the ground,
Some hand shall rob its flow'rs;
Some blast now drives its leaves around,
Some worm its root devours.

In every ill this plant shall share,
Thou too must take thy part;
The stroke which lays its branches bare
Will wound thee to thy heart.

Nor think it dies when I remove
From troubl'd scenes below,
To those celestial groves above,
Where trees immortal grow.

I'll plant it 'mid those blissful plains
Where mortal ill ne'er comes;
Where spring eternal mildly reigns,
And Eden sweetly blooms."

Then on his breast divinely fair,
He plac'd the tender prize,
With sounding pinions cleft the air,
And mounted to the skies.

Miscellaneous.

AMERICAN INDIAN FEMALES.—The sounds which had reached them were the first notes of the widow's funeral dirge. She had now changed her tone to a more impassioned strain, mingled at intervals with notes of the most touching pathos, slapping her naked limbs all the while in the deepest agony and distress. A more pitiable object can scarcely be imagined. Her age could not have exceeded twelve years—a mere girl; yet she had a fine infant, about four months old, hanging at her breast, vainly endeavouring to obtain the means of satisfying the cravings of hunger. The tender age of the mother, her inexpressibly wretched appearance, her broken-hearted, grief-worn, disconsolate countenance, her mind to all appearance completely absorbed in the greatness of her grief, her heart-piercing howlings, mingled as they were with the pitiable cries of the famishing babe, altogether presented such a concentration of pure wretchedness, suffering, misery, and want, as no language can possibly describe. The sight was too heart-rending to behold, while the sounds of agonized feeling that smote the ear, induced an instantaneous effort to shut them out. She continued in the same manner as when they first saw her, pouring forth the agonies of a bursting heart, alternately elevating and depressing her voice, now expressive of the wildest grief, and now of the deepest sorrow, the whole of the time taken up in digging the grave and preparing the body of her husband for interment. As soon, however, as these were completed, and she saw the corpse about to be removed, and placed in its silent earthly abode, her appearance and cries became truly terrific and appalling. Every faculty, every sense seemed blinded and absorbed in the most frantic emotions of inconsolable grief. She seemed neither to see nor hear, not even the helpless babe that was grasping *her neck, and uttering* the most distressing cries. Yells, such as imagination is wont to limit to the miseries of the lost, now burst from her in uninterrupted succession, till the body had been lowered down, and the grave partially filled; her whole frame and countenance working meanwhile in the most fearful manner imaginable. But strange to say, no sooner had the ceremony of interment ended, than her whole manner and appearance altered. As if nothing whatever had happened, she resumed in a moment her usual expression of countenance, bundled up her hammock, took up her tin saucepan, and walked off with her child on her hip, to another part of the settlement, without betraying the least emotion, or the slightest trace of a tear. The facility with which this poor creature passed from the extreme of grief to a state of perfect indifference, is no an uncommon occurrence among savage and barbarous tribes. In her case, grief, in all probability was merely assumed: at least so much of it as had respect to the memory of the dead. If any portion of her sorrow arose from the prospect of an untried future, it was no doubt sincere: her lot had been hard but the next might be harder, and the dread of that might for a while fill her mind with painful forebodings. These Indians, like most savage nations treat their women as mere tools to their pleasure and indolence. It is very difficult, therefore, to conceive of any thing like affection in the heart of a female, who finds herself, at a certain age, forced into a connexion, which entails a state of drudgery that death alone can terminate. If her husband dies, the next man who may take a fancy to her, or, as is frequently the case, has already *bespoken* her, is at liberty to take her, without at all troubling himself about her inclinations. As a matter of custom, the widow is expected to make a lament; but, as in the case just related, no sooner is that part enacted, than she becomes herself again, and, in a few days at most the acknowledged slave of another man. But whatever her lot, the Indian woman submits to it with silent endurance, taught by a severe and brutal discipline that obedience to the will of her lord and master, in whatever way that will may be shown, is her first and paramount duty. This discipline, or ordeal takes place at the age of puberty, a period much earlier there than in northern climates. The poor creature is first well rubbed over with the hottest peppers that can be found; her hands are then tied together, and fastened to some tree or post, to prevent her from running away. This done, two or three men, provided with thongs made of deer or bull's skin, begin to flog her most unmercifully, resting at intervals for the purpose of imparting some useful lesson, but the burden of every precept is the same "You must do every thing your husband bids you and mind not to give too much mouth." Having, by these means, impressed their lessons with sufficient emphasis on the mind and body of the poor sufferer the next thing is to suspend her out of reach, in a state of nudity, in her hammock, there to spend a solitary week or so in silence and meditation; during which time she is allowed a little water at distant intervals, and a small piece of cassada bread, about the size of half the palm of a man's hand. At the end of that time she is taken down to commence her life of drudgery and suffering. Such is the degraded state of Indian females!—*Memoir of Elizabeth Ann Taylor. Extracted from the "Female's Friend," No.* 8.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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EVIDENCES OF THE FALL.

No. II.

THE government of Christ is obnoxious to man; and, although it would be productive of every happiness, of peace, of righteousness, of joy, yet Christ's reign has no recommendation for them, and the cry of "not this man but Barabbas," still prevails (Luke xix. 27). The perfect feelings with which Adam contemplated the Almighty cannot be at all conceived or apprehended; to him he looked as his Maker, his Father, his Friend, and consequently how exalted must have been his adoration—how pure his love—how fervent his gratitude! But now, alas! we may well exclaim, "how is the gold become dim, how is the most fine gold changed" (Lam. iv. 1). What a contrast may we now behold in the carelessness of our devotions, in the lukewarmness of our love, in the backwardness of our gratitude! What strange feelings do we entertain towards our munificent Creator, whose "goodness continueth yet daily" in spite of all our provocations! and how distrustful are we of his love, notwithstanding that transcendant act of mercy which he displayed in sending his only and well-beloved Son to die for us, even while we were yet sinners (Rom. v. 8). Strange indeed our conduct, when, after evidences so clear and so abundant, we should yet venture to question God's love towards us! But such, alas! is too frequently the case, and consequently we form such ideas of God's character, contrary alike to revelation and to our own experience, as give further testimony of our fall and degeneracy. We think that God expects from us more than is just (Luke xix. 21), and we hastily conclude that God hates us—accounts us for enemies—and proposes our destruction, at the very moment when his providence is working a plan of wisdom, which would ultimately advance our present and our eternal welfare (Deut. i. 27; Job xxxiii. 10).

"The root of fallen man's disease," it has been remarked, "is alienation from his God; there remains in him a lurking consciousness of offence against God, and a consequent self-condemnation recurring, though reluctant, which produces a shrinking from communion with God, and creates a distaste for every thing whose obvious tendency is to bring God near to him. The law of God, which in itself is holy, just, and good, serves but to aggravate this self-condemnation, by detecting, and exposing, and condemning man's guilt. Man's nature is so fallen that it cannot respond to the direct commands of the holy law; he is out of reach of its direct influence, flung away beyond the orbit of moral gravitation, a stranger and a wanderer from the centre of holy happy love, which is but another name for law; for the first and great commandment of the law is love, and God, the centre of holy happiness, is love."

Such, then, is a small part of the evidence drawn from every-day occurrences, corroborative of the fact of the fall as given us in scripture. We were indeed planted a noble vine, wholly a right seed, but how are we turned into a degenerate plant of a strange vine (Jer. ii. 21)! How then are we to

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escape the infliction of the punishment which is so justly ours, on account of our rebellion and disobedience? Thanks be to God, the same volume from which we learn the origin of our depraved nature, acquaints us likewise with the remedy by which we may be rescued from death, and again restored to God's favour.

But perhaps some one will say, "I am clean without transgression, I am innocent; neither is there iniquity in me" (Job xxxiii. 9). An incontrovertible evidence this of the deceitfulness of the human heart (1 John i. 8), and consequently a further proof of our fallen nature.

The utterance of such a declaration plainly evinces the power of Satan; he binds thick folds before our eyes, and yet we know not that we are blind; he presents us with the outside of the cup and platter, which may in some respects be clean, but he effectually prevents our inspection of the inside, which is filthy and full of uncleanness; he hides from us our nakedness, and our true condition; he lulls us into security, and he keeps us ignorant of our misery and disease, that we may neglect to seek, and fail to obtain the only remedy which can effect our cure.

How terribly are we being deceived, and how are we deceiving ourselves, when "we say that we have no sin;" for how can he be clean that is born of a woman (Job xxv. 4)? Let those who presume to say that they are not polluted, just consider their way in the valley, and know what they have done (Jer. ii. 23). Let them not trust any longer to their own feelings, or to the suggestions of man, which are but in truth the insinuations and snares of Satan; but let them at once "search the scriptures," and there they will not only find their own position exposed, but they will there alone behold a faithful portrait of themselves, drawn by God himself: they will perceive themselves exhibited as altogether unclean, stripped of every ornament, all their deformities made conspicuous, their defects exposed, and their very righteousness delineated as filthy rags. And thus may the Holy Spirit convince them of sin, and of the punishment it will finally receive, that they may at once beg that God will not enter into judgment with them—for that even to one charge in a thousand they would not be able to answer.

Happy is he who, being thus humbled, can look to Jesus Christ as a full, perfect, and sufficient sacrifice, and "the Lord his righteousness." But, alas! how many are there who, on thus "beholding themselves, go away, and straightway forget what manner of men they were;" they lose sight of the humbling truth of their ruined condition, and of their *total misery*, and Satan takes advantage of them; he would again lead them captive, and he therefore endeavours to convince them that their nature is not so far depraved—that some slighter remedy would be equally efficacious to restore their health—and he proposes that the rivers of Abana and Pharpar will produce the same beneficial results as the waters of Jordan (2 Kings v): but again we must refer "to the law and to the testimony," by which we must all "stand or fall;" and there we shall at once perceive, that, even were we to wash ourselves in snow-water, and make our hands never so clean—though we were to wash with nitre and take much soap, yet is our iniquity marked before the Lord, and he will not hold us innocent (Job ix. 30, 31; Jer. ii. 22).

Such is the actual state of mankind, in the sight of the High and Holy One who inhabiteth eternity—and no efforts of our own, however perseveringly pursued — no means, however purifying in their nature—will ever be able to make our "scarlet and crimson ('double-dyed') sins as white as snow and wool;" it is the blood of Jesus Christ alone that can cleanse us, and of this remedy we must avail ourselves, or else perish for ever—the wedding garment of his righteousness we must at once put on, or else be cast out into outer darkness (Matt. xx. 11-13). We must be born again before we can enter the kingdom of heaven (John iii); the old man must be put off, and then, our bodies being made the habitation of God through the Spirit, we shall be enabled to bring forth those fruits of righteousness which are by Jesus Christ unto the glory and praise of God (Phil. i. 11).

It is Jesus who is our life and our peace; he it is in whom we have redemption, who has reconciled us to God by his blood, having broken down the partition wall, and brought in an everlasting righteousness; he has brought us out of darkness and the shadow of death, and has broken our bands in sunder. To him therefore let us offer continual thanks, and let us even now begin the song which we shall utter to all eternity—when, according to his mighty working, we shall awake up with his likeness. And may God make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen (Heb. xiii. 21).

S. S.

THE PRAYER OF JESUS FOR THE UNITY OF HIS CHURCH*.

By the Rev. J. W. Brooks, M.A.,
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John xvii. 21-26.

We have now to conclude the remaining, and not the least important, portion of this prayer. Indeed, I would draw your particular attention, brethren, to the subject which now comes before us: for it is matter of great and (owing to existing circumstances) of peculiar interest to those who are desirous to walk with God—having respect to the *unity* of Christ's church. I am quite sensible that it is utterly impossible to treat this subject in such a manner as to please all hearers, and at the same time to be faithful to God's truth; for the time is already come, spoken of by the apostle—"when men will not endure sound doctrine" (2 Tim. iv. 3). There are many in the present day who, the more closely a minister adheres to the whole of God's word, do so much the more dislike it. They judge and test everything in religion, not by the standard of divine revelation, but by their own private opinions and notions. They have no objection to God's word, when it happens occasionally to fall in with their own sentiments (and this it may be made to do with the opinions of almost any class of men, if portions of it only be picked and culled, and treated without respect to other portions of it); then such hearers go away with self-complacency, flattering themselves that they alone are orthodox Christians, and that all others are deluded. But when certain verities of God's word come before them, which cross their favourite opinions, either in religion, or politics, or on any other subject, the case is different. They do not plainly abuse the Holy Ghost, who has given those truths;—yea, I own that I think the far greater number of them lose sight of the fact, that the holy scriptures are actually the word of the Holy Ghost;—but they treat those things which they receive not, as if they were the private opinions only of the preacher, and their disgust of *them* is expressed by their sentiments in regard to *him*. When these truths are of a certain class, some of this kind of hearers will call his principles loose, dangerous, schismatical, and the like; and when the truths are of a contrary class, others will denounce him as bigoted, illiberal, and uncharitable. Now I say, that to endeavour to please such at all times is vain; and God forbid that I should seek to do it: "for if I yet pleased men, I should not be the servant of Christ" (Gal. i. 10).

I address myself, therefore, more particularly to them that are wise—to such of you as have this most needful evidence of your sanctification, viz., that you do most sincerely desire to know what is God's will in *all* things; and that, when it is declared to you, you desire to walk by it; and even to you I say—*prove* the spirits whether they be of God. My earnest desire is, that you should not receive anything from me, nor from any other minister, merely on the authority of the individual who preaches it, but that you should at all times, and on all points, test everything that is advanced to you by the light of divine truth. When we speak contrary to that, or to any portion of it (for we may seem to be keeping to a text when we are actually losing sight of other texts), then I say reject our word; yea, though we, or an angel from heaven, declare it unto you. But, on the other hand, remember, that, when we do speak according to the truth, then it is no longer our word, but God's word; and any notions, or principles, or feelings of yours, which it may seem to contradict, are unquestionably of the world, the flesh, or the devil; and you are bound, if you would please God, to cast them from you.

To turn then now to our subject: bear in recollection, first, the way we come down to it, through the previous verses. The Lord prays, in verses 15 and 16, that the disciples may be kept from the evil of the world, and be approved as not being of the world. To this end he prays further, in the 17th verse—"Sanctify them through thy truth;" and declares, "Thy word is truth"—that same word for the authority of which I have been contending. Then, in the 20th verse, he declares—"Neither pray I for these alone, but for them also which shall believe on me through their word." Whence I took occasion, in my last lecture, to show that their word (the word of the apostles, spoken in their ministrations) must needs be the same with that which Jesus calls the word of truth; and that we have their word in the New Testament. Indeed, Jesus had already told them, when speaking of their future word—"It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20). Now these things it is necessary to have settled and approved in your minds before we pass on to the 21st verse, which is the first of our present portion. For here is declared a great object which Jesus had in view, in praying that all might be not of the world, but sanctified with the word of truth, viz.—"That they all may be *one*; as thou, Father, art in me, and I in thee; that they also may be *one* in us; that the world may believe that thou hast sent me."

I passed over, in the 11th verse (when considering that portion of this chapter) the union there prayed for, because I perceived that we should have the same subject brought before us again in this place. The words are—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Then, in the 22nd and 23rd verses also of our present portion, the Lord continues the subject, which verses I must also read—"And the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Now then, let me ask, what is the clear and undoubted inference which is to be drawn from these several passages? Is it not that the whole body of Christian professors ought to exhibit the picture of "a city that is at unity within itself?" Not a unity compelled by force, but a unity produced by their

* This formed the subject of one of a long course of lectures, which was most kindly forwarded to us, and which we have been unable hitherto to insert. Perhaps our kind contributors are not aware of the extreme difficulty we find in selecting from an overwhelming mass of MSS.—Ed.

being inwardly wrought upon by the same Spirit, and guided by it into the same essential truths. First, Jesus would have them kept from the world, that they may be one, even as he and the Father are one; (v. 11) *i. e.* that in their spirit they may show themselves not of the world, but of their God; secondly, he would have them sanctified through the truth of the word, that they may be one in doctrine also, as the Father and the Son are one; (verses 17-21) thirdly, he gives them a glory, "that they may be one (he adds) even as we are one" (v. 22).

The glory here intended is generally considered to be that which the Lord exhibited on his ascension into heaven, by the gifts of the Holy Ghost, and the mighty works which were then performed by his disciples, all which were further intended to make manifest their *oneness*—first (v. 11) in spirit; 2ndly (v. 21) in doctrine, 3rdly (v. 23) in power: it being evident thereby that they were partakers of one and the same Spirit, and that Spirit divine.

This view of the subject is strikingly illustrated by St. Paul, in his epistle to the Ephesians, wherein he exhorts them to endeavour to keep the unity of the Spirit in the bond of peace; adding—"There is one body (*i. e.*, one mystical body, the church) and one Spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ; wherefore he saith, when he ascended upon high, He led captivity captive, and gave gifts unto men" (Ephes. iv. 3-8). Thus the apostle shows, that however Christians may differ, as to the *measure* of their gifts and graces, the design of them was to produce this unity. These gifts were, in themselves, to be a sign to the world; but the unity of doctrine, spirit, and principle, was equally intended as a sign—"that the world may believe that thou hast sent me" (saith our Lord, in the 21st verse); and again (in the 23rd verse), "that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Numerous are the passages in which the apostles exhort those to whom they write, to be *of one mind*, and *like-minded*, without my occupying time unnecessarily in further proving this point. But let us now pause and inquire: Is this the character of the Christian church? It was so for a short period, in the early ages of its existence, especially during the time when the apostles continued, and the miraculous powers remained with the church. Not that there did not frequently arise persons who would have disturbed that unity: many shewed themselves contentious, and heady, and insubordinate; some introducing doctrines contrary to Christ's truth; some refusing to submit to the authority of the apostles, or of those appointed by them; and some actually separating and setting up for themselves. How these were viewed and dealt with, we shall presently consider; as regards those who were recognised as the church, they nevertheless still continued, during the period I have mentioned, to keep the unity of the Spirit in the bond of peace; "and the multitude of them that believed were of one *heart and of one soul*" (Acts iv. 32). And the world, *in a measure, felt the force of this* unity; and, whilst they persecuted Christians, were nevertheless compelled to say of them—"See, how these Christians love one another!"

But how is the case in the present day? We have gathered the condition of the church, in the early ages, from God's word; and also (as I trust) are approved to your consciences, as having adhered closely to God's word hitherto, in the whole treatment of this subject. But, for the aspect of the church in the present day, I must turn and appeal to your experience, and ask, What is the plain matter of fact state of things which we see around us? Is it not this?—that the church presents a picture the very *reverse* of unity. Instead of our resembling one mystical body, "fitly joined together, and compacted by that which every joint supplieth" (Ephes. iv. 16), it is more calculated to remind us of the dissected limbs, and separated pieces, which are seen in the chamber of the anatomist. We have not only dissenters and separatists arrayed against the established church, but we have dissenters and separatists again divided among themselves; insomuch that it has come to require a pretty large volume only to register a "sketch of all denominations." Every year the rending and dividing increases; some new sect starts up, or some over-grown one quarrels and splits into two; and where it will end, unless the Lord come and gather all together in one again, it will be difficult for any man to divine.

Nor is this all. Even among those who are professedly of the same denomination, how little real union there is, either of doctrine, of spirit, or of practice! Look at the members of the established church, for example, how widely some of them differ from others, though all have received one baptism! Some, who are nominally its members, are walking in abominable lusts and immoralities. Others, whilst they maintain a more decent character in this respect, are nevertheless most decidedly of the world, and thirst for its honours, its gains, its pleasures, its smiles, and the like. Whilst thousands are, from various causes, "living in envy and malice, hateful and hating one another." Now are not these things true, brethren? I put it to your own consciences and observation; and am persuaded that no person, having any knowledge of what is passing around him, can honestly contradict it.

And what is the consequence? What is the effect produced upon those, who, though nominally Christians, are nevertheless of the world, and are conscious that they are not living according to Christ? Why, the effect is just the reverse of that which our Saviour intended Christians should produce. Instead of their being a sign, by their unity, to the world, that they may know that Christ's religion is divine, and that he was indeed "the sent of God," they have become a stumbling-block to the world by their disunion and contentions, and lead the unreflecting hastily to conclude, that Christ's religion cannot be true. Such objectors are too blinded by sin and the world, and too ignorant of God's word, to be able to see "that an enemy hath done this;" and they are deluded by that enemy himself to infer, that it is utterly impossible (amid such a conflict of opinions, and all maintaining that they are right) to know which

they ought to receive. O, it is one of Satan's masterpieces, thus to have rent and divided the church of Christ! He could not hope to prevail over serious professors by enticements into gross sins, but he has hoped to neutralise their power to convince the world, by dividing them; and in this he has succeeded. And very great and lamentable indeed is the evil thus produced. The church is like Samson shorn of his hair, and has comparatively but little strength towards effecting the conversion of the world, and the pulling down of the strong holds of Satan. And I confess I do not expect to see it otherwise—for it is written, in regard to these very things, by the Holy Ghost—"that evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

But though it appears hopeless to expect that the *nominal* church should be brought back to a right state, we must expect, and we must earnestly exhort the *spiritual* church—the true believers in Christ—that they aim, as much as in them lies, to glorify God in this matter, and not expose themselves to rebuke. "For it needs must be that offences of this sort will come, but woe unto them by whom the offence cometh;" whilst, on the other hand, the more difficult it may appear to walk so as to please God in this matter, so much the more will it be to the glory of those who shall be enabled so to walk.

Now the first thing towards a remedy, as regards individuals, is to inquire the cause of the disease; and this we may discover from the subject before us. We ought to be sanctified by *the word of truth*—the whole truth, and nothing but the truth. It is the looking off from this, in whole or in part, that has led Christians wrong. There is no true light to be found anywhere but in God's word; there is nothing else that deserves the name of truth; and as surely therefore, as we take up with principles or sentiments which will not bear the test of the whole of the book of truth, we are turned unto fables and take up with darkness.

A close adherence to God's word would teach us three things as regards this matter, which are most important to be kept in view. First, that we are bound to contend earnestly for those doctrines that we consider fundamental, in order that the true light may shine, and *that* truth may be preserved which is to sanctify others. Secondly, we are called on by it to submit our own private views, and to yield them when we do not consider them essential to salvation, rather than divide the body of Christ, or separate ourselves. And thirdly, we are bound most decidedly to discountenance those—and to let it be seen and known that we do—who are the authors and abettors of divisions, or who walk contrary to Christ's doctrine.

Now I know that all these three things will be disapproved by those who are content to be guided only by the wisdom of the flesh, and who will not be guided by the word of God. For Satan is become an angel of light, and pretends to much charity and liberality; and would teach, that the best mode is to leave bigots to fight for modes of faith, and that our love is to be shown towards all who differ from us, in whatever degree, by giving to them the right hand of fellowship. Thus he would bring about an unity by encouraging *differences to an unlimited extent*—an unity which it were blasphemous to compare to that enjoined in this chapter by Christ; for how could he then say of his church to his Father—"they are one, even as WE are one?" How could an unity, in which all the members differed from each other—and some of them as widely as the poles—be anything but Satan's caricature of the union betwixt the Father and the Son, in which both are truly of one mind and one spirit, in the very fullest and most complete sense that can possibly be conceived? But let us turn to the testimony.—I shall briefly prove, from God's word, the three points I have named; and then leave them with the consciences of all that fear God.

1. As to contending for the truth—turn to the epistle to the Philippians. Nothing can be more explicit than the exhortations of the apostle to them, "that they should do all things without murmurings and disputings" among themselves; and yet, as regards the world, they are exhorted "to stand fast in one spirit, with one mind, striving together for the faith of the gospel" (Phil. i. 27):—not striving with each other: no, they are to aim to be themselves of one mind and spirit; and, as a compacted legion, they are to put on the armour of light, and strive as one man against the powers of darkness. Let us further turn to the epistle of St. Jude, and what do we find in the third verse?—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints." And the reason which this apostle gives in the next verse, is much to our point—"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, *and* (or rather *even*) our Lord Jesus Christ." For this shows that the striving for the faith was not to be confined to those of the world who were unbaptized; but to those who had "crept in" to the church, and obtained baptism, but who held not the truth and walked contrary.

Now mark, brethren, these testimonies I have brought from God's word: they are no private opinions of mine—they are the plain and open sayings of the Holy Ghost; and those who will not receive them, *resist* the Holy Ghost.

2. But I have to show that we ought to submit, and especially to authority, when we have not God's express truth to uphold. We are exhorted in many places, (in Romans, in Corinthians, in Philippians, and by Peter,) to be of one mind, and to speak the same things. But how can this take place unless some give way? The mind of man is naturally, through the fall, so constituted, that it will differ in different persons; and naturally, also, men will be contentious for their differences. But grace, and not nature, should prevail with the Christian; and where it does prevail, it will lead men to yield in things indifferent.

Again, it is written—"Submit yourselves to every ordinance of man for the Lord's sake." This cannot mean, that we are to submit to ordinances of man which plainly contradict Christ's word: the apostles refused to do this: and such a command were incon-

sistent with the striving together and contending for the faith. But it refers, nevertheless, to ordinances which, though they do not contradict God's word, have no explicit foundation in that word; they would otherwise be called *God's* ordinances and not *man's*. Let us then instance once more the established church of England, which some view as no more than an ordinance of man—"an act of parliament church," as they call it; yet, if it cannot be proved to be clearly opposed to God's faith, we are bound, on this ground alone (about the lowest on which it can be placed), to submit to it. Now there are thousands of persons who separate from us, who nevertheless admit that they do not differ from us in essentials. O, it is marvellous, that persons, who can make such an admission as this, should nevertheless divide Christ's church for the sake of *non*-essentials! The nearer any approach to the church in doctrine, so much the less justifiable is an act of schism or separation from it.

3. But I must hasten to the third point, viz, that we are bound to discountenance (that is, in plain English, to keep aloof from) those professors of religion, or nominal Christians, who walk contrary in this matter. One passage from God's word ought to suffice; but, as I believe many cannot be aware how frequent and express the Holy Ghost is in this matter, and that numbers are beguiled on that account to think lightly of it, you must bear with me if I bring forward several. The first is in Romans xvi. 17—"Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine ye have learned, and *avoid them*. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." I leave this without comment.

The next is in 2 Thess. iii. 14—"If any man obey not our word by this epistle, note that man, and *have no company with him*, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

The above leads me to notice next, a third testimony in the epistle of Jude, in which, speaking of those before noticed, who had crept in unawares, and whom he exhorts the brethren "earnestly to contend against," he says, "these be they who separate themselves, sensual, having not the Spirit:" and then he directs us, in the 22nd verse, "that of some we are to have compassion, making a difference; and others to save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." Yes, while we keep aloof from them, we must let it be seen that it is their errors and perverseness we war against, and not themselves. They are to be admonished and won, if possible; and this by kindness, and compassion, and forbearance; but not a kindness or forbearance that would seem for one moment to countenance their error, or lead us into the danger of being injured ourselves, or of infecting others. We are to snatch them, if we can, as we would brands from the burning, showing that we have a fear of being burnt ourselves. And we are to commune with them in such wise as a physician would with those whom he thought infected with the plague; who, though his compassion *prompts* him to endeavour to heal them, will not *touch their spotted garment, lest he* spread it.

Let us pass on to the second epistle of St. John. Writing to a certain Christian lady, he says—"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, *receive him not into your house, neither wish him God speed;* for he that biddeth him God speed, is partaker of his evil deeds."

I might bring forward other testimonies, in which we are admonished to "turn away" from such as answer to St. Paul's description of the last day professors; and again, where, under certain circumstances, though a man be counted a brother, with such a one we are not even "to eat." But I have preferred confining myself to those which bear directly on the point of *unity*, which is the subject in hand, or I should be led on to a greater length than we have time for. I trust this is enough for them that are taught of God. As I said in the outset, there are some who will not receive it; they will prefer the sparks of their own kindling, and determine after all to despise God's word. But do you, dear brethren, who have ears to hear, take heed how ye hear. Aim ye to avoid divisions among brethren, and to love *as* brethren; aim, also, to love even those opposed to you, with that benevolence that would win them, and that compassion that would save their souls. But take heed, also, that you set your faces like a flint against those things which Christ bids you to discountenance and turn from. Obey, both for his sake and for their sakes who err, that they may be admonished and ashamed. This is the truest love toward them, and the truest love toward Christ; for he only loves Christ who has respect to all his commandments. And if you thus aim to glorify Christ, mark what yet remains in this prayer of our Lord—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father! the world hath not known thee; but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." Yes, there is a *glory* also which shall be beheld by the church, and which all shall see and partake of, who keep the testimony of Jesus: and the more they know of the power of God, and his love truly shed abroad in their heart, the more they will love, and seek to love, one another; and the more they will be ready also to spend and be spent, for the sake of winning others to the knowledge of his ways. All shall be union and love when that glory arrives. Then every thing which offends shall be rooted out; then the Lord will rebuke and banish from him the proud and perverse, and heal those who are misled through simplicity; and there shall be one Lord, and his name One; and of him shall the whole family in heaven and earth be named; and the Spirit shall again be poured from on high, and knit and compact us into one body; and then shall be glory to God in the highest, peace on earth, and good-will toward and among men.

THE RELIGION AND LITERATURE OF ICELAND*.

CHRISTIANITY was introduced into Iceland in the year 1000, and, though combined with the superstitions of the age, had a very beneficial influence on the manners of the people. Catholicism† was suppressed after a rule of 500 years, and the Lutheran church has since that period been the established form. The inferior divisions of parishes appear not to have been altered from the earliest periods; but the bishops' sees, of which there were formerly two, were united in 1801, partly at the recommendation of some of the natives, and partly for economy, and to promote unity in the ecclesiastical government. The whole island was then placed under one, whose residence is usually at Reikiavik, though the present bishop has his house at Langanes. Besides the usual episcopal duties, he, in conjunction with the governor, fills up almost all the vacant parishes, the distance preventing application from being made to the government at Copenhagen. Only six of the best are reserved for the royal presentation; in the others, the bishop names them first, and this is confirmed by the governor, who, being a foreigner, usually trusts entirely to his recommendation. Under him are nineteen provosts or deans, whose duty it is, as their superior cannot visit more than half the island in a summer, to send him an account of their districts, and take charge of the moral and religious character of the theological students residing in them. The parish ministers perform divine service according to a ritual, which is a translation of the Danish liturgy, and, as many of them have two churches, preach in them on alternate Sundays. The number of parochial clergy is 184, but several of them have ordained assistants, which raises the total amount to 216. These have to supply 305 churches, and a population of 50,000, scattered over 4,000 or 5000 square miles. There are thus 27 square miles, and 272 inhabitants to each parish, 231 individuals to each clergyman, and 164 to each church. The bishop is the only one of the clergy paid in money, the remainder being supported by the produce of their glebes, by tithes rated according to a fixed valuation, and church offerings from their parishioners; all of which, in many cases, do not secure them an income equal to that of a common peasant. According to Dr. Holland, the whole revenue of the clergy, exclusive of the bishop, is only 6,400 specie dollars, or less than thirty-five (about 6*l.*) to each parish.

The character of the priesthood is marked by all the national lineaments, few of them having ever left the island. They are only distinguished from the body of the people by superior information, which, however, is less the case there than in other countries, many of the peasants having obtained the same education with their ministers, and all making some pretensions to learning. The Icelander pays little deference to his pastor on account of his office, and, unless his personal character secures respect, he is soon treated like a common peasant, in whose labours he is often compelled to join. Unable to subsist on his wretched income, the priest must toil for his food like the poorest inhabitant of his parish, cultivating his farm, shoeing horses, or fishing. Six days of the week he is a farmer or mechanic, and it is only on the sabbath that he can appear in his proper character. In consequence of this manner of life, he soon unfortunately becomes assimilated to those who form his constant associates. To this we must add, that the clergy, according to the fashion of the country, not only live the whole year in rooms without fires, but must oftener than others undertake long journeys, during which, in winter, their lives are frequently endangered in crossing the half-frozen rivers amidst ice and snow. On these occasions, the only refreshment they can carry with them is brandy, and nothing else is ever offered them on entering a house. From this arises the vice of drunkenness, which is said to be so frequent amongst them, that in recommending one to the bishop or governor, sobriety is thought the highest character. Many are habitually intoxicated, even when performing public worship, and few scruple to exceed the bounds of temperance when visiting the towns or at festivities. Yet such is the strangely mingled character of the people, that even the worst of these seldom fail to perform their duties with becoming earnestness and solemnity*.

The education of the clergy differs little from that of the other inhabitants, the elementary portion being conducted at home, and the course generally completed either by private study or at the school of Bessestad. This, now the only one in the country, was formed by the union of the two established at Skalholt and Holum, by the first incumbents of these sees. At the Reformation, it was proposed to found one for every monastery that was suppressed; but this patriotic intention was not carried into effect, and the two already mentioned continued the only ones. These, being considered as theological seminaries, were under the especial charge of the bishops, the poorest scholars being wholly, the others partially, supported from the funds attached to the churches. After the union of the bishoprics, the schools were also conjoined and transferred to Reikiavik, where it continued from 1802 to 1806. At this time the scholars, instead of being supported as formerly, received money, and were required to board themselves among the inhabitants of the town. But this not having the best effects on their morals, the institution was removed to the present place, where there is a large stone building for lodgings, and a wooden one for school-

* From "Iceland, Greenland, and the Faroe Islands;" Edinburgh: Oliver and Boyd; London: Simpkin, Marshall, and Co., 1840; pp. 412, 12mo.—This forms one of the volumes of that very valuable work, "The Edinburgh Cabinet Library." It throws much light on the history and present circumstances of persons little known to us. The volume is exceedingly well got up—like its predecessors—and the information it contains is ample.—ED.

† Popery the writer *means; the reformed* are the true *catholics.—ED.*

* This unfavourable character of the Icelandic clergy is given by an author who, having visited the island, and from inquiries among the students who frequent the university of Copenhagen, ought to have had the best opportunities of knowing the truth. As, however, only 1000 barrels of brandy are imported annually, which is about two bottles to each individual, it is to be hoped that the picture is at most only partially correct. This author heard that one of the deans being offered a glass of wine by the governor, refused it, saying that he drank nothing but brandy. Rheinwald's Repertorium für die theol. Lit. und kirchliche Statistik (Berlin, 1833), vol. i. p. 190. Marmier, however (Lettre ii. p. 51), gives the same view, both as to causes and effects

rooms. The students, mostly peasants' sons, are from forty to fifty in number, and reside there eight months every year, going home from the beginning of May to the end of September, to assist in the rural labours. They are generally sixteen years old when they enter the school, and on the completion of the course return to their parents. The teachers consist of a rector and three assistants, and the instruction given comprises theology, Latin, Greek, Hebrew, Icelandic, Danish, history, geography, and mathematics. The importance of this institution is shown by the fact, that in it all the civil and religious authorities obtain their whole education, with the exception of the few who, after completing their professional studies in private, are admitted as preachers by the bishop and rector of the school, and a few others who travel to the university of Copenhagen. Though, during their four years' course in the capital, they have free lodging and a larger allowance of money than other students, yet few avail themselves of this privilege. Seldom more than four, and in some years none, leave their native land in pursuit of instruction, and these find their foreign accent and peculiar appearance much in the way of turning their information to account.

To the establishment at Bessestad there is attached a library, consisting principally of theological works in the Danish and German languages. There are besides a great number of Icelandic books, a few English and French, with some good editions of the classics; in all about 1500 volumes.

On leaving this institution, the scholars are expected to pursue their studies at home, where most of them are obliged by poverty to take a full share in the labours of their relations. When considered qualified, they are licensed by the bishop to preach, and await the occurrence of vacancies, which may afford them a place of final settlement. But the attainment of this object does not free them from their former active life, nor afford them that leisure which might seem necessary for continuing any literary pursuit. Compelled to take up their abode in some solitary spot, far from all intercourse with congenial spirits, they are apparently deprived both of the means and motives for mental cultivation. No stronger instance of that inherent activity of the human mind, which makes idleness the greatest of evils, can be produced than the number of Icelandic clergymen who, amidst all discouragements, continue labouring at works which they can hardly conceive will ever see the light, or procure to them either profit or fame. The long continuance of winter may partly account for this fact, there being no other means left of escaping the weariness of the protracted gloom; but it is principally to be ascribed to the peculiar mental constitution and habits of the nation.

The literature of Iceland is greatly indebted to the clergy, most of the recent authors belonging to that body. Theology may thus be expected to attract a considerable number of writers, and we find that ever since the Reformation many works on this subject have continued to appear, and still more are known only in manuscript. Among the older books of this kind, we find distinguished the sacred poetry *of Halgrim Petersen, the simple,* touching, and Christian *sentiments of which, expressed* in language poetical yet easily understood, fits them well for what they were intended. At a later period flourished the learned and pious Jon Vidalin, bishop of Skalholt, whose memory is yet held in reverence by his countrymen. His homilies (Postille) for every Sunday and festival in the year were published in 1718, and, with the works already mentioned, Luther's catechism, and an old hymn-book (Grallari, or gradual), were the only religious reading of the great body of the people. Vidalin's is, in all respects, a remarkable work, of which it has been well said, that it is difficult to conceive one better fitted for the nation. He expresses the Christian doctrine in classical language, and in a lively manner, though without much feeling which is not well adapted to the cold reasoning minds of his readers. The work is adorned with numerous quotations from the scripture, and, notwithstanding all the changes in public opinion, still retains its place in most of the cottages of the land. A few years ago the eleventh edition was published by four young Icelanders, and the number of subscribers amounted to 1500, which is very large when we consider the small amount of the population. Amongst the higher classes, the two volumes of sermons published by Arni Helgason, who belongs to the new school of theology, have in some measure taken the place of Vidalin's. The other writings of this class are mostly commentaries on particular parts of scripture, and collections of prayers, homilies, or sermons, though none of them have acquired sufficient celebrity to merit any particular notice.

Besides numerous poetical paraphrases of particular parts of the scriptures, the Icelanders possess two complete versions. The first of these, as we have already mentioned, was translated from the German of Luther, by Gudbrand Thorlakson, bishop of Holum, and published in 1584. About sixty years afterwards, a new translation, chiefly by bishop Skulasson, conformable to the Danish bible of Resenius, appeared under the immediate patronage of the king of Denmark. No impression of either of these having been published for a long time, bibles in the beginning of the present century began to be very scarce; to remedy which evil, the English Bible Society printed an edition, and sent Dr. Henderson to the island to ensure a proper distribution of the copies. A new version of the New Testament has lately been printed at Videy, but, having been prepared by different individuals, it presents a great want of uniformity, not merely in style, but in other more essential points. A translation of the introduction to the New Testament, by Rasmus Möller, bishop of Laaland, has also been recently published*.

* Rheinwald's Repert. vol. i. pp. 190, 207. Dr. Henderson, when in Iceland in 1814, expressed his regret at the spreading of German neology amongst the clergy, and ascribed to it a very prejudicial influence on the character of the people. These opinions were first introduced about the beginning of the present century by the students who attended the Danish universities. Since then they have found their way into the school of Bessestad, and are adopted by most of the younger ministers. The present bishop was formerly one of their adherents, but is said to have now returned to the old faith. It is singular that these opinions, affecting the most essential points of Christianity, should have excited little attention and no controversy in the island—a circumstance which marks a spirit of great indifference as formerly existing in regard to religious questions.

e study of the classical languages is very general eland, and the traveller is often surprised to find in the humblest ranks of society able to converse him in Latin. Many of the writings of the es are composed in this language, especially their rical works, which thus acquire a wider circula- than they could expect in their own tongue. It s a principal part of the education of the clergy, are expected to speak and write it correctly; and many of them compose poems, chiefly descrip- or epigrammatic, and indulge that tendency to nal satire which it formerly required the power e laws to check. Greek is also cultivated, and lations from this language have appeared, both in and verse. A knowledge of Hebrew is exacted all the students at Bessestad, but the examina- are often merely a form, though some of the r are said to possess a considerable knowledge of numerous philological works, mostly connected the northern dialects, have been published from to time; and others of great value, in manuscript, and both in Iceland and Denmark*. Modern ages are frequently acquired; and besides the sh, with which all the higher classes are familiar, understand the German, English, and French.

s an instance of these, we may mention an Icelandic-Latin ary, which Dr. Schieving, teacher of Latin at Bessestad, en employed in preparing for the last twenty years, in he illustrates the meanings of the words by quotations he native authors. The materials he has accumulated are se, yet he still continues to labour. The best dictionary s language is that of Haldorson, published by Rask (2 to, Copenhagen, 1814), which is, however, very defective.

THE MERCIFUL MAN:
A Sermon,

BY THE REV. DANIEL SLYMAN, B.A.,

ate of Great Sankey (in Prescot), Lancashire.

PROVERBS xi. 17.

he merciful man doeth good to his own soul."

God with whom we have to do, and whom we live, and move, and have our g," is a God of mercy. As such, in the of old, he was revealed unto Moses, ac- ing to that passage in Exod. xxxiv. 6, 7. id the Lord passed by before him and laimed, The Lord, the Lord God, merci- nd gracious, long-suffering and abundant oodness and truth, keeping mercy for sands, forgiving iniquity, and transgres- and sin." Thus also we read in the het Micah, vii. 18—"Who is a God like thee, that pardoneth iniquity, and pass- by the transgression of the remnant of eritage? He retaineth not his anger for because he delighteth in mercy." And he is so full of mercy himself, he is well ed when he sees us exercise the same rds our fellow-creatures. Therefore it is Jesus Christ, our prevailing Intercessor, gh whom we obtain all our good things God, gave the following injunction—ye *therefore merciful, as your* Father also is merciful." But the wise man in the text does not speak of tenderness towards others. The merciful man he there repre- sents as a self-interested individual. An precisely the same self-interest it is th object of our ministry to promote among our hearers.

"The merciful man doeth good to his own soul." You will observe then what is the pursuit of such an one—"to do good." And what is the object of this pursuit—"his own soul." Now, I would appeal to the reason of you all, my brethren—could there be a more important pursuit? Could there be in view a more precious object? The pro- verb contained in the text wisdom only could dictate; and it amounts to this, that the mer- ciful is he who is alive to his eternal interests, who is seeking the good of that treasure which is committed to him—"his own soul." O, how few such merciful men are there to be found! How limited are the apprehen- sions of the term merciful! To the great bulk of mankind it is any thing but that which the text gives it. In order, then, that you may be the more interested in what I have now to bring before you, I would beg to remind you of the thought, that every one of you possesses an immortal, never-dying soul —a soul which, after this earthly tabernacle shall be dissolved, must exist either in hap- piness indescribable and eternal, or in misery indescribable and eternal.

I shall now proceed, with the assistance of God's Holy Spirit (without whose concur- rence all human efforts are ineffectual), to point out with plainness some of the ways in which you may promote this most desirable of all objects, this "one thing needful," viz., "doing good to your own soul."

I begin with observing, that the scripture declares (in language not to be misunder- stood) that "without holiness no man shall see the Lord:" and that "there shall in no wise enter into heaven any thing that defileth." Consequently, he who would do good to his own soul, must carefully avoid all manner of sin, whether in thought, word, or deed. The thoughts must be watched. For our Saviour saith, that evil thoughts de- file a man—"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matth. xv. 19, 20). A learned writer* well observes— "Our Saviour makes the control of thought essential. Internal purity with him is every thing." And he adds, "Now I contend that this is the only discipline which can succeed; in other words, that a moral system which prohibits action, but leaves the thoughts at

* Archdeacon Paley.

liberty, will be ineffectual, and is therefore unwise." Observe, then, that the thoughts are to be carefully watched, so that those which are conceived within of an evil and corrupt nature be immediately suppressed. As I pursue the present subject, you will have matter supplied to you for your own self-examination. And may the Lord, the Spirit, enable you to make it strictly and impartially.

Further, we are to be careful of the words which we utter. Holy David found it necessary to offer up this prayer to the throne of heaven—"Set a watch, O Lord, before my mouth, and keep the door of my lips!" And our Saviour himself declares—"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." And O! what a frightful description does St. James give us of the tongue unrestrained! "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." How much need, then, have we, with those words before us, those of Christ himself and of his apostle, to adopt the prayer of David just cited for our own, that so we may be preserved from making our tongues the instruments of evil-speaking, lying, and slandering. To this end, let us ever remember the injunction of St. Peter (borrowed, it would seem, from David)—"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

And shall I go on to the sentence passed upon evil deeds? Hear the words of the prophet (Isaiah lix. 18)—"According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies." Again, the plain words of the apostle Paul—"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death"—everlasting death—unless true repentance take place. Better then, far better, to be ashamed of them now, than to be condemned by them hereafter. Thus it will be observed, that the individual who is endeavouring to promote the good of his soul, will be careful how he thinks, speaks, and acts.

Another mark of the object in question being kept fully in view, is the habitual study of the *word of God*. By having recourse to this, the *Christian can meditate on him* who alone can satisfy that which is vast in its desires, an eternal in its existence. He learns there, tha nothing less than the Lord can satisfy him With David he is ready to exclaim, "Th Lord is the portion of mine inheritance." I this word he finds all he wants. Does h need direction? Then it saith to him in seasons of perplexity and difficulty—"This i the way, walk ye in it." Does he need a clearer perception of divine truth? It saith to him—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." But, perhaps, he may be grieved under the absence of the light of God's countenance: then he is directed to take the path of faith—"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isaiah l 10). Again, he may be sorely discouraged by the difficulty of his Christian course; trials within, and temptations without, may assail him in every step he takes: but this word of God saith to him—"My grace i sufficient for thee." He dares not approach perhaps unto God, under a feeling of his own unworthiness and sinfulness; but in this state of fear the same gracious word saith to him—"Him that cometh to me I will in no wise cast out." And the sinner just awakened to a sense of his situation in the sight of God reflecting on his iniquitous life, so as to drive him almost to despair of forgiveness, even for him it is written—"the blood of Jesus Christ cleanseth from all sin." Such is the word o God to "the merciful man who doeth good to his own soul." Does conscience tell some among you that you neglect it? That you never go to it for counsel, direction, and consolation? Or, on the contrary, does the experience of it, in time of need, bear witness to you of the character just given of it? What ever answer conscience may return to you yet never forget that the same word which is given to you for your study now, "the same shall judge you in the last day." Would it not be well, I would ask, for the traveller about to go into a country with which he was totally unacquainted, to get some knowledge o it from persons able to inform, previous to his setting out? Then, if so, what would you say o the man who, having directions by him in his bible for his way to heaven, neglects to attend to them? Would he not be highly culpable? O, then, search the scriptures, for they are they which testify of Christ, which point him out as "the way, the truth, and the life," as the "door" to heaven.

The next discriminating mark which shall give of the person who is seeking th

ıd of his soul is this—he is attentive to means of grace. He knows that Chris- ıs are enjoined in the scriptures (Heb. x.), "not to forsake the assembling of them- ves together, as the manner of some is." erefore he embraces every opportunity of ›oming "wise unto salvation," especially going to the house of God on the sabbath. s place is observed to be filled regularly. : may be seen eagerly and earnestly (as ; doing good to his own soul), listening to ı word of eternal life. He turns it into a ıyer as he hears it; he carries it from the ıse of God into his family—from his ıily into his closet; and there, on his ıded knees (betokening the humility of his ıl) asks his Heavenly Father, who has 'en him the means of grace, to make them channel for conveying spiritual good to soul. And God having heard and an- ;red his prayer, he still keeps the temple view, and the next recurring season for ng thither is hailed by him with joy and ıtitude. He gets within its gates with nksgiving, within its courts with praise. us he seeks the welfare of his imperish- e treasure. O, that thus it may be with ı all, my beloved brethren, at least before ı depart hence, and be no more seen! May ı, indeed, be able to say with David— ord, I have loved the habitation of thy ıse, and the place where thine honour elleth." That, after having sung the ises of him, who loved you and washed ı from your sins in his own blood, here ow, you may be prepared to sing his ises for ever above, with the assembled ltitude of angels and archangels, and "the rits of just men made perfect:" ever .ring in mind, that you cannot expect to oy "the hope of glory" within you now, 'ou wilfully neglect "the means of grace." : who realizes within himself the comfort the one, will regularly attend upon the er. Not because it is beneficial in itself, tractedly considered, but because it is ınected with a promise of the Redeemer— Where two or three are met together in ' name, there am I in the midst of them." similar promise we find also in the Old stament (Exod. xx. 24)—"In all places ere I record my name, I will come unto e, and I will bless thee." Further, in con- ction with means, the periodical invitations the Lord's supper will be welcomed by the ristian, not only as affording him an op- rtunity of complying with the injunction his dying Redeemer—"This do in re- mbrance of me;" but also of exercising s faith, strengthening and refreshing his ul, and thereby "doing good" to it.

The next mark *which I shall furnish* you with, of the individual who is really seeking the good of his soul is, that he is endeavouring to realize an interest in the merits and atonement of the Lord Jesus Christ. All the means which I have alluded to, derive their efficacy from this; they would be all of no avail without it. There might, it is true, exist the form of religion, but I hesitate not to say, that it would be destitute of its power. The man who has no saving interest in Christ will be apt to rest in the means, and satisfy himself that all is right, and thus deceive his own soul, instead of doing good to it. But the sincere Christian, who knows the plague of his own evil heart, is convinced that, if he go to the house of prayer, Jesus Christ must fulfil his own promise, and be there with him, in order to his reaping any profit. He knows that if he prays in a way that shall be available to the relief of his necessities, the Spirit must make intercession for him. He knows that, if he is to receive any benefit from the word which is preached, it must, of necessity, be mixed with faith in him who said—"Go ye into all the world, preach the gospel unto every creature." Yes, he knows that the form without the power will be ineffectual; that prayer without faith is no prayer; that the hearing ear, without the anxious and understanding heart, will be ineffectual.

I further proceed to say, that the merciful man who does good to his own soul, does so only by placing his entire dependence upon the Lord Jesus Christ. There must be no mixture of self-righteousness with the Redeemer's merits. He will be a whole Saviour, or not one at all. Man has broken the law of God, and it is not his future amendment, not all his self-righteous acts, that will make up the breach; therefore, see his situation, if not under the influence of divine grace—under condemnation. Satisfaction must be made to God for past violations of his holy law, and the offender's future care to keep that law will not make amends; and if not fulfilled, he must perish. Think, then, on his condition. If he strives his utmost, he finds he cannot keep the commandments of God in his own strength; and, besides this, there is what he has already left undone. He is then shut up under condemnation. No power has he whatever to effect his own deliverance. Consequently, his case is hopeless, unless he look by faith to Christ, who has fulfilled the law for men, yea, who has "magnified it, and made it honourable." He has made satisfaction to God for the sins of the whole world: and, therefore, the sinner believing in him, his merits, so to speak, are put down to his account—Christ's righteousness is imputed to him. And, brethren, in like manner as God said he would look upon the

rainbow, that he might remember his covenant with all flesh, and withhold the flood of waters—so does he look upon Christ, as the bow of mercy, in the midst of the black cloud of our sins, and spares the sinner the outpouring of the vials of his wrath. He seems to say by it, to the penitent sinner—"I look upon Christ, and seeing in him all merit, and the fulfilment of my broken law, I spare thee. In him I have found a ransom for thee—in him I look upon you as acquitted and justified." And thus it comes to pass, that the sinner's faith in Christ is "accounted to him for righteousness;" for "by him, all that believe are justified from all things." Thus he is delivered from condemnation, and is admitted into favour with God; he is ransomed from despair, and animated with the hope of glory. And so, like the Ethiopian eunuch, after he had embraced Christ by faith, through the instructions of Philip, he is enabled "to go on his way rejoicing."

From what has been already advanced, you perceive, my brethren, results a necessary conclusion, that, in order to secure the safety of your souls, you must, as the apostle Paul expresses it, "win Christ, and be found in him"—win him here, and be found in him hereafter. For, out of Christ, "our God is a consuming fire." Have I, then, prevailed (instrumentally) with any one, hitherto careless and unconcerned, to embrace the Saviour by faith? Having shewn you the necessity of doing so, I must, as Christ's ambassador, earnestly entreat you, beseech you in his stead, to be reconciled to God—sin no more against reason, revelation, and interest, but "embrace and ever hold fast the blessed hope of everlasting life," which God hath given us in his Son Jesus Christ. "Forsake not your own mercies"—apply earnestly at the throne of grace for the pardon of your past sins, be they ever so multiplied; though they be more in number than the sand which is upon the sea-shore, and though they be of the blackest dye. For, saith the prophet, "though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool." But apply in time. It is a common saying, "delays are dangerous," and especially so in "the things which belong to our everlasting peace." "Seek, then, the Lord while he may be found; call upon him while he is near." "Now is the accepted time; now is the day of salvation."

In drawing this discourse to a close, let me inquire—if the merciful man may do good to his own soul in the different ways which I have pointed out, can there be any cruelty equal *to the neglect of them?* There cannot be, if *you will connect with this* enquiry the thought which I in the first place set out v immortality of the soul. That its ex measured not by days, and months, a but that it is coeval with eternity itse when once called into being by the power which at first created, and holds all things, it will never ceas Can there be any cruelty equal to th of preparing for such a state? makes use of very strong language, says in the chapter following that fr the text is taken—"the tender merci wicked are cruel." But what, I w —what cruelty can equal the point tion—the sin of not providing for a life?

My brethren, with earnest affectio let me assure you that not all the the mercy, and charity which you n towards your neighbour; not even t up of all your goods to feed the poo the self-denial you may exercise for of conveniencing others; not all th of any avail, if you are not also self-i enough to be merciful to your ov O reflect, even in the common tions of life, how self-interested me first looking to themselves! How ni calculate whether they have enoug spare, before they give to him that And they can take nothing away w when they die; their enjoyment earthly substance is bounded by tin where is the self-interest, where is vision for an endless existence? S soul starve, while the body is pam excess? Shall such care be spent u which the worms shall feed on, a upon that which is incorruptible? reason or judgment be for any thin they must be intended to point out th such conduct. May they do so for at present are interested only in the p things of time and sense. May the ployed in forming a right estimate of here below. St. Peter informs us, tl earth and the works that are therein burned up"—and, as men of reason a judgment, can we cling to that wh eventually be consumed? O, suffer be so! Seek for grace, that, as beings, you may come to the same sion respecting terrestrial objects, a indited the words of the text—that see the vanity of all things under And, having anxiously and pers sought this grace, may such abund sures be vouchsafed to you, as to tea be so merciful as to "do good to souls."

NORWEGIAN CUSTOMS.*

In the social intercourse of the higher classes in Norway there is a simplicity of customs, united with great ease and comfort, which gives it great charms in the eyes of a stranger.

Breakfast is not so great a meal as with us, or rather it is divided into two; consisting usually of a simple cup of coffee with a biscuit, taken early in the morning; some time after which, slices of cold meat, smoked salmon, cheese, &c., are placed on a sideboard, with bread and butter, and, of course, the brandy bottle.

The dinner hour is generally one or two o'clock: even at the stadtholder's state parties we did not dine later than three. This meal always occupies a long time, as each dish is handed round repeatedly to each guest, and frequently pressed upon him in what used formerly to be considered the true spirit of hospitality in our own country. The fare is good and substantial—much more in the German than in the French style: the sweet things are almost always excellently made. In all the best houses there is abundance of claret of fair quality; often also a pleasant white wine they call Madeira, more probably of Spanish growth; and occasionally port, though of very different flavour from that we are accustomed to drink. It is much lighter, both in body and colour, being invariably tawny; but it is very agreeable to the taste, and very possibly more genuine than the strong port manufactured for the English market.

When strangers are present, there are seldom wanting toasts complimentary to him or his nation, as an excuse for a fair supply of wine during the dinner; after which they never sit as we do in England. When this lengthened operation is at last over, and all have eaten and drunk and talked and sung to their full content, there is usually a slight pause of expectation, when the guest of most consequence proposes the health of the host and hostess, with thanks to them for their entertainment: upon which the chairs are instantly removed with great noise, and the whole party shake hands with each other and with the host, saying to him, "Tak for mad," or, "Thanks for our repast;" to which he replies, "Velbekommen," "May it agree with you!" Each gentleman then conducts a lady into the adjoining room, where coffee is handed round, and most of the male sex soon drop off to smoke a pipe, or take a stroll out of doors. An hour or two later they return for a cup of tea, and finally, about nine o'clock, a supper of cold meat, fruit, &c., is laid out in the dining-room.

Owing to the early hours of the country, the children uniformly make a pleasing addition to a Norwegian dinner. But what most surprises, and for a long time even distresses, an Englishman, is the very active share which the ladies take in ministering to his convivial comforts. Not only do they personally superintend and assist in the various processes of the cookery, but, when the dishes are served, they invariably carve them, and, in country houses at least, often hand them round, and supply the gentlemen with clean plates; the host meanwhile sitting quite at his ease, and attending only to the intellectual entertainment of his company. These offices the Norwegian ladies perform with admirable modesty, self-possession, and good humour, and are only distressed when a stranger rises to prevent their fulfilling what they have always been taught to consider a duty, if not a privilege of their sex.

Important as women are everywhere, not merely for the ornament, but for the daily and hourly comforts of social life, they nowhere play so indispensable a part as in Norway: a Norwegian menage could not possibly go on without them. Most frequently there is an unmarried sister, or near relative, of the husband or wife, who manages everything, and sits at the lady's right hand, ready to supply anything that may be wanted, to keep the children in order, &c., which surely is an admirable preparation for undertaking the matrimonial duties on her own account hereafter. Every stranger, in venturing an opinion of national character, must of course speak according to the opportunities he has enjoyed: but he must be very unthankful, or had little occasion to appreciate them, who does not feel that he owes a deep debt of gratitude to the fair Norwegians for much of the pleasure, and most of the comfort, of his tour.

Good temper, good nature, and good sense, they possess in a very superior degree: they are certainly not deficient in natural ability; and such information as they have acquired, they know how to use to the best advantage, with a tact and talent so peculiarly feminine. It could not be expected that they should generally possess what we call accomplishments: the circumstances of their position render them both unnecessary and unattainable. Governesses, or masters, or schools for ladies are unknown, except in one or two large towns. In the interior, females are seldom acquainted with any but their mother tongue, of which the native literature is very scanty.

* From "Two Summers in Norway." 2 vols.—London: Saunders and Co.

ELIEZER OF DAMASCUS.*

Eliezer was steward of Abraham's household, lieutenant-general over the army of his servants, ruler over all his master had; the confidence in his loyalty causing the largeness of his commission.

But as for those who make him the founder of Damascus, on no other evidence but because he is called Eliezer of Damascus, they build a great city on too narrow a foundation. It argues his goodness, that Abraham, if dying without a son, intended him his heir (a kinsman in grace is nearest by the surest side) till Isaac, stepping in, turned out Eliezer, and reversed those resolutions.

The scripture presents us with a remarkable precedent of his piety in a matter of great moment. Abraham, being about to send him into Mesopotamia, caused him to swear that he would faithfully fetch Isaac a wife from his own kindred. Eliezer demurred awhile before he would swear, carefully surveying the latitude of the oath, lest some unseen ambushes therein should surprise his conscience. The most scrupulous to take an oath will be the most careful to perform it; whereas those that swear it blindly will

* From Fuller's "Characters," extracted from the "Holy State." London: Burns, 1840.

do it lamely. He objects, "peradventure the woman will not be willing to follow me." At last, being satisfied in this query, he takes the oath—as no honest man which means to pay will refuse to give his bond, if lawfully required.

He takes ten camels (then the coaches of the east-country), with servants, and all things in good equipage, to show a sample of his master's greatness; and, being a stranger in the country, asked direction of him who best knew the way—God himself. If any object that his craving of a sign was a sign of infidelity and unmannerly boldness—to confine God to particulars; yet perchance God's Spirit prompted him to make the request, who sometimes moves men to ask what he is minded to give, and his petition seemeth just, because granted.

Rebecca meets him at the well. The lines drawn from every part of the sign required centre themselves in her. "Drink, my lord," said she, "and I will draw water for thy camels." Her words prophesy that she will be a good housewife and a good housekeeper. Eliezer's eyes are dazzled with the beams of God's providence: her drawing of water drew more wonder from him; and the more he drinks of her pitcher, the more he is athirst to know the issue of the matter. He questions her of her parentage, and finds all his mystical expectation historically expounded in her. Then he bowed down his head, and did homage to God's providence, blessing him for his protection. Many favours which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

Being come into the house, his first care is for his cattle, whose dumbness is oratory to a conscientious man; and he that will not be merciful to his beast, is a beast himself. Then, preferring his message before his meat, he empties his mind before he fills his body; no dainties could be digested, whilst his errand like a crudity lay on his stomach.

In delivering his message, first he reads his commission—"I am Abraham's servant;" then he reports the fulness of his master's wealth, without any hyperboles. How many, employed in such a matter, would have made mountains of gold of molehills of silver! Not so Eliezer, reporting the bare truth; and a good estate, if told, commends itself. As plain also is his narration of the passages of God's providence, the artificialness whereof best appeared in his natural relation. Then concludes he with desiring a direct answer to his motion.

The matter was soon transacted betwixt them; for, seeing that heaven did ask the banns, why should earth forbid them? Only her friends desire Rebecca should stay ten days with them; which Eliezer would not yield to—he would speedily finish that bargain whereof God had given the happy earnest, and, because blessed hitherto, make more haste thereafter. If, in a dark business, we perceive God to guide us by the lantern of his providence, it is good to follow the light close, lest we lose it by our lagging behind. He will not truant it now in the afternoon, but with convenient speed returns to Abraham, who only was worthy of such a servant, who only was worthy of *such a master.*

The Cabinet.

SPIRITUAL LIGHT.—It would be impossible to describe this spiritual light to one who has had no experience of it, and needless to those who have; and therefore to you I will be brief. It gives an apprehension of God, suitable to the revelation he has made of himself in his word. The soul perceives a meaning in the words, eternal, almighty, omniscient, and omnipresent, which it never understood before; and it perceives, likewise, his moral attributes of infinite holiness, purity, justice, and truth, of which an unenlightened mind has no idea, at least not as described in the word. Our views of sin will always be answerable to the views we have of God; and hence, the soul that sees the holiness and glory of God, immediately sees itself in a lost and ruined state; sin appears to be exceeding sinful, not only as dangerous, but as evil and hateful. The ingratitude, rebellion, and perverseness of the heart is felt and acknowledged, and the sentence denounced against it is considered not only as inevitable, but just. Sin, with these aggravations, is seen, not only in past actual transgressions, but as having defiled and depraved the very frame of our nature, so as to render us incapable of doing anything that is good. Hence arises self-condemnation, and a conviction of the necessity of being delivered from it, not only for fear of wrath, but because it is, in the nature of things, utterly inconsistent with happiness, which is now known to consist in the favour and image of God. The repentance that takes its rise from this new sense of things, may, in its first beginnings, be called evangelical, as it is the effect of gospel grace, and can only be produced by that Spirit which Jesus is exalted to bestow; and as it disposes to a reception of the gospel way of salvation, and will assuredly lead to it. Whoever is thus wounded, can never be healed but by the blood of the cross. However, the work is yet incomplete, and it is not evangelical repentance in the full and proper sense of the word, till it is farther acquainted with the immediate object and ordinance provided of God for the relief of convinced sinners. This the prophet teaches us (Zech. xii. 10): "They shall look upon me whom they have pierced," &c. Conviction leads to prayer; and he who answers the prayer of the miserable, gives faith. God is made known in Christ, as reconciling the world to himself. The evil of sin is unspeakably aggravated, when Jesus is revealed as pouring forth his life in groans and tears, and agonies, and blood, to make atonement for it. Here is the fullest display of its malignity; and, at the same time, a door of hope is opened. Here mercy and truth meet together; righteousness and peace kiss each other. The blood of Jesus, while it proclaims the awful and inflexible justice of God, who spared not his own Son, speaks better things than the blood of Abel to the trembling sinner. The first discoveries of this kind are often faint and indistinct, but by the Lord's blessing on the means of grace, they are increased. The incorruptible seed expands, grows, and becomes a tree. The light of the morning advances towards the perfect day, and in due time the Sun of Righteousness arises in the heart. As faith increases, repentance becomes more and more evangelical, simple, and ingenuous; for it is not the terrors of the law that can effectually humble, soften, and change the heart, this is done by the grace of the gospel, and a sense of free forgiveness by the blood of the Lamb, and a free acceptance in his righteousness. But now the divorce is effected—a real separation takes place between the soul and a love of sin. Sin may war, but it never more can reign. There is a repentance produced never to be repented of.—*Rev. John Newton's Twenty-five Letters.*

THE ATONEMENT OUR ONLY REFUGE.—If a tree be sound at the root, there is hope that it will

th, notwithstanding it should be lopped uch. But now, if it be rotten at the root, it well. In like manner, if the soul be safe— y faith in the Son of God—if it fight the t of faith, and win the field—all other losses be reckoned of; we are more than gainers, conquerors. But if the soul perish—and it except it be fed with the word of the gos- it will make shipwreck, if Christ sit not at ; and it will be overcome in the day of battle, e not its Captain, its Saviour, its Deliverer— he world is gone with us; it had been better e had never been born. Our sins do threaten geance upon us; our consciences do accuse law contains matter of indictment against levil follows the suit; all the creatures of h we have abused; all the callings of God have neglected; all the threatenings of God have despised—do witness against us. In a e Lord sitteth on his throne as an angry ell openeth her mouth wide, being ready to s up—the world forsaketh us—our friends ower to help us. What is to be done in this hat shift shall we make? What place of all we flee to? Only this is our comfort, lon of God became the Son of man, to make s of God: vile he became to exalt us, poor us, a slave to enfranchise us, dead to quicken ible to bless us, lost in the eyes of the world ; lastly, partaker of our nature, of our in- f our habitation, to advance us to his king- glory; that is, to be unto us, according to his manuel, "God with us;" God, to enlighten to help us; God, to deliver us; God, to save *s Smith, Bishop of Gloucester.*

ABBATH.—"This is the day which the Lord le; we will rejoice and be glad in it." It is the goodness of God to man, that he should e commanded one day in seven to be set a day of holy rest. Men need it for the g both of body and soul; and it is a blessed preparation for that heavenly rest which for the people of God. Especially we observe this holy day in honour of our God our. United public worship could not have ersally established in the world, if a general st had not been fixed for it; and, if the ap- t had not been made by God himself, men ver have found any way of coming to an t among themselves. Whereas now, not ole nation, but even the whole world may, e period of the same twenty-four hours, adore the living and true God, and his Son ist. How grievously, then do men sin against inst their own souls—against their family, dren, and their neighbours, by profaning the ay! Worldly pleasures or work, idleness, nd travelling, are destructive of the holy God's own blessed day. He has indeed al- rks of necessity and works of mercy to be his day, but none else. Consider well, my w you have spent the many sabbaths that granted to you during your life!—*Jowett's y Visitor.*"

ATURAL HEART.—The natural heart has r of discovering how completely happiness ble into this love of God as its prime con- lement: it cannot see it, and it will not be- and, since heaven is depicted as the posses- full and unalloyed love of the Almighty, follow that the incapacity of the unregenerate e happiness in the love of God, amounts to city of seeing heaven in the scriptural re- ion of heaven; and what is this but a vivid n of the truth, that "Except a man be born cannot see the kingdom of God?"—*Rev. H.*

Poetry.

CHRIST RAISING THE WIDOW'S SON.

(For the Church of England Magazine.)

It was a sight most solemn and subdued
When he, on whom the seal of death had been,
Rose up, and spoke amid the multitude;
The awe-struck thousands, thronging to the scene,
Amazement thrilled each bosom then with fear;
But there, o'erwhelmed with happiness, was one
Whose tearful eyes glanced wildly from the bier
To him, whose pitying love restored her son.
Within her heart, by grief so lately torn,
Emotions high and holy seemed to rise—
Adoring prayer was from her spirit borne,
In that one look which kindled in her eyes;
Fear came on all around! though she alone
Had there the love of her Redeemer known.

M. C. L.

THE HYPOCRITE'S HOPE SHALL PERISH.

(For the Church of England Magazine.)

The flag may wear a lovely hue
In the spectator's eye—
Its flower of heaven's own tint of blue,
Its stem of greenest dye;
But if the gentle crystal stream
By which it grew, be dry,
How quickly doth each transient beam
Of beauty, fade and die.

Or if, by some rich man's command,
A costly fabric rise,
If it be founded on the sand,
Though stable in his eyes,
Let but the clouds discharge their rains,
And tempests sweep the skies,
Behold the end of all his pains—
His house in ruins lies!

And passers-by will laugh and mock
The architect to scorn,
Who built not on the solid rock
The thing he did adorn;
Ev'n as they'll mock the hypocrite,
Whose hope is bright at morn,
But lies beneath the breath of night,
All withered and forlorn!

ANNE ELLIOT.

ON A GLIMPSE OF SUNSHINE ON A DARK CLOUDY DAY, JANUARY 9TH, 1840.

(For the Church of England Magazine.)

Sunbeam of heaven,
In glory lit,
Smiling on earth
Dost thou linger yet.

Sunbeam of heaven,
Thy faint ray allures
To the world of the blest,
Where no cloud obscures;—

Where the bright sun of glory
No setting shall know;
Where the songs of the just
Unceasing shall flow.

O sunbeam of heaven!
Thy soft radient light
Shines glad on my soul
In the regions of night.

And welcome be death,
And the tomb, and decay;
For the soul shall endure
In the sunshine of day.

Emblem of heaven!
Thy light is o'ercast—
The darkness hath shrouded—
Thy beauty is past.

But thy calm light still dwells,
To my inmost soul dear,
The herald of hope
From a holier sphere.

Miscellaneous.

ST. PATRICK*.—St. Patrick, according to archbishop Usher, was a native of North Britain, being born in the year 372. He was the son of a deacon, and the grandson of a priest. When he was sixteen years of age, he was taken captive by some Irish pirates, and brought to Ireland. Here he continued six years, discharging the most servile offices; but, having at length effected his escape, he returned to his native country—having, during his captivity, been converted to the faith of Christ, an made himself well acquainted with the lang manners of the people of Ireland. From th he is said to have had an intense desire t ployed as a missionary in Ireland. To prep self for this purpose, we are told that he pa France—the very country from which, in al bility, the gospel was originally sent to Irela spent some years under the tuition of St bishop of Tours, who ordained him a deacon. made a presbyter by Germanus, bishop of After that, he spent some time among the c the Lateran church, and then took up his among a colony of monks in the Tuscan Sea. period of his life, his former desire for the instruction of the Irish seems to have revived creased ardour; he preached in Britain time with success, and from thence passed Ireland, and became one of the most s missionaries that ever appeared in the land Such appears to be the simple outline of th of our Irish apostle, divested of a mist of l lore in which his threescore biographers h veloped him.

POPERY*.—Popery assumes to be divi fallible; and, as it is part of her infallibility t and justify her own falsehood, she must not mated by the occasional and varying affirm her authorities in modern times, which are to meet varying circumstances; she m be held to be what she has declared he be, in her deliberate documents, in the de her councils, the bulls of her popes, and th laries of her worship. On any of these she to fall back whenever convenience calls; to t must be held, therefore, in all the breadth an of their abominations; and he only is wise an guard, who, brushing aside resolutely all coloured prejudices, so reads and regards he times. No estimate of her moral delinquen be too severe; and it requires deep and len experience in the hard-heartedness and cool h of fallen man, to be able to believe of Rome adherents all that she is, and all of which un history has proved her capable. It is a s iniquity and falsehood, maintained by unscr blood-shedding, and fathered upon almight ness. Let not amiable men shrink from s guage: the historical records of our own l justify it all. Popery is hateful and accurse sight of God; and, as the enemy of God's and man's peace, it should be hateful in the man.

THE EYE OF GOD.—A candle wakes so as well as a noise. The eye of the Lord wor a good soul as much as his hand; and the go is as much affected with this consideration—t sees me, as with this—the Lord strikes me.—.

* From "Outlines of the History of the Catholic Church in Ireland." By the very rev. R. Murray, D.D., dean of Ardagh. eeley and Burnside, 1840. Some parts of this little book are very interesting. Its great object is to show the original independence of the Irish church, and the invasion thereof by Rome. But we apprehend that it must have been written in great haste; for there are contradictions, and errors, and omissions of a strange character in it. For example: we were astounded by a singular chronological statement, which we at first attributed to a blunder of the press—(the volume is very carelessly printed)—but, on finding it repeated, both in the heading of chapter iv., and also in the narrative, we were compelled to conclude that it is really the dean of Ardagh's opinion that Henry VII.'s was the *next reign* to that of Edward II! Dr. Murray strongly reprobates the neglect of teaching the Irish by means of their own language; and he quotes the clause of queen Elizabeth's act of uniformity—"If some good means were provided, that they might use the prayers, &c., in *such* languages they might *best understand*, the due honour of God should be thereby much advanced; and for that also THAT THE SAME MAY NOT BE IN THEIR NATIVE LANGUAGE [the capitals are the dean's], we do therefore most humbly beseech, &c., that, &c., where the common minister hath *not* the use of the English tongue, it shall be lawful to say or use all their common and open prayer in the LATIN tongue." On this *prohibition* the dean animadverts in no measured terms. Now, we are no defenders of this unfortunate clause; but, in common fairness, it should be stated that, after the words "IN THEIR NATIVE LANGUAGE," came "as well for difficulty to get it printed, as that few in the whole realm can read the Irish letters" (see bp. Mant's History, p. 260). The reason might be and was an insufficient one; but it gives a very different colouring to the matter. Besides, a few years later, viz., 1571, Irish types having been introduced by Walsh, afterwards bishop of Ossory, an order was made "that the prayers of the church should be printed in that character and language, and a church set apart in the shire town of every diocese, where they should be read, and a sermon preached to the common people." Why does the dean omit all mention of this fact? It is with regret we utter one word of censure on a book, written, we are sure, from the best motives, and which embodies much valuable information; but we know not how, when glaring errors are before us, to wink at them. Dr. M. has also, we observe, followed the objectionable *practice of* getting a friend to write a recommendatory *preface. He should have been above it.*—ED.

* From "Brief hints to candidates for holy orden clergyman of the diocese of Peterborough. Hatchar We are glad to recommend this little book, both to t are preparing for the sacred ministry, and to those already employed in clerical labours.—ED.

ERRATUM.

In the No. for February 13th, page 103, col. 1, lin "others to," read "thus."

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 275. MARCH 27, 1841. PRICE 1½*d.*

THE FAITHFULNESS OF JOSEPH.

BY THE REV. EDMUND WELLS, B.A.,

Curate of Burnham, Norfolk.

OF the many very striking and beautiful traits in the character of Joseph, none perhaps is more remarkable, or more worthy of general personal application, than that of his strict and uncompromising faithfulness. See him in what circumstances we may, he is still the same—gentle, patient, forbearing, courteous to all, even under the severest trials and provocations; but bold, resolute, and unflinching in the maintenance of his principles, and in the discharge of every duty—fearless of danger or ill-will, and without hope of favour or reward. Flattery, with its blandishments, and fair and specious promises, could not bend him; nor harsh and bitter taunts—the threat and infliction of torture and imprisonment—divert him from his purpose. No truckling to worldly policy; no double-dealing; no dissimulation for the sake of self-interest or popular applause; no acknowledgment, in word or in deed, of the dangerous principle of expediency in matters of private or public concern, or of the notion —repugnant alike to the laws of God and man —of doing evil that good may come; nothing underhand or artificial—but all open, undisguised, honest, and clear as the day. Such as he was in his master's house, while yet the slave of Potiphar, withstanding and rebuking temptation, such we behold him in the prison —his own keeper, and entrusted with the charge of others; and *such he was in the midst of regal splendour, when* occupying the second place in the kingdom, and holding the keys of Egypt—upright and faithful in all his generations—"serving the Lord acceptably with godly fear."

A circumstance which occurred while he was a prisoner, and which was ultimately the cause of his release, and the origin of his greatness—(from such apparently trifling incidents do great and important results often follow)—affords an instructive illustration of his conduct in this point of view; I refer to the case of his two fellow-prisoners, whom the captain of the guard had, among others, committed to his care—the chief butler and the chief baker of Pharoah's household. Each of these men, it appears, had a dream on the same night, which left a strong impression on their minds, and affected their spirits with fear and apprehension. In this state of uneasiness and despondency they were found by Joseph next morning, who, with the quick perception of one whose experience of sorrow enabled him, perhaps, more readily to detect it in others, saw that they were cast down, and with a feeling of sympathy and benevolence—evidently not from mere idle curiosity, but from a desire to assist and alleviate their distress—inquires "Wherefore look ye so sadly to-day?" There is always something in a real and sincere expression of tenderness and compassion which at once begets confidence, and even removes a load from the mourner's heart. Without hesitation, therefore, the two officers inform Joseph of the cause of their sadness—"We have dreamed a dream, and there is no interpreter of it." Joseph imme-

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

diately proceeds to solve the difficulty, and to put an end to their suspense—carefully premising, however, that the power by which he was enabled to do this was not of himself, but derived from a far higher source—"Do not interpretations belong to God?" Like Daniel, on a similar occasion, he was anxious that all the glory should be given to him to whom alone it was justly due, and that he should himself be regarded only as the humble instrument of unfolding the divine will. This premised, he faithfully relates to them what he foresaw was about to happen to each, viz., that the chief butler's dream was a presage of his re-advancement to his former station, while the chief baker's portended his ignominious death; both of which events took place within three days according as he had predicted.

Now here we mark the faithfulness with which Joseph made known to each of these officers the fate which awaited him: to both he spake the plain unvarnished truth. He does not rest satisfied with imparting the glad intelligence of pardon to the one, and then evade or gloss over the doom pronounced against his less fortunate companion. Here his office is painful, as in the former case it was agreeable; but he dared not hesitate: he had but one line of duty to follow, and from that no earthly motives could induce him to swerve. The same Spirit which gave him to discern the meaning of the vision, seemed to make it incumbent on him to declare it; and painful as it might be to his own feelings, and full of agony as he knew it must be to the wretched prisoner, to tell him that his death was decreed, and thus dash the cup of earthly happiness for ever from his lips—he had no alternative. He felt himself bound, as having received a commission from God, to declare the sentence of the one, no less than to pronounce the absolution of the other; and therefore, neither by subterfuge nor equivocation, would he leave the unhappy victim in ignorance of his situation, or permit him to flatter himself with deceitful hopes of peace where there was no peace. At once, then, he chooses the part of a faithful minister of God, and of a sincere and faithful friend: he tells him that his doom is sealed, and bids him to "set his house in order," for that he "shall die, and not live." "Yet within three days shall Pharaoh lift up thy head from off thee, and hang thee on a tree, and the birds shall eat thy flesh from off thee."

And now, may we not learn an important lesson from this part of Joseph's history? *How often are the truths, which the minister of the gospel is charged to proclaim to those over whom he is placed as a watchman, distasteful to their self-love, and the natural desires and dispositions of the unrenewed mind!* To hear that every child of man is conceived and born in sin—by nature "earthly, sensual, devilish"—at enmity with God, and consequently, so long as he continues in this state, subject to death temporal and eternal; to hear that there is no hope of solid peace in this life, or of salvation hereafter, till, by the operation of God's Spirit, the evil heart has been subdued, and we have been "renewed in the spirit of our minds;" to be told that every man who would prove himself a true and faithful disciple of Christ, and look forward with hope to the time of his re-appearing, must "take up his cross and follow him," striving and struggling along the narrow path of Christian duty, undismayed by the obstacles that beset him, and proof against the gilded allurements by which the world, the flesh, and the devil, united together in unholy league, seek to captivate the souls of the unwary, and drown them in destruction and perdition; to be told that no compromise can be made with sin—that there is no such thing as a little sin—that every thing which opposes itself, in however small a degree, to the holy precepts and doctrines of the bible, must be effectually rooted out, though it require the resolution and courage of "plucking out a right eye, and cutting off a right hand;"—to hear all this is too humbling—too much opposed to the pride and self-will which rule within the human heart, to be listened to, by the great majority of professing Christians, with patient attention and eagerness to profit withal. Far more grateful would it be, to the generality of mankind, to be flattered, or left alone in their sins and follies; and did they give utterance to their thoughts, their language would be, "speak unto us smooth things, prophecy deceits." But how, then, should they who bear the divine commission, acquit themselves as "faithful ministers of Christ, and stewards of the mysteries of God?" Their it is, to declare "the whole counsel of God"—neither to add to, nor diminish from it; "to speak the truth in love," as well in the which is unpalatable, as in things calculated to calm and refresh the troubled spirit; to dwell, indeed, fully and largely on the treasures of grace, and God's love to man in Christ Jesus—on the bright hopes and glorious promises "to us-ward, who believe," but, at the same time, to "preach the word in season and out of season"—"to reprove, rebuke, and exhort, with all long-suffering and doctrine." Far be it from them to narrow the way of life, and to represent heaven and its joys as more difficult of attainment than the word of God has declared it

. They know that, by the same standard ey hold up to others, they must measure emselves; they are under an equally strong mptation to indulge in a loose and easy form religion, in the vain hope that all may still well at the last: but when, side by side every page of scripture, they see, with the ost blessed promises of God's mercy and love the truly penitent believer, the most fearful d awakening denunciations against the im-nitent, unbelieving, careless sinner, they re not blind their eyes to the truth—they re not leave him in ignorance of his dan-r—they feel as St. Paul felt, that "necesty is laid upon us; yea, woe is unto us, if e preach not the gospel!"

And as this necessity presses upon the minisrs of religion at all times, so are there occaons on which, not only upon them but upon all who profess and call themselves Chrisans," it becomes equally, and, if possible, ren more binding—to give plain and faithful unsel. It is no uncommon thing in the me of sickness—when, to all but the afflicted an himself, it is evident that the hand of eath is upon him, and the Lord is shortning his days—to witness an anxious endeaour to conceal the real state of the case from im, and to cheer him with hopes of reovery, which they too well know to be lusive, and without foundation. But is is honest? Is it Christian-like? Is it the rt of a true and faithful friend? Here is fellow-creature, sinking step by step into e grave; daily and hourly he draws nearer the dread tribunal of his Judge; he is on e brink of eternity; the thread of life is most snapt; the night of death is fast osing around—"that night in which no an can work;"—but he knows not his dan-r; he thinks not he is so near the verge of e precipice: and has he no friend who will fectionately speak to him the word which ight be the means of bringing back his life om destruction, and saving his soul alive? retched condition!—false and mistaken arity!—that will hazard the everlasting ll-being of an immortal soul, through fear bursting a bubble, and inflicting a momenry pain! What, though you do break the tal repose into which his fancied security s lulled him, think you that, when the first oment of anxious alarm has passed away, d has been succeeded by calm and serious flection, he will not overflow with thankfulss, and invoke blessings on the head of him ho roused him from his slumbers, and led m to "make his peace with God?" Would u suffer him to sleep on and take his rest, re his dwelling surrounded by the deuring flame? O, suffer *not then one, hose spiritual happiness is, or ought to be,* as dear to you as his temporal welfare, to go down to the tomb unwarned and unprepared. Break the awful intelligence to him as gently and carefully as you will; but leave him not in ignorance of his state: deal with him faithfully and affectionately—read with him—pray with him—point out to him the victory achieved over death and the grave by Christ his Saviour, who waits to receive the repentant sinner with open arms, and to welcome him to those bright regions where care and sorrow are unknown. Thus may his last moments be the happiest of his life, upheld by the consolatory reflection—"though my flesh and my heart faileth, God is the strength of my heart and my portion for ever." Happy the man who thus finishes his course with joy!—happy he who has been the blessed instrument of guiding his wandering feet into the paths of life! Yea, it is the word of an apostle—"Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

THE ROCKY ISLAND*.

I saw in my dream a rough rocky island rising straight out of the midst of a roaring sea. In the midst of the island rose a black steep mountain; dark clouds rested gloomily upon its top; and into the midst of the clouds it cast forth, ever and anon, red flames, which lit them up like the thick curling smoke at the top of a furnace-chimney. Peals of loud thunder sounded constantly from these thick clouds; and now and then angry lightning shot its forked tongue, white, red, and blue, from the midst of them, and fell upon the rocks, or the few trees which just clung to their sides, splitting them violently down, and scattering the broken and shivered pieces on all sides. It was a sad dreary-looking island at the first view, and I thought that no one could dwell in it; but as I looked closer at its shores, I saw that they were covered with children at play. A soft white sand formed its beach, and there these children played. I saw no grown people among them; but the children were all busy—some picking up shells; some playing with the bright-coloured berries of a prickly dwarf-plant which grew upon those sands; some watching the waves as they ran up and then fell back again on that shore; some running after the sea-birds, which ran with quick light feet along the wet sand, and ever flew off, skimming just along the wave-top, and uttering a quick sharp note as the children came close upon them; so some sported in one way, and some in another, but all were busily at play. Now I wondered in my dream to see these children thus busy whilst the burning mountain lay close behind them, and the thunder made the air ring.

* From the Rocky Island, and other Parables. By Samuel Wilberforce, M.A., Archdeacon of Surrey. London: Burns. 1840.

Sometimes, indeed, when it shone out redder and fiercer than usual, or when the thunder seemed close over their heads, the children would be startled for a little while, and run together, and cry, and scream; but very soon it was all forgotten, and they were as full of their sports as ever.

While I was musing upon this, I saw a man appear suddenly amongst the children. He was of a noble and kingly countenance, and yet so gentle withal that there was not a child of them all who seemed afraid to look in his face, or to listen to his kind voice when he opened his mouth, for soon I found that he was speaking to them. "My dear children," I heard him say, "you will all be certainly killed, if you stay upon this rocky island. Here no one ever grows up happily. Here all play turns into death—the burning mountain, and the forked lightning, and the dreadful breath of the hill-storm—these sweep down over all that stay here, and slay them all; and if you stay here, for these childish pleasures of yours, you will all perish."

Then the children grew very grave, and they gazed one upon another, and all looked up into the face of the man, to see if he spoke in earnest. They saw directly that he did, for that kind face looked full of care as well as of love; so from him they looked out upon the waves of the sea, and one whispered to another—"Where shall we go? how shall we ever get over that sea? we can never swim across it; had we not better go back, and play and be happy, until the time comes for us to die?"

"No," said the man, looking round kindly upon them all; "you cannot swim over; you never could get over of yourselves; but you need not stay here and die; for I have found a way of escape for you. Follow me, and you shall see it."

So I saw that he led them round a high rough rock, to where the calm waves of the sea ran up into a little bay, upon the white sand of which only a gentle ripple broke with a very pleasant sound. This bay was full of boats, small painted boats, with just room in each for one person, with a small rudder to guide them at the stern, and a little sail as white as snow, and over all a flag, on which a bright red cross was flapping in the gentle sea-breeze.

Then, when the children saw these beautiful boats, they clapped their little hands together for very joy of heart. But the man spoke to them again and said—"You will all have a deep, and dangerous, and stormy sea to pass over in these little boats. They will carry you quite safely, if you are careful to do just as I bid you: for then neither the wind nor the sea can harm them; but they will bear you safely over the foaming waves to a bright and beautiful land—to a country where there is no burning mountain, and no angry lightning, and no bare rocks, and no blasting hill-storm; but where there are trees bearing golden fruits by the side of beautiful rivers, into which they sweep their green boughs. There the trees are always green, and the leaves ever fresh. There the fruit ripens every month (Rev. xxii. 2), and the very leaves upon the trees are healing. There is always glad and joyful light. There are happy children who have passed this sea; and there are others who have grown old full of happiness; there are some of your fathers, and mothers, and brothers, and sisters; and there am I, ever present to keep and to comfort you."

Then all the children were for jumping into the boats, and he was kindly ready to help them, only he put each one in carefully and slowly; and as he put him in, he gave him his charge. He told them that they must never look round to this island they were leaving, but must be always setting their faces towards the happy land they sought for. He told them that they must leave behind them all the shells and the berries which had pleased them here, for if they tried to take these with them in their boats, some accident would certainly befal them. Then some of the children, when they heard all this, drew secretly away, and ran round the point, and gave up the boats and the sea, and began their old idle play again. And some of them, I thought, hid the shells and the berries they had got, and then jumped into the boat, pretending they had left all behind them.

Then I saw that the man gave different presents to each of them, as they seated themselves in the boat. One was a little compass in a wooden box. "This," he said, "will always show you which way to steer; you are to follow me, for I shall always be before you on the waters; but often when the darkness of the night comes on, or the thick mist seethes up from the wave's brim, or the calm has fallen upon you so that your boat has stood still—often, at such times as these, you may not be able even to mark my track before you; then you must look at the compass, and its finger will always point true and straight to where I am; and if you will follow me there, you will be safe." He gave them, too, a musical instrument, which made a soft murmuring sound when they breathed earnestly into it; "and this," he said, "you must use when there is a calm round you so that you cannot get on, or when the waves swell into a storm around you and threaten to swallow you up." He gave them, too, bread and water for many days.

So I saw that they all set out upon their voyage, and a beautiful sight it was to see. Their snow-white sails upon the deep sea shone like stars upon the blue of the firmament; and now they all followed close upon the leader's ship, and their little boats danced lightly and joyfully over the trackless waves, which lifted up their breasts to waft them over: and so they started. But I looked again in a little while, and they were beginning to be scattered very widely asunder: here and there three or four of the boats kept well together, and followed steadily in the track of the leader's vessel: then there was a long space of the sea with no boat upon it at all: then came a straggler or two; and then another company; and then, far off on the right and on the left, were other boats, which seemed to be wandering quite away from the leader's path.

Now, as I watched them closer, I saw that there were many different things which drew them away: one I saw, soon after they started, who turned back to look at the rocky island, forgetting the man's command. He saw the other children playing on the beach—he heard their merry voices—and then looking round again towards the sea, it looked rough and dark before him; and he forgot the burning mountain, and the terrible thunder, and the bright

happy land for which he was bound, and the goodly company he was in, and the kind face of the kingly man; and he was like one in a dream, before whose eyes all sorts of shapes and colours fly, and in whose ears all sounds are ringing; and he thought no more of the helm, nor watched the sails; and so the driving swell carried his boat idly along with its long roll; and in a few minutes more I saw it at the top of a white foaming breaker, and then he and it were dashed down upon the rocks which girdled the sandy beach, and he was seen again no more.

Then I turned my eyes to two other boats, which were going fast away from the true course, for no reason which I could see; but when I looked at them more closely, I saw that they were in a sort of angry race; each wished to get to the wind-side of the other; and they were so busy thinking about this, and looking at one another with angry glances, and calling out to one another with angry words, that they forgot to look for the leader's ship, or to watch the finger of the compass; and so they were going altogether wide of the track along which they should have passed.

Then I looked closely at another, which was shooting quite away in another direction; and I saw that the poor child had left the rudder, and was playing with something in the bottom of the boat; and, as I looked nearer into it, I saw that it was with some of the bright berries of the rocky island, which he had brought with him, that he was so foolishly busy.

Foolish, indeed, he was; and kind had been the warning of the man, who bade them leave all these behind: for, whilst I was watching him, and wondering what would be the end of such a careless voyage, I saw his little boat strike suddenly upon a hidden rock, which broke a hole in its wooden sides, and the water rushed in, and the boat began to sink, and there was no help near, and the poor boy was soon drowned in the midst of the waves.

Then I turned sadly away to watch the boats which were following their leader; and here, too, I saw strange things: for though the sea, when looked at from afar, seemed just alike to all, yet when I watched any one, I saw that he had some difficulties, and some frights, and some helps of his own, which I did not see the others have.

Sometimes it would fall all at once quite dark, like a thick night, all round a boat; and, if he that was in it could hear the voice of a companion near him for a little while, that gladdened him greatly; and then oftentimes all sound of voices died away, and all was dark, still, deep night, and he knew not where to steer. Now if, when this fell upon him, the child went straight to his compass, and looked quite close upon it in spite of the darkness, there came always a faint flashing light out of the darkness, playing always just over the compass, so as to show him its straight blue finger, if he saw no more; and then, if he took up his musical instrument and blew into it, though the thickness of the heavy air seemed at first to drown its sound, yet, after a while, if he was but earnest, I could hear its sweet murmuring sound begin; and then directly the child lost his fears, and did not want company; sweet echoes *of his music talked* with his *spirit out of the darkness, and within a little* time the gloom would lift itself quite up again, or melt away into the softest light: and lo! he had got on far on his voyage, even in this time of darkness, so that sometimes he could see the beloved form just before him; and at times even the wooded shore of the happy land would lift itself up, and shine on his glad eyes, over the level brim of the silver sea.

From another boat it would seem that the very air of the heaven died away. There it lay, like a painted sail in a picture—the snow-white canvass drooping lazily, or flapping to and fro, as the long dull swell heaved up the boat, and let it sink again into the trough of the waves; other boats but a little way off would sail by with a full breeze; but he could not move; his very flag showed no sign of life. Now, if the little sailor took to amusing himself when this happened, it seemed to me that there he lay, and would lie till the dark night overtook him, and parted him from all his company. But if, instead of this, he took up his musical instrument, and played upon with all his earnestness, its soft breath, as it whispered to the wind, soon woke up its gentle sighing: the long flag lifted itself up—the blood-red cross waved over the water; the snowy sails swelled out, and the little boat danced on along its joyful way.

I noticed also, that, before those boats which were passing on the fastest, the sea would every now and then look very dark and threatening. Great waves would seem to lift their white heads just before them; whilst everywhere else the sea looked calm and enticing. Then the little sailor would strain his eye after his master's course, or look down at the faithful compass; and by both of these sure signs he saw that his way lay straight through these threatening waves. Well was it for him, if, with a bold heart and a faithful hand, he steered right into them. For always did I see, that, just as he got where it seemed to be most dangerous, the tossing waves sank, as if to yield him an easy passage; the wind favoured him more than at any part of his voyage; and he got on in the right way faster than ever before. Especially was this so, if at first he was somewhat tossed, and yet held straight on; for then he shot into a glassy calm, where tide and wind bore him steadily along unto the desired haven. But sad was it for him, if, instead of then trusting to the compass, he steered for the smoother water. One or two such trembling sailors I noted especially. One of them had long been sailing with the foremost boats; he had met with less darkness, fewer mists or troubled places, than the boats around him; and, when he saw the white crests of the threatening waves lift up their strength before him, his heart began to sink; and, after wavering for a moment, he turned his little boat aside to seek the calmer water. Through it he seemed to be gliding on most happily, when all at once his little boat struck upon a hidden sand-bank, and was fixed so firmly on its side, that it could not get afloat again. I saw not his end; but I sadly feared that when next the sea wrought with a troubled motion, and the surf broke upon that bank, his little boat must soon be shivered, and he perish in the waves.

The other who turned aside followed closely after him; for this was one thing which I noted through all the voyage—whenever one boat went astray, some

thoughtless follower or other would forget his compass to sail after the unhappy wanderer; and it often happened that these followers of others went the farthest wrong of any. So it was in this case; for, when the first boat struck upon the sandbank, the other, thinking to escape from it, bore still farther off; and so, chancing to pass just where the shoal ended, and an unruly current swept by its farthest edge, the boat was upset in a moment, and the poor child in it drowned.

And now I turned to three or four boats which had kept together from the time they left the harbour. Few were forwarder than they—few had smoother water or more prosperous gales. I could see, when I looked close into their faces, that they were all children of one family, and that all the voyage through they were helping, cheering, and directing one another. As I watched their ways, I noticed this, too, which seemed wonderful!—if one of them had got into some trouble with its tackle, and the others stayed awhile to help it, and to bring it on its way, instead of losing ground by this their kindness, they seemed all to make the greater progress, and press on the farther in their course.

And now I longed to see the ending of this voyage; and so, looking on to those which were most forward, I resolved to trace them to the end.

Then I found that all, without exception, came into a belt of storms and darkness before they reached the happy land. True, it was much rougher and more dark with some than others; but to every one there was a deep night and a troubled sea. I saw, too, that when they reached this place, they were always parted one from another. Even those which had kept most close together all the voyage before, until just upon the edge of this dark part, they, like the rest, were scattered here, and toiled on awhile singly and alone.

They seemed to me to fare the best who entered on it with the fullest sails, and had kept hitherto the straightest course. Indeed, as a common rule, I found this always true—that those who had watched the compass, and held the rudder, and cheered themselves with the appointed music, and eaten the master's bread, and steered straight after him, they passed through this cloud and darkness easily and swiftly.

Next to these were those who sought most earnestly to cheer its horrors with the sound of their appointed music. The Lord of these seas, indeed, had many ways of cheering his followers. Even in the thickest of that darkness his face of beaming love would look out upon them, and he seemed nearer to them then than he had done heretofore through all their voyage.

Then, moreover, it was never long; and bright light lay beyond it: for they passed straight out of it into "the haven where they would be." Sweet sounds broke upon their glad ears even as they left that darkness. A great crowd of happy children—parents who had gone before them—friends whom they had loved, and holy persons whose names they had long known—these all lined the banks, waiting to receive and welcome them. Amidst these, moved up and down shining forms of beautiful beings, such as the *children's eyes* had seen only in some happy dream; and they, too, were their friends—they, too, waited for them on the bank—they, too, welcomed them with singing, and bore the happy new-comer with songs of triumph into the shining presence of the merciful King. Then, on the throne royal, and with the glorious crown upon his head, they saw the same kind face of gentle majesty which had looked upon them when they played on the shores of that far rocky isle; they heard again the voice which had bid them fly the burning mountain; they saw him who had taken them into his convoy—who had given them their boats—who had been near them in the storm—who had given them light in the darkness—who had helped them in the dull calm—who had never left them; but who had kept and guided them across the ocean, and who now received them to his never-ending rest.

THE SPOILING OF THE EGYPTIANS*.

"Every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."—EXODUS iii. 22.

THESE words have been turned oftentimes to very mischievous uses. Bold and bad men, who have cast off the fear of God for themselves, and take an unholy pleasure in making their neighbours as bad as they are, will not shrink from saying, that the commandment which these words contain cannot have come from God, because the act commanded is an act of dishonesty; that the bible, therefore, which sets these words before us as having been spoken by God to Moses, is not the word of God; and that we do not know his will, and may accordingly do that which is right in our own eyes. But of men, so hardened as to allow themselves to talk thus, it is painful to be forced even to speak; and they are only noticed here as helping us to understand another bad effect which has followed from their abuse of these words—I mean the distress which blasphemous and infidel speeches create in many minds, in which they may yet fail to awaken anything like doubt. A humble Christian, who loves his bible, cannot hear such things without pain. He is deeply and heartily sorry for the sad condition of those who say them. He is full of painful fear for those in whose hearing they are said, lest they should be corrupted by such evil communications. And there are times at which, over and above these two sources of pain, he is made uneasy and uncomfortable in his own mind, by such objections against particular things which are found in holy scripture. He may not be always able, when he hears such remarks in conversation, or meets with them in books, to call to mind at the moment other parts of God's word, which, if rightly applied, would at least satisfy his own mind, even though they failed to convince the gainsayers. His own faith may be weaker at one time than another; weaker, perhaps, because he has not walked circumspectly—because he has been tempted to neglect prayer or other means of God's grace. And being for the time weak in faith, he may be staggered at finding that he cannot answer objec-

* See First Lesson Morning Service, Fifth Sunday in Lent. Extracted from Sixteen Sermons, preached at Iffley church, Oxon, by William Jacobson, M.A. 1840.—An excellent volume.

tions—forgetting that the occurrence of such difficulties is only one part of that trial of his faith which is meant to work patience.

There is yet another reason why it may be well for us to consider such passages of scripture when they are brought before us in the regular course of the church service. It is well to be reminded of the sinfulness and danger of lightly and thoughtlessly bringing scripture language into our common talk—of using words and sentences out of the bible to express the business or feelings of our every-day life. Few verses, perhaps, have suffered in this way more than that which has just been read to you as the text. It is not at all uncommon to hear the expression, of spoiling the Egyptians, applied to worldly business in various ways. If men have been able to gain some advantage over those who differ from them in politics, for instance, or those whose business in life interferes with theirs, they will not scruple to talk of having spoiled the Egyptians. Nay, they will do more than this: they will justify themselves in overreaching their neighbour—in going beyond and defrauding their brother, if the opportunity offers (although Christ's holy apostle has expressly forbidden all such practices), by alleging that after all they have done no more than "spoiled the Egyptians." Of course this perverse use of scripture facts, in justifying what is known and felt at the very time to be fraud and dishonesty, is a far more serious offence than the irreverent and unthinking application of scripture words.

On all these accounts then—the infidel abuse of this place of scripture—the pain which such abuse gives to Christians—and the oversights of which Christians themselves are at times guilty—it may be well, with God's help, to give to these words our earnest consideration.

And, first of all, let us bear in mind, that even if we were able to give no account at all of the difficulty, we should yet be quite sure that what the Israelites did in obedience to God's instructions on this particular occasion, could be in no sense any warrant or excuse for our allowing ourselves in any kind of dishonesty. "Thou shalt not steal" is God's plain command, for all ages and all countries.

The perverse use of the passage before us would have been in a great measure if not entirely prevented, if those who translated our English bible had put the word ask instead of the word borrow. This same word in the Hebrew is found, perhaps as many as a hundred and fifty times, between the book of Genesis and the prophet Malachi; and only three times out of all (besides the one before us, in which God directs what is to be done, and the passage in the eleventh chapter, where his direction is recorded to have been fulfilled), *i. e.*, four times altogether, has the word borrow been used for it. "Every woman shall ask of her neighbour," was what God commanded—ask, *i. e.*, to receive as a gift, not borrow what was bound to be repaid.

God bade the Israelites ask, and God moved the Egyptians to give. In Egypt and other countries of the East, where those of whom we read in the bible lived, and fashions do not change as they do among ourselves, it is now, as it always has been, much more a settled practice to make presents than it is among us. It is not usual so much as to go to see a great man without some sort of present. And you may remember how, when Jacob was sending his sons into Egypt, though the famine was sore in the land, he nevertheless directed them to "take of the best fruits of the land in their vessels, and carry down the man a present, a little balm and a little honey, spices and myrrh, nuts and almonds." How again, when Saul, despairing to find his father's asses, was counselled by his servant to ask the prophet Samuel's advice, he thought it altogether impossible, because they had been away from home so long that the bread was spent in their vessels, and there was not a present to bring to the man of God: whereupon the servant, faithful and zealous as he was, said, "Behold, I have here at hand the fourth part of a shekel of silver, that will I give to the man of God." So, once more, when the queen of Sheba had come to see "Solomon in all his glory," we find that, when she was taking leave, and going back to her own country, she not only received presents from the king, such as he thought right to give, but that she asked for many things in addition. "King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty."

But, in the case of the Israelites asking and obtaining presents from the Egyptians, we have much more than one other instance of this practice so common in the east, so unlike any usage which prevails among ourselves. God had expressly declared that thus it should be. More than four hundred years before the direction in the text was given to Moses, he had foretold to Abraham the sojourn and slavery of his people in Egypt, and their deliverance out of that slavery, and their being made rich when so delivered. God said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them, and also that nation whom they shall serve will I judge, and afterward shall they come out with great substance." Most strangely ordered the lot of his seed must have appeared to the father of the faithful, when the word of the Lord came to him on the plains of Mamre. Most unlikely it must have seemed to Moses, that the prophecy should be so fulfilled, when God talked with him out of the burning bush on Mount Horeb. But "is any thing too hard for the Lord?" "His is the earth, and the fulness thereof." He fixes the bounds of the habitations of all men. And, just as it pleased him to give the land of Canaan for an inheritance to his chosen people, "because of the wickedness of them that dwelt therein," so did he also see good to interfere now to make up to the Israelites for the injustice of the Egyptians. "The hire of the labourers, which had been kept back by fraud, cried: the cry had entered into the ears of the Lord of Sabaoth." And his justice granted, his power procured payment. They who hated them, and lorded it over them; who had said to their souls, "Bow down, that we may go over, and they had laid their bodies as the ground, and as the street, to them that went over;" who had added mockery to their cruelty; who had "made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field," and

bade them make bricks, in undiminished tale, without straw; who had broken their spirit so thoroughly, that, even when the promise of deliverance was held out to them, they "hearkened not unto Moses, for anguish of spirit, and for cruel bondage"—were to be taught the weight of God's hand, when he maketh inquisition for the poor. The Egyptians had forgotten all that Joseph had done for their king and country. So far from being thankful for the great deliverance which had been wrought for them by his means, they could even take counsel against his countrymen to cut them off by destroying all their male children. Yet the time came when they were glad to give these slaves their liberty—when they willingly parted with their property in order to be rid of them. No wonder! for "it came to pass, that, at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in that night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead!" The Egyptians, who had refused to let them go, were brought to be "urgent upon the people, that they might send them out of the land in haste; for they said—we be all dead men. And the children of Israel did according to the word of Moses; and they asked of the Egyptians, jewels of silver and jewels of gold, and raiment: and the Lord gave the people favour in sight of the Egyptians, so that they gave unto them such things as they required." In the words of the Psalmist, "He brought them forth with silver and gold, there was not one feeble person among their tribes. Egypt was glad at their departing, for they were afraid of them."

THOUGHTS IN SOLITUDE.

By Joseph Fearn.

No. VIII.

THE WOMAN WHICH HAD A SPIRIT OF INFIRMITY EIGHTEEN YEARS.

It is truly refreshing to turn aside for a season from the cares and toils of this vain world, in order to enjoy the serene delights of a quiet hour. No period, however, presents such a charm to my own mind as that which intervenes between the hours of public devotion on the Lord's day—the calm, sweet interval between the allotted times for the general worship of the Lord; then our thoughts can indeed be holy—the day is holy—the things we have been considering are holy; and indeed it is our own fault if we do not find such a season for meditation truly lovely and eminently profitable. This is a sabbath afternoon, and I am alone in my silent chamber. O! may "the Father be with me," and may his divine Spirit fill my mind with such thoughts, and inspire me with such glorious hopes, as that, when I emerge from my solitude, I may be enabled to say, "my meditation of him was sweet!"

And of whom can we better meditate than our blessed Redeemer?—of whose love can we speak so well as of his, which many waters cannot quench?"—of whose work of grace can we better express our feelings than of his who, while we "were yet sinners, died *for us?"—whose acts* can we better contemplate than *his who "hath done all things well?"*

I have just been reading the 13th chapter of St. Luke, and I paused as I read the 10th verse—"And he was teaching in one of the synagogues on the sabbath day." Behold this great Teacher in the temple of the Jews; it is, my soul, none other than the Son of God; listen to the gracious words that proceed out of his mouth; for "his doctrine drops as the rain, and distils as the dew." "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself."

Here was a terrible and long-protracted affliction: terrible in its nature—for so weighed down was this woman by the disease, that it was impossible for her to lift up herself; protracted in its continuance—for it had troubled her for eighteen years.

"And when Jesus saw her, he called her to him, and said, 'Woman, thou art loosed from thine infirmity!' and he laid his hands on her, and immediately she was made straight, and glorified God."

What power is here! what compassion is here! Jesus observes this poor woman bowed down and helpless in the crowd, and lays his hands on her, and by a touch instantaneously produces restoration.

This act of mercy caused the indignation of the ruler of the synagogue, who hypocritically protested against what he deemed such a profanation of the sabbath; but our Lord silenced this deceitful pharisee, by interrogating him with regard to the care exercised by him for his ox or his ass—"Doth not each one of you take his ox or his ass from his stall on the sabbath day, and lead him out to watering?" and then adds, "and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day?"

We learn two lessons from this brief meditation.

First—We may always expect mercy when we are to be found in the fit position for its exercise. This poor woman came to hear Jesus; she had doubtless heard of his miracles—she had oft been told of his compassion, and therefore she went to the synagogue, perhaps believing that the Saviour would have pity on her case, and deliver her from her infirmity; and therefore as soon as Jesus saw her, he called her, and healed her.

And do we not, each one of us, require to be "loosed from our infirmity;" for truly we have one to deplore—what easily besetting sins!—what evil thoughts!—what impure passions! Then let us repair to the synagogue; let us go where Christ may be found, and haply his compassionate eye may discover us, and his voice may call us to him, saying—"Man, woman, thou art loosed from thine infirmity!"

Finally, we learn the permitted power which Satan our great adversary exercises over the children of men. He is styled the Prince of the power of the air; and doubtless fearful epidemics and contagious diseases are rendered, by the instrumentality of our spiritual foe, still more deadly. We believe that Satan can hurt the bodies as well as the souls of those he wishes to ruin; and therefore he smote Job with boils, and bound this poor woman, lo, these eighteen years. Yet, blessed be God, his power is subordinate to the might of Jehovah; and he himself shall, at the last, be bound hand and foot, and be cast into the lake of fire and brimstone.

Let us, then, seek for the deliverance from all bodily afflictions as well as from all spiritual sorrows from him who, when he saw the poor infirm woman whom Satan had bound these eighteen years, yet by a single touch loosed her from her infirmity.

SPIRITUAL WORSHIP*:

A Sermon,

BY THE REV. WILLIAM WILSON, B.D.,
Vicar of Walthamstow, Essex.

ECCLESIASTES v. 1.

.eep thy foot when thou goest to the house of God, nd be more ready to hear than to give the sacri- ice of fools; for they consider not that they do vil.

E are assembled on a deeply interesting asion. After having solemnly dedicated s house to the service of God, we now, for e first time, here present ourselves before n. It would have been, in some respects, ore in accordance with my wishes, if your pointed minister had, under these circum- nces, undertaken the duty which I am out to fulfil; but there are reasons which I re not gainsay, that seem, in the present stance, to demand of me to acquiesce in his sh that I should address you.

You will have perceived the suitableness of e text which I have chosen for this pur- se. May the God of all grace vouchsafe to the guidance of his Spirit whilst we en- avour to trace out the instruction which it ntains—"Keep thy foot when thou goest the house of God, and be more ready to ar than to give the sacrifice of fools; for ey consider not that they do evil!"

In this passage of scripture there are—

I. Some important practical truths mani- tly implied.

II. A suitable exhortation seriously ad- essed to us.

1. Under the former of these heads, we serve that the preacher, in the first place, esumed the existence, at a convenient dis- nce, and with adequate accommodation, of edifice, with its doors open to all who sired to unite in the worship of the Most igh.

If I were disposed (which I am not) to tice the objections offered by men of very easured knowledge and infirm judgment religious matters, to the consecration— at is, the setting apart to holy purposes—of ildings erected for the service of God, I ould (besides the many other points in gument) more at large call your attention the manifest purpose of the terms, "house God," as found in these words, with the nitation put upon them in our immediate ntext. The preacher surely proposes only amplification of the leading idea of the ct, when in the next verse he adds—"Be t rash with thy mouth, and let not thy art be hasty to utter any thing before God; r God is in heaven, and thou upon earth, therefore let thy words be few." There may be—that is, a house of God, dedicated to his service on earth, in which, trusting in his promise, and realizing his presence, you may assemble with the church, and worship him, of whom the whole heavens are the throne, and the earth itself is the footstool.

In such a "house of God" we are, on the present occasion, met together. And now that the work is complete, my heart will never cease, in respect of it, to be filled with gratitude to God, who overrules and directs the counsels of men for his own glory and the good of his church. You are all aware with what large Christian liberality the necessary funds have been contributed. My anxieties have watched the kindly Christian feeling which has uniformly attended all the plans and arrangements of those who have superintended the building of this our additional church. But, to my view, and in accordance with the deepest feeling of my mind, it is the consummation of this work of charity that he, who is appointed to minister the services of religion here, to guide you in your prayers, to stimulate you in emotions of gratitude and praise, to bless and communicate to you the sacrament of grace, to preach the word of God, and rightly divide it for doctrine, for reproof, for correction, for instruction in righteousness to each individual of you as he may need it, and to all in the unity of the faith and of the knowledge of the Son of God, who has undertaken to prepare instruction and consolation for you in private, and in all things, within the limits marked out for him, to be set as a light, an example of Christian grace and holiness to those over whom, for their everlasting welfare, he is made overseer—that he enters on his responsible office already known and beloved by you, with the cordial concurrence of those who will be his fellow-labourers in this part of the vineyard of the Lord, and with the expressed approbation of the bishop of the diocese. Receive him in the Lord. Hold him in reputation. Regard him as a minister of Christ and a steward of the mysteries of God; expect of him—I will not say to you, pardon him—if in all these things, holding lightly the judgment of men when opposed to the counsels of God, he be found faithful; rather, at all times, "esteem him very highly in love for his work's sake."

Thus far, then, the first requirement implied in the text is, on our part, fulfilled. How many, rich and poor, who have their residence in this immediate neighbourhood, have now the means of public worship, and of communion with the church, brought, as it were, to their very door.

2. But there is farther, and in the next

* Preached in St. Peter's, Walthamstow, the Sun- y after the consecration of that church; the first in e present year.

place, implied in my text, a fixed and prevailing habit of attending and taking part in the services of religion in that house. "When thou goest"—that is, manifestly, it is thy custom; when the invitation is given, and the gates of the temple are thrown open, to go to the house of God.

We are not without danger, in truth, of falling short of the obligation thus implied. We may—that is, perfect our building to admiration, afford large accommodation for worshippers, and then, except occasionally, ourselves remain at home. But could there be a more direct mockery offered to God, or a more unreserved acknowledgment of dominion of evil over our heart, than in the erection of an edifice to the service of the Most High, with, at the same time, no intention of uniting in his worship, either in the place so erected or elsewhere? Of you, dear brethren, it were unjust to fear such things. You "love the habitation of God's house—the place where his honour dwelleth." The whole course of the events, which have had their issue in the dedication of this place to the Most High, shows clearly that, deeply impressed with the value of Christian privileges, and of a faithful ministry, you will enter these his gates with thanksgiving, and come into these his courts with praise. Let me advise you, then, to perform this duty, not in restrained and limited measure, but at all times when opportunity is afforded to you, and in obedience to a formed and cultivated habit of mind and of practice.

There are many reasons for the formation of habits of devotion, especially in the attendance on public worship. Among others, we observe, that, such a habit once formed, through the orderly regulation of household and personal matters, with this ever in view, many of those inconveniences are avoided which render an occasional attendance at the house of God both difficult and uncertain. Then, that which we do by habit and in order, we generally do in a calm state of mind, well adapted to that sincere but sober devotion for which the chastened language of our services is manifestly composed, and which is so strikingly commanded in the chapter of my text—"Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God." Bear also in mind, my brethren, that each of us is bound so to regulate his religious conduct as that he may be an example of good to all around him—the rich man to his poorer neighbour—the parent to his children—the master to his servant—and all to each other. It is of little avail that we require of others that to which we are loth to render *habitual obedience ourselves.*

But here again most cheerfully do I acknowledge that in your case, brethren, such remarks are not justified by facts. With very few exceptions, all the enclosed pews in this chapel are already appropriated. Whether the same shall be said of the open seats for the poor, remains yet to be seen. Much, perhaps, depends on the example set them by their more opulent and educated neighbours; much on the kind advice which, from time to time, you may give them; and much too, let it be confessed, on the persevering fidelity of him to whom the Saviour has committed the care of this part of his fold. For the sake of the poor themselves—for the glory of God, and that the communion of the church in her public services may, in this place, fill out its measure; rest not, I beseech you, until the free seats, as well as the enclosed pews, have all of them their stated occupants.

3. Again, it is further implied in my text, that, presuming the existence, with suitable accommodation, of a house of God, and presuming farther even a full attendance of apparent worshippers, the service which is performed by them may, by the disposition of those present, be rendered a vain service, and the sacrifice offered be a sacrifice of fools.

This house, let me repeat it, is now dedicated to the worship of God, but not, be it observed, under guidance of a changeful creed, or religious tastes, varying with the disposition of him who ministers. The source of all instruction, and the guide of all devotion in this place, is to be the pure word of God—that word unfolded and explained, not according to the caprice of individuals, but by the combined intelligence of the church herself, as set forth in her creeds, her articles, her devotional services, and her other authorized formularies. Prayer is here to be offered in the very words, which holy men, confessors, martyrs, have used in the successive periods, in some instances, even from the apostles themselves. And be it farther borne in mind, that in view of such safeguards it has been so dedicated for ever! When we, brethren, are gone to our long home, congregations shall still assemble here, knit together in the same faith and charity; the word of God shall be read and preached, under guidance of the same interpreters; and prayer shall ascend, accepted to heaven, in the same language of devotion, blessed be God!

Is it not, then, a subject of anxious thought with you that, great as are your privileges as members of the church of England, admirable as are the services which she has prepared for your use, through the unprofitable state of the mind of the worshipper the prayer may be vain—the sacrifice an offering of fools? And to expose the folly here presumed, it is

requisite to state only in few terms the facts, too common, alas, to which it refers.

Think then, brethren, for a moment, of the various parts of our service: confession, in language the most penitent—the sinner waiting in silence to listen to the declaration of divine forgiveness at the lips of the minister; the prayer of faith; praise waiting for God in Zion; the word of God—the word of love, of holiness, of promise, of threatening, preached with fidelity and earnestness; and the holy sacraments, the effectual signs of grace, as faithfully administered. Think of all these, and then realize to your mind the state of one who, perhaps habitually, takes his place among the worshippers in the house of God, joins in the service as it proceeds, but utters the words of penitence without sorrow for his sins—of praise without gratitude—of prayer without faith; who listens to the word of God as though it were merely the imagination of a fallible creature like himself, and partakes of the holy sacrament with no conscious glow of gratitude and love to him who has lived, suffered, and died for him. What is it, brethren, but a service of vanity—a sacrifice of fools—a solemn mockery of God, and of the present and eternal interests of the soul? How vain must be the state of the mind of that man who can dare to trifle with that which affects the glory of God and his own eternal welfare!

4. For, in the next place, my text implies that he, who in this sacred place is rash with his mouth, and in heart is hasty to utter any thing before God, does evil! Observe the expression—he does evil; he commits iniquity at the very footstool of God—in his professed presence—in the bosom of his church—in the midst of the prayers of the penitent, the praise of the grateful—whilst the word of God is being delivered to him—in face of the signs of his redemption—he does evil; he withholds from God his due, and so presents robbery for a burnt offering. He does evil—for sin, though it be negative alone, is contagious. Others are chilled by his indifference, or led astray by his example. He does evil; he sins against his own soul. Sins of omission and indifference nourish habits of estrangement from God. If the nature be not sanctified by the holy fervour of devotion, it is chilled by the mere formality. No man ever left the house of God in the same religious state as that in which he entered; he is either the more disposed to the service of the Saviour, or the more confirmed in his ungodliness. Fearful thought! The house of God made to be a temple of unholiness—prayer, an occasion of the withdrawal of the favour of God—the means of grace, means of impiety—*the preaching of the word*, a savour of death unto death—and the sacraments not alone a mockery, seeing that such an one treads under foot the Son of God, and accounts the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.

5. In near connexion with this, and farther illustrative of it, there is, in the last place, implied in my text, that it is too commonly characteristic of those who offer a vain service to God, that they consider not that they do evil. It is very probable that they are not aware of the fact, that in a merely formal worship they commit a sin. They verily think that herein rather they do God service. They have habitually fallen into the error of the Romish church, that there is merit in the act, independently of the grace which God has promised to those who ask the gift. The self-deception is perfect; the man is satisfied, solely because he has appeared in the courts of the Lord's house, read or heard his word, offered the language of prayer, or, in other respects, gone through the ceremony of public worship, not knowing that, if this be all, his sacrifice has been a sacrifice of fools—his prayer is an abomination to the Lord.

But it may be that, as a general truth, he is abundantly aware of all this. The error rather lies in this—that in his own case he does not consider it; he is reckless of the fact, that even in his house he mocks God, and sins against his own soul. Diligent, perhaps wise, careful, persevering in the regulation of his worldly concerns, and those matters especially which affect his intercourse with his fellow-creatures, he considers not, when he solicits communion with his God, and when he would seem to be engaged in prosecuting the eternal welfare of his soul, that he is doing evil. He does evil, and hastily concludes that his works are righteous. He says there is peace to his soul, when in truth there is no peace!

All these things, we have seen, are implied in the words which I have read to you for my text. We have thus long occupied our attention in them, because they involve much of what might have been urged under the second division of my discourse. I shall, in consequence, have occasion to make only a limited demand on your patience, whilst I proceed to unfold and urge upon you, in the second place—

II. The suitable exhortation which is here seriously addressed to us—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools." I will give expression to the deep and abiding desire and prayer of my heart for you, my brethren, by pursuing the rest of my discourse in the form of this part of my text. Suffer, then, the word of exhortation.

1. "Keep thy foot when thou comest to the house of God." Be well prepared, by previous study and meditation, to take an intelligent part in the service in which we here engage. How many are there who claim to themselves the designation, "members of the church of England," as distinctive only of a religious party to which they profess to belong.

Believe me, brethren, one great benefit of membership of the church is in this—that, amidst the religious excitement, and the tendency, in reliance on private judgment, to endless division in the present day, she offers to us, in her formularies, a bond of unity of interpretation of the word of God, and a safe guide in following out divine truth into its first proper development, the spirit of heartfelt prayer. Study, then, the authorized formularies of the church, that you may, in the first place, understand the light which they throw upon the scriptures, and then, in submission of mind, make her devotional services your own.

My earnest prayer for you, my brethren, is this—that you may form here a congregation of enlightened worshippers—firm to your principles—deeply convinced of their scriptural authority, but charitable towards all.

2. But again—"Keep thy foot when thou goest to the house of God." Anticipate the service of God in this place, by cultivating devotional feelings at all times, but especially throughout the sabbath. The Israelites were directed to converse on the great truths of the word of God, when they sat in their house, when they walked by the way, when they lay down, and when they rose up, and thus preserve that holy temper of mind which expanded itself in the spirit of grace and supplication when they presented themselves in the temple.

The dispositions which you encourage in the intervals of the sabbath will surely, my brethren, accompany and influence your mind while in this place. Devote the sabbath to the purposes for which God has set it apart. Time is, with most of you, so occupied in the week that you have few opportunities for religious studies, or for acts of charity and devotion. Give the sabbath then exclusively to the care of your soul—to the improvement of your acquaintance with questions of religious import—to prayer, to praise, to suitable conversation, to deeds of mercy and benevolence. And, when you have left your home, and your footsteps are directed towards this place, be filled with thoughts of the duty in which you are about to be engaged, and the privileges you are about to enjoy. Let those be your companions, of whom you may say, in the *language of the psalmist*—"I was glad when they said unto me, let us go into the house of the Lord." "We took sweet counsel together, and walked unto the house of God in company."

3. "Keep thy foot when thou goest to the house of God." Approach to worship—join with the church in prayer and praise—present yourself to partake of the symbols of your Saviour's sufferings, filled indeed with an assurance of the divine love (for otherwise how dare we approach at all?) but at the same time subdued by reverence and awe. "Put off thy shoes from thy feet," you remember it was said to one, "for the place whereon thou standest is holy ground." And in obedience to the thought so suggested, the Jews put off their sandals when at their festivals they presented themselves at the temple.

"Keep thy foot." Take care that you come to this place, for the services of the house of God, in a state which shall render them on your part acceptable in his sight. Be assured that it is in faith of the great atonement, and the ceaseless intercession of the Son of God alone, that your prayers will be heard and answered, and through the operations of the Holy Spirit alone sanctifying your heart, that you can lift up holy hands in his presence. And then turn not from the thought, that the God whom you worship is the High and Lofty One that inhabiteth eternity—he fills the heaven of heavens with his presence—his name is holy, and he dwelleth in the high and holy place; but with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Think of his majesty, and you will be the more impressed with the condescension of his love.

4. But, in the last place—again I exhort you—"Keep thy foot when thou goest to the house of God—and be ready to hear." Whilst within these walls, listen as disciples, not censors, to your appointed minister. He will watch for your souls as one who must give account; he will divide and apportion to you the word of God, on the authority of its great Author; his aim will be, not to awaken opinions in you, but to lead you to the Saviour, to be the means of grace in instruction to you, to aid you in building up yourselves in all holiness and fidelity on your most holy faith. "Be ready to hear!" listen not to prejudices which an evil heart and a vain world may suggest to you. Hear, brethren, for eternity!—hear, as in the presence of your God, your Saviour, and your judge!

More than eighteen years ago it pleased God to commit first to my pastoral superintendence this large and important parish. With

what deep anxiety of mind—with how many prayers I have, imperfectly indeed but perseveringly, sought the eternal welfare of its inhabitants, God only knows—he knows, and mercifully he has not withheld his blessing. My heart is again cheered with the prospect which now opens itself before me, on this first Sunday of a new year. May God be present in your assemblies in this place, and richly shower down upon you the blessings of the better covenant, from sabbath to sabbath, during its course! May he enlighten the ignorant, comfort the distressed among you, strengthen the weak, and enable you all, in sincerity and consistency, to adorn the doctrine of God your Saviour in all things!

Shall I in vain invite you now, brethren, at this the first service in the house which you have dedicated to God, and on this first Sunday of another year, to assemble around the table of the Lord, and there, in deep humility of mind, to claim the blessing he has promised—a blessing essentially involving all others—"Where two or three are gathered together in my name, there am I in the midst of them?"

MAN'S FALL AND RESTORATION*.

It is a truth, standing forth conspicuously in scripture, that when man is born he has within him the elements of destruction, both of body and soul—that, without a counteracting principle, "all that is in the world" will act upon him to his ruin. Man may imagine that he can freely partake of all that nature in her bounty offers to him, and indulge with impunity in the pursuits and pleasures of an artificial state of society—that he can touch, and taste, and handle innocently—that he can pass from attraction to attraction, and draw forth sweets from the poisoned as well as from the fragrant flower; but he little knows the subtilty of one who is silently insinuating, "thou shalt not die." There is slavery and death written on all that surrounds you; until you are born into the world of grace, you are compassed about with them; follow man into every scene, and tell me where he is not in danger—in public or in private, in the elevated grades of society, or where fortune is unknown and rank unthought of—in the court, in the cabinet, in the senate, in the gay assembly, in the scenes of popular amusement or of domestic entertainment—in the busy walks of life, on 'change, in the market, in the field, or even in the unfrequented paths of retirement—in the student's closet, in the miser's cell, in the chamber of the sick or dying; in all he is surrounded by what threatens slavery to the mind, and death to the prospects of the soul.

Now it is of the utmost importance for all to be aware, that, although this be the undoubted condition of man when born into the world, yet he may live and die unconscious of it. It is to be observed, that the scriptures do not represent man as living for a time in a state of innocence after his entrance into our world, and then becoming the victim of temptation, and falling into sin. This may be a popular view of the sinfulness of man, but unhappily, like many popular views on sacred subjects, it has no foundation in divine truth. If this were man's history, he must be distinctly aware of the aggression made on him, and clearly see how far, and by what means, he had fallen; his nature could not be changed from an innocent to a sinful nature in the course of his existence here, without his perceiving such alteration. The scripture representation is the full reverse—its report to our world is this, that man is born in sin; "in sin hath my mother conceived me," is the very first fact to be recorded in the biography of every human being upon earth. It was as true of Enoch, of Elijah, of David, and of Paul, as it was of the impenitent thief who died in his blasphemies. Since man is born in this condition, sin is a part of his constitution—it is transmitted with his blood, it is infused into his habits, it is wrought into his ideas, it breaks forth in his language—it possesses him within, it encompasses him without; but all the while he does not know it to be sin. In this respect it is like that fearful malady that so often seizes upon its victim in the prime of youth and strength, and in the day of worldly hope and high expectancy, when the imagination pictures to itself the coming enjoyment of substantial and enduring happiness—a long, a prosperous, an honourable life; at such a moment the author of those fond anticipations is to every eye but his own, a flower that sprung up yesterday, and will be cut down to-morrow! While he feels himself strong, while he contemplates, without an idea of disappointment, his entrance upon pursuits that call for physical power and intellectual energy, he suddenly droops and dies, unconscious of his weakness until it has deprived him of the power of informing us whether, even at the last, he feels it. Such is the natural man's delusion as to his sinfulness, so ignorant is he of his need of deliverance.

The scriptures, speaking in a figure of the sinner, say, upon his repentance, "that he comes to himself," which has a double meaning—it implies that he was in a state of madness combined with a state of ignorance.

Go to the retreats where benevolence provides for the wants of those afflicted beings whom God has deprived of reason, and view the melancholy spectacle: there you may see the living remnants of men—there you may see the skeletons of figures, once adorned with all the gifts that nature can lavish on the human frame, there are to be found the scattered fragments of an intellect, to which heaven had once imparted power, expansion, activity, and judgment; they are now but skeletons—they are now but fragments. In either case, you wonder how the materials have held together so long, and you feel as if in momentary expectation that all will soon be over—that the body will return to the earth from which it sprang, the spirit to God who gave it; and yet, if you proceed to analyze the group, you hear and see what not only confirms your worst anticipations, but convinces you that they are utterly unaware of their condition: you hear and see them encompassed with the evidences of their visitation, and these are, at the same time, the proofs of their unconsciousness of it. Listen for a moment, and try to discern between the sounds that reach your ears, the outpourings of disturbed imagination, where reason has ceased to rule; on one side there is heard, in harsh and hollow tones, the loud lament of fancied woes—on another, the object of your commiseration assumes the lofty language of influence, of station, of power—poor helpless being!—further on, you hear the exulting song of one who, in an abode of restraint and misery, a stranger to the thought that he has been torn by his malady from the embraces of affectionate friends, believes himself in the possession of every earthly enjoyment: now are to be heard—but O! what exquisite torture to hear them—at one time the deep and heavy groans—at another, the piercing shrieks—the agonizing exclamations of one who is persuaded that he has lost his soul! Listen

* From a sermon, preached in the cathedral church of St. Columb, Londonderry; by the rev. James Graham, M.A.

again, and, if the thought of pleasure can intrude at a moment so humiliating to man, you may for an instant enjoy the thrill that ever runs through the breast of one awake to the beauties of imagery, and conscious of the power of genuine poetry, as you hear some blighted fellow-man pouring forth profusely the scattered materials of brilliant thought that float in the memory, while the mind that gave them birth, and under whose presiding influence they once were made the instruments of man's delight and instruction, has given way; but that momentary pleasure quickly vanishes—your constitutional sympathies are stronger than your intellectual tastes, and that, which at first gave the impulse to a pleasurable feeling, has scarcely begun to produce its effect when another impulse, acting in an opposite direction, calls forth the tender feelings of your nature, and you weep for your unhappy brother; but he knows not why you weep! the tenants of that sad prison all hear each other—they live from day to day encompassed with all the evidences of their derangement, and yet they are ignorant of it; and, if the idea of madness ever flashes across their thoughts, it is but to prompt them to contrast their imagined saneness with the madness of all around them. The natural history of man thus furnishes us with a parallel which explains his need of that deliverance of which our text[a] speaks; and this explanation is no fancy of any human preacher: it has been especially employed by the Holy Spirit of God for this simple reason, that it is perfectly and clearly applicable. Sin is folly—sin is madness. Man is as unconscious of the malady in one case as in the other, but in neither is it the less a malady. The scene that we have been supposing is a vivid representation of a world that lieth in wickedness, and lives unconscious of its guilt and condemnation! O, if this earth we tread upon could speak, and tell forth in the ears of man the tale of his depravity; if all the scenes where God has been blasphemed—where Satan has been worshipped—where every power and faculty of man has been diverted from its proper end and purpose to be bestowed on wickedness—where youth, and strength, and health, and beauty, have been sacrificed on the altar of Satan's service; if we could lead you to a knowledge of the extent of suffering in which man has involved himself by transgression—if you did but know the number, the virulence, the destructiveness of those diseases which sin, that it may produce death, has ushered into the world, feeding upon the young and upon the old in every grade of life—if you were aware of the amount to which exquisite pain is thereby multiplied—if you could but know the evils which are endured where man has, by his depravity, brought temporal ruin on his innocent family, his guiltless fellow-creatures—if you were acquainted with the biography of all the tenants and the visitors who have moved in prisons and gambling-houses—if you were conversant with lanes, and alleys, and cellars, of the more populous cities, where men and vices are congregated, where disease and starvation, and wretchedness in every form, are crowded together in their appalling consequences; if you could but ascertain what mental torture man brings upon himself, by all this, when his conscience begins to reproach him—when he feels all the horrors of inward upbraidings and self-accusations—when he equally fears to live and to die—when he begins to calculate whether it be better to face an injured God in his guilt, or face his injured fellow-man in his disgrace, and when the conflict results only in a more determined resolution, neither to fear God nor to regard man; if you could but see these things, and learn their extent and accompaniments, it could not be difficult to understand in what respects man needs a deliverance.

View all this—the consequence of forgetfulness of God, of open rebellion against his divine Majesty; think of it—look on the surface of our world, and consider the two grand divisions of mankind—those that are Christ's, and those that are not. See the latter separated into two parts—those who have fallen over the precipice, and those who are revelling close on its brink. The latter, again, are divisible into two portions—those who are not yet beyond the possibility of being roused to consciousness of danger, to some apprehensions that they may be wrong, but who, still deaf to the warning voice, run on unchecked in their career; and those at the very edge, who, now hardened to every revolt of conscience, steeled against every friendly admonition, dead to every threat of heaven's vengeance, are one by one dropping down into some hopeless malady, some awful crime, some fearful destitution, some scene of double guilt and misery, some hell on earth. And yet towards this all the others are daily moving forward. Is not this madness? Is not this unconsciousness of the ruin? Are they not all beside themselves? Are they not compassed about with slavery—tied and bound with the chain of their sins? Ask them the question—what is a man profited if he gain the whole world and lose his own soul? What advantage accrues to him though every carnal wish be gratified, if no hope of heaven promise for the soul? They will answer—We are profited. Such is the condition from which man needs deliverance. Many a soul now looks up with gratitude to God, for having been rescued by the power of his grace from this condition of folly and madness, many a soul can now rejoice in knowing that "the fear of the Lord is the beginning of wisdom—a good understanding have all they that do his commandments." They, who have thus discovered their estranged and unhappy state, can well comprehend the remarkable question of St. Paul, in speaking of the consequences of sin—"O, wretched man that I am, who shall deliver me from the body of this death?" and will appreciate the answer to it—"I thank God through Jesus Christ."

[a] *Psalm xxxii. 7.*

The Cabinet.

CONSOLATION.—Permanence is the property of the permanent. But how is it with us? our contingencies dissolve and perish—the victims of perpetual decay and change. Life and death, as they are called, which seem at first of contrarious natures, unite together at the last, the one succeeding to the place of the other. The one originating from corruption, which is our mother, and proceeding through all the changes of corruption, terminates in corruption, the end of life; the other concludes the scene of our afflictions, and oft transplants us to the realms of bliss. I know not if it can justly be entitled death, more terrible in the name than in the substance. Indeed, our reason is most preposterous, our minds most weak; we dread those things which present no cause of fear, and those which we ought to shun we consider as desirable. There is one life—to look forward to the life above. There is one death—sin; for it is that which destroys the soul. All things else, however esteemed and prized by some, are the mere shadows of dreams, the insidious phantoms of the mind. What loss, what calamity have we sustained, if we are translated to a real existence? if liberated from the changes, and the giddiness, and the satieties, and the base extortions of the world, we dwell with permanent, imperishable beings, and shine like lesser luminaries encircling in choral dance the one Grand Light? Thou wilt tell me thy widowhood afflicts thee. Let hope be thy consolation. Thy separation grieves thee; but it is not grievous unto him. And where would be the sweet virtue of charity, if a man, choosing for himself the smoothest path, should leave the more rugged and

toilsome way unto his neighbour? What evil can really affect her, who in a little time shall feel no more? The predestinated day is near. Sorrow is not immortal. Let us not aggravate the lightest woes with ungenerous and ignoble thoughts. If we have been bereaved of the choicest blessings, we have enjoyed them too; to be bereft is the lot of all—to enjoy is not the lot of many. Let not that disturb the serenity of our minds, but let this console and animate us. It is reasonable that the better should prevail. Where is thy son, thine Isaac, whom, in exchange for all, he bequeathed to thee? Demand of him those trifling services of love, to lead thee by the hand, to be a slave to thee, and bless him with far greater in return—his mother's benediction, his mother's prayers, and liberty in the realms above!—*St. Gregory Nazianzen.*

COMMON MERCIES.—Common mercies must bring the Christian to his knees: common mercies must kindle the incense upon his altar. He may not say, "I need not give thanks for this mercy to-day, because I had it yesterday, because I have never yet been without it, because I shall doubtless enjoy it to-morrow." "No," says Matthew Henry, "every bit we eat, and every drop we drink, is mercy; every step we take, and every breath we draw, mercy." And therefore, brethren, since mercy calls for praise, should we not "always" be "giving thanks?" "Every day," says he, "we have reason to bless him, for every day he is blessing us." "Whenever," he says again—"Whenever we go to bed, I am sure we do not want matter for praise, if we do not want a heart." O brethren! our common mercies, our daily mercies! Every twelve hours bring with them mercies which should melt a heart of stone. Our common mercies—what are they? Our health is a common mercy; take it away, and the wide world cannot give us comfort! Our reason is a common mercy; take it away, and, in this life, we are as the beasts that perish! Our speech is a common mercy; our faculties are common mercies—our limbs; take them away, weaken them, and we are burdens upon the charity of our fellows! Our daily bread, our daily clothing, are common mercies; take them away, and we are starving beggars! It is a common mercy that, in our homes, they who met around the evening household-altar meet on the returning morning; let it be otherwise, and we are heart-stricken, our home is a "house of mourning!"—*Rev. J. C. Miller, Park Chapel, Chelsea.*

CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST*.—The more we know of Jesus as "wounded for our transgressions, and bruised for our iniquities," the greater will be our abhorrence of sin, and our desire to depart from it. They, to whom it is given to know him as a just God and a Saviour, cannot be negligent or careless in their lives. He, who was holy, harmless, undefiled, separate from sinners, and in whom dwelt all the fulness of the Godhead bodily, shed his precious blood in shame and agony, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." The thought of this makes the true believer hate sin. Being bought with such a price, he feels it both his privilege and his duty, not to live to himself, but to him who died and rose again for him. He knows that his obedience, his purity, his devotedness, are not the cause of his obtaining forgiveness of sin, and "an inheritance among them that are sanctified;" but, having a good hope that he has obtained these great blessings through the obedience unto death of the Lord Jesus Christ, he desires to live worthy of such an high calling, and by a walk and conversation becoming the gospel, to prove that he is "not of the world but chosen out of the world," and filled with the knowledge and love of God.

* From "What think *ye of Christ?*" By C. S. C.

Poetry.

LIGHT IN DARKNESS.

PSALM cxxi. 1-2.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

DARK clouds have veiled the sky,
O'er the wide expanse they're driven;
And we raise our sad and thoughtful eye
To a black and frowning heaven;
All around is dark and drear—
Gloom presses on the heart,
And ye smile to see the silent tear,
As thoughts of sorrow start.

II.

There's light upon the hills!
There's joy on the mountains blue!
There the smile of heaven is caught and fixed,
In radiance strong and true;
I hail the glowing light—
It tells of hope and peace;
It speaks of a home more fair, more bright,
Where storms and tempests cease.

III.

Then let us still hold on,
Though sorrow dims our way;
All earthly clouds will soon be gone,
In the light of endless day.
Even now doth light arise,
Even now do shadows flee,
As above the hills we lift our eyes,
Our Fathers' God, to thee!

The appearance described in these lines, a clouded sky, with light on the distant hills, is familiar to all who have resided in a mountainous district; and the opposite appearance is also familiar, an uncloudod sky immediately over-head, while the distant hills are shrouded. The alternations of light and shade, partial showers, sudden clouds, bursts of sunshine amid the masses of rolling gloom, are among the sources of that endless variety which attaches the heart of the mountaineer to his own sublime scenes.

"ON THE INCOMPARABLE TREASURE OF THE HOLY SCRIPTURES.

HERE is the spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our lives therein.

Here is the judge that stints the strife
When men's devices fail;
Here is the bread that feeds the life
That death cannot assail.

The tidings of salvation dear
Comes to our ears from hence,
The fortress of our faith is here
The shield of our defence.

Read not this book, in any case,
But with a single eye;
Read not, but first desire God's grace
To understand thereby.

Pray still in faith, with this respect
To fructify therein,
That knowledge may bring this effect
To mortify thy sin.

Then happy thou, in all thy life
Whatso to thee befals;
Yea, double happy shalt thou be
When God by death thee calls.

THE TIME FOR PRAYER.*

When is the time for prayer?—
With the first beams that light the morning's sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend the loved ones to his watchful care:—
Morn is the time for prayer!

And in the noontide hour,
If worn by toil, or by sad cares opprest,
Then unto God thy spirit's sorrow pour,
And he will give thee rest:—
Thy voice shall reach him through the fields of air:—
Noon is the time for prayer!

When the bright sun hath set,—
Whilst yet eve's glowing colours deck the skies;—
When with the loved, at home, again thou'st met,
Then let the prayer arise
For those who in thy joys and sorrows share:—
Eve is the time for prayer!

And when the stars come forth,—
When to the trusting heart sweet hopes are given;
And the deep stillness of the hour gives birth
To pure, bright dreams of heaven,—
Kneel to thy God—ask strength, life's ills to bear:—
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee—
In crowds or solitude—in joy or care—
Thy thoughts should heavenward flee.
At home—at morn and eve—with loved ones there,
Bend thou the knee in prayer!

* The Eglantine. By Georgiana Bennett. London: Tilt.

Miscellaneous.

THE CHURCH OF GOD.—My Christian brethren, for whose redemption from the ruin of the fall, and rescue from its curse, the Son of God has died, that with his own blood he might purchase to himself a glorious church; behold in our solemnities to-day a living demonstration of the care with which he watches to preserve it. To-day, the promise of the Saviour to the apostles, "Lo, I am with you alway, even unto the end of the world," is graciously fulfilled to us. Never, from the moment of that bright ascension to the kingdom of his Father, has the line of the apostles failed, or been in doubt. It has composed the would; it has been transmitted through the years of all succeeding time; it has been graciously continued, as the golden chain, to bind the ages altogether in the bond of truth and peace. Issuing with the law from God's own holy mountain, it spread in the first ages, with the lightning's speed, to every quarter of the world. The distant Britons, cut off from the world in ancient estimation*, were not too remote for the clear shining of the light, which God had kindled in his church. This western hemisphere,—not dreamed of then; nor found, till fifteen hundred years had well nigh passed, by the world-hunting Genoese—that, too, rejoices in its ray. The trust which the first fathers of our episcopacy sought at the hands of the successors of the glorious martyrs of the English reformation—of Ridley, Latimer, and Cranmer—God graciously preserves to us; by the abundant blessing of his good providence and grace, has multiplied about us, from the first three*, to thirty-five †; and with new mercy suffers us, on this new day, of his own gift, to send a new apostle forth, from this remotest northern seat of our episcopacy to the warm regions of the sunny south; conclusive demonstration to our minds and hearts, that God is with us of a truth—guiding us by his wisdom, defending us with his power, feeding us and tending us with his love; beautiful illustration that the church is one—the same in Boston now, as once in Antioch or Ephesus—one in its glorious Head, one in its living faith, one in its true apostleship—in Britain and in India, in New England, in Carolina, and Michigan! Solemn attestation to the authority of its claims, beloved brethren, to your candid examination; and when you find them proved by the clear warrant of holy scripture, and sustained by the concurrent testimony of all antiquity, to your reception and adoption! Impressive warning to your hearts, that they hold not the truth of God in carelessness, or in unrighteousness; since he who thus attests his presence with his church in every age, is he who sees the heart, and who will give to every man at last according to his work! Beloved brethren of this congregation, in other years—the precious flock which Jesus Christ gave me to feed, and with whom it was in my heart to live and die, but that he called me, by the clear voice of his own church, to other labours, in another field—with most peculiar joy am I here with you on this most auspicious day. Lay to your heart the lessons which this high solemnity so impressively unfolds. Cling, as your fathers clung, to that true faith which once—and but once—was delivered to the saints. Stand, as your fathers stood, upon that glorious profession of the holy church throughout the world, acknowledging the glory of the eternal Trinity, and, in the power of the divine Majesty, worshipping the Unity; so that the very corner-stone, as you must all remember, on which your ancient house was laid, bore from their hands the inscription, "Triuni sempiterno Deo"—to the eternal triune God‡. Hold fast, as they held fast, through all the trials of colonial dependence—through all the storms and tempests of the revolution—to our divinely authorised episcopacy, and to our primitive and scriptural liturgy: the one, God's ordinance, to keep and to extend his truth; the other, that witness of apostles and apostolic men, which has come down to us unbroken, and in the use of which we offer before God those prayers of his saints which are so precious in his sight, that their perfume is kept in golden vials by the very throne of heaven. Firm and immoveable as the eternal rock from which your walls are hewn, be your devotion to your fathers' faith, and to your fathers' church—the one unchanging faith—the one holy catholic and apostolic church of the eternal God." — *Bishop Doane.*

* Et penitus toto divisos orbe Britannos.—*Virgil.*

* Seabury, White, Provoost.

† Dr. Gadsden is the thirty-fifth in the line of the American Episcopacy.

‡ In removing the foundation of the old Church, in 1828, for the erection of the new, two slabs were found. The one inscribed "Trinity Church: this corner-stone was laid by the Rev. Mr. Commissary Price, April ye 15th, 1734." The other, "Sempiterno, tri-uni Deo, gloria."

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ADVANTAGES TO BE DERIVED BY YOUNG MEN FROM BIBLICAL KNOWLEDGE *.

BY THE REV. JOHN HALL, B.D.,

Rector of St. Werburgh's, Bristol.

N compliance with the request of the committee of his institution, I have consented to make some observations on the subject which has been announced; merely in order to show my good will towards it, and the interest which I cannot but feel in the welfare of the younger members of a community, in which I have laboured, as a minister of Christ in the established church, for nearly thirty years. I am very sensible that I have no claim to address you on any other ground. I pray God that his blessing may attend this institution—that it may be found to confer real advantages on the class of persons for whose benefit it has been set on foot—that it may be a means of turning their leisure time to good account, for the cultivation and improvement of their minds, and the increase of their knowledge of those arts and sciences which may promote their welfare; as well as a means of strengthening their attachment to the church establishment, which is the glory of our land—of confirming them in loyalty to our sovereign, and the free constitution of our country, and making them orderly and useful members of society; and thus increase their happiness in this life, and prepare them for that which is to come.

In the inaugural lecture of the lord bishop of his diocese, it was stated that a chief object proposed by this institution was, to give young men an opportunity of making themselves acquainted with works of various descriptions which throw light upon the volume of divine revelation, and as to secure their attachment to the church of England, which is based upon that sure foundation: since it declares, in the sixth article of our religion, that—"Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." The chief concern of every individual of the human race is to secure the eternal salvation of his immortal soul; and I am persuaded that there is not one person present, who is so reckless with regard to himself, as to consider it a matter of indifferenace whether or not his soul should be saved. We all are ready to say that we hope to go to heaven when we die. The volume of divine revelation, which we call THE BIBLE, is the only book in the world which is to be depended upon, as containing the words of eternal life, or pointing out to us the way to never-ending felicity. This sacred volume, though consisting of many parts which "God, at sundry times and in divers manners, spake in time past by the prophets," yet has one great object or design pervading the whole of it, that of making known the plan adopted by divine wisdom for the redemption of fallen man—the object of the former part, or the Old Testament, being to lead the expectations of mankind to the Redeemer who was to come; and that of the latter part, or the New Testament, to announce the fulfilment of the prophecies which went before of him, by the manner of his first advent, and to declare his coming again in power and great glory, to the salvation of them that look for him. "The testimony concerning Jesus is the spirit of prophecy," from beginning to end. Such being the object for which the holy scriptures were written, the knowledge of them is most important.

In order to gain the attention of mankind, the manner in which the scriptures were written was, in the first instance, in the attractive form of narrati-

* A lecture delivered to the young men of the Established Church Society at Bristol.

[London: Joseph Rogerson, 24, No[illegible]trand.]

and biography. The book of Genesis contains the only true account in existence of the creation of the world. It supplies the only record of events previous to the universal deluge, by which the whole race of mankind was swept from the face of the earth, with the exception of one family—that of Noah—consisting of eight persons. After that event, this book is taken up chiefly with the lives of four persons—Abraham, Isaac, Jacob, and Joseph. The other books of the pentateuch record the life of Moses, and the wonderful dealings of God with the children of Israel, or the posterity of Abraham, under the guidance and government of their eminent lawgiver. The book of Joshua relates the entrance of the Israelites into the promised land of Canaan, under the conduct of the successor of Moses; and the book of Judges, their proceedings under various leaders, who were raised up by God in times of emergency, to deliver them from the hand of their enemies. The two books of Samuel narrate the lives of that last of the judges, and of the two first kings of Israel, Saul and David; and the two books of Kings, those of their successors, who, after the reign of Solomon, governed the land under the separate denomination of the kings of Israel and Judah, until the time of the destruction of the kingdom of Israel by the Assyrians, and of that of Judah subsequently by the Babylonish captivity. In these books are interwoven the wonderful lives of the prophets Elijah and Elisha, which occupy a considerable portion of them. The two books of Chronicles record the lives of David and his descendants, the kings of Judah only, until the same period of the Babylonish captivity. The books of Ezra and Nehemiah make mention of the restoration of the Jews from Babylon; and, with that of Esther, the subsequent events during the lives of those persons. Such is a brief account of the historical part of the Old Testament; which is not only the most valuable, but the most interesting history in existence.

But it is proper to observe, that the plan on which it is written is different from that of all other histories. Its design is to show the manner of God's dealings with mankind, whether individually or collectively. It is not intended to be merely an account of the occurrences of the time to which it refers, but to point out to us that sin against God is the cause of all the miseries to which the world has been subjected. His judgments upon mankind are the tokens of his displeasure against sin. It was on this account that he "spared not the old world, but brought in a flood upon the world of the ungodly;" on this account, he overthrew the cities of the plain, "making them an example unto those that after should live ungodly;" on this account, he stirred up the surrounding nations to make war upon the Israelites, and delivered his people into the hand of their enemies. But when his people humbled themselves before him, in the time of their distress, and acknowledged that he was just in his judgments, that they had transgressed against him, and brought upon themselves his righteous displeasure, he raised up deliverers for them, whom he enabled to subdue their opponents. But when, again, iniquity so pervaded the land that there *was no remedy; when* "the people transgressed very *much after all the abominations* of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem; when they despised his judgments and walked not in his statutes, but polluted his sabbaths; when they mocked the messengers of God, and despised his words, and misused his prophets; when Jerusalem was filled with innocent blood, which the Lord would not pardon—then his wrath arose against his people till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young men or maidens, old men or him that stooped for age; he gave them all into his hand; and those that had escaped from the sword were carried away captive to Babylon, to fulfil the word of the Lord, until the land had enjoyed her sabbaths, which she kept by being desolate."

Thus it appears that the desecration of the sabbath, or the day of sacred rest appointed by God to be kept holy, was one cause, particularly specified among others, of the ancient people of God being cast out of their own land. The manner in which the command on this subject is introduced in the decalogue is very remarkable. It is said emphatically—"Remember that thou keep holy the sabbath day." The observance of this sacred day is primarily a recognition of the authority of God as our Creator, who has commanded his people to set it apart to be devoted to his worship and service, in gratitude to him "in whom we live and move and have our being, and who giveth us richly all things to enjoy."

The remaining writings of the Old Testament are didactic, and generally termed prophetical, and a considerable portion of them is written in poetical language. The book of Job is supposed to be the oldest poem in the world. The book of Psalms was the poetical manual of devotion to the ancient people of God, and will ever be the companion of them that love and fear his name, as long as the world shall be continued in existence. This book is directed by our church to be read through every month in her public services. The writings of the prophets are supposed to embrace a period of nearly 400 years, from the time of Uzziah, king of Judah, in whose long reign Joel, Isaiah, Hosea, Amos, and Jonah, are said to have flourished; and the canon of the Old Testament closed with the prophecies of Malachi, about 400 years before the coming of Christ.

The New Testament is divided, like the Old, into two parts—the historical and didactic. The historical relates principally to the life of him, whose coming into the world to save sinners was foretold from the beginning—"God manifest in the flesh; Emmanuel, God with us!" His life was indeed a life of wonders. Were we not familiar with it from our infancy, it would appear to us the most wonderful life that ever was penned. The history of the acts of the apostles contains, for the most part, the lives of only two of them—St. Peter and St. Paul; one, called the apostle of the circumcision or of the Jews—the other, the apostle of the Gentiles: the latter apostle was the divinely inspired writer of most of the epistles; St. Peter, St. James, and St. John, having composed the rest.

These two parts of the bible, comprising the Old and

New Testament, are the whole of the holy scriptures—the volume of divine inspiration and revelation. The books called *Apocrypha* are no part of the sacred volume; and, although they are appointed to be read in our churches at one season of the year, yet the article of our religion before referred to states, that "the church doth not apply them to establish any doctrine." They are of no authority in this respect; however valuable they may be as ancient writings, they have no more authority than the writings of the early fathers who lived after the closing of the canon of divine revelation altogether, which are not appointed to be read in our churches, and are therefore less known. The Old Testament is directed by our church to be read in her public services nearly throughout every year, and the New Testament three times in the year. This demonstrates the high estimation in which she holds the word of God—an honour which, I believe, is not put upon it by any other Christian community.

I have taken this cursory view of the holy scriptures for the purpose of showing how generally interesting the study of them must be to all inquirers after knowledge, from their value in an historical point of view, independently of other matter which they contain. All persons who desire information respecting remarkable events in past ages of the world, will find in the holy scriptures that which will fully compensate them by the perusal. But the holy scriptures are infinitely more valuable in the view that has been adverted to, respecting which the apostle Paul wrote to his son in the faith, Timothy—"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." He had been brought up in the nurture and admonition of the Lord, and received the instruction which had been given him; so that the apostle was "filled with joy when he called to remembrance the unfeigned faith that was in him, which dwelt first in his grandmother Lois, and in his mother Eunice." And the scriptures had been "profitable to him for doctrine, for reproof, for correction, and for instruction in righteousness," by which he was "thoroughly furnished unto all good works," so as to "adorn the doctrine of God our Saviour in all things," in his life and conduct. It was asked by the psalmist—"Wherewithal shall a young man cleanse his way?" The reply is—"By taking heed thereto, according to the word of God;" or by having his course of life directed according to the precepts contained in it, with regard to his duty toward God, and his duty toward his neighbour. Our first duty as rational creatures is that which we owe to God, our Creator, our Preserver, our continual Benefactor, who giveth to all life and breath, and all things—the bounteous Giver of all good. If ingratitude to our fellow-creatures who confer benefits upon us, be considered as the basest of crimes, surely ingratitude to God, our best Benefactor, must be most odious. It is both our duty and our interest to love, and serve, and obey him. It is in order "that we may serve him acceptably with reverence and godly fear," that he has given to us his holy word, respecting which the psalmist says—"*The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure,* making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward." How valuable must the word of God be; since, by the knowledge of it, such blessings are received as those which are here described.

The proverbs of Solomon are said to have been delivered expressly, that mankind might "know wisdom and instruction, and perceive the words of understanding, so as to receive the instruction of wisdom, justice, and judgment, and equity; to give subtlety to the simple—to the young man knowledge and discretion." The first part of the book is, therefore, addressed as the language of a father to his son, in which advice is given in the most important particulars to young men, for the direction of their conduct. In the book of Ecclesiastes, the same royal personage exhorts—"Remember now thy Creator in the days of thy youth, and thereby remove sorrow from thy heart, and put away evil from thy flesh." Then it may also be added—"Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth." For those who live in continual remembrance of their Creator, with affection and reverence—who look up to him as their Father and their Friend, as his children by faith in Christ Jesus, their Redeemer and Mediator—have reason for continual joy of heart, which may well make them to be of "a cheerful countenance." They may be happy at all times, and under all circumstances, in having an Almighty and most merciful Father, to whom they may have recourse "in every thing by prayer and supplication, with thanksgiving, to make known their requests at his footstool, that thus the peace of God, which passeth all understanding, may keep their hearts and minds, through Christ Jesus." And then they may also cheerfully pursue every other object of interest and regard which may enlarge their minds and improve their understandings.

And here a vast field for the cultivation of the intellectual powers of the mind, by acquiring information on a multitude of topics, opens before us. The scriptures refer us continually to the book of nature, and teach us what lessons we are to draw from the contemplation of the works of creation with which we are surrounded. "The heavens declare the glory of God; the firmament showeth his handy-work." The heavens are described as "the work of his fingers, the moon and the stars as ordained" by him. The children of men are therefore called upon to "give thanks to him that by wisdom made the heavens, that stretched out the earth above the waters, that made great lights, the sun to rule by day, the moon and stars to rule by night, and who giveth food to all flesh, making his sun to rise and his rain to descend, because his mercy, his loving kindness, endureth for ever."

In the book of Job, at the latter end of it, the power of God is declared to be manifested in the works of creation—in the thunder and lightning—in

the snow, and rain, and frost—in the whirlwind and clouds—in the heat and cold — in the darkness and light — in the sea and the dry land. Descriptions are also given of the different habits of various animals—the lion, the raven, the wild goat, the hind, the wild ass, the unicorn or rhinoceros, the peacock, the ostrich, the horse, the hawk, the eagle, the behemoth or elephant, the leviathan or whale—in order to show that he who made all these creatures must be mighty in power, "wonderful in counsel, and excellent in working." The scriptures naturally lead us to the study of astronomy and natural history, as exhibiting the wisdom and power of the Creator; and in various parts useful lessons are drawn from the habits of various animals. Thus Isaiah says—"The ox knoweth his owner, and the ass his master's crib, but Israel doth not know me; my people doth not consider." Jeremiah also observes—"The stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord:" Solomon admonishes: "Go to the ant, thou sluggard; consider her ways and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." It is said further, that Solomon "spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes." Here it appears that botany and zoology are matters, the knowledge of which was regarded as a proof of wisdom. Geography is also a science, the knowledge of which is desirable in connexion with the study of the holy scriptures. While the great end for which divine revelation was given is most especially not to be lost sight of; the cultivation of the mind, and the obtaining of knowledge on all manner of subjects connected with the globe on which we dwell, as displaying the wisdom of God in the works of creation, and the exercise of our mental faculties and of our senses on those things which come under our observation, are evidently considered as desirable to be attained by mankind. All persons, however, have not the leisure which is requisite in order to enter fully into these things; and, therefore, each may take up that which is most suitable to his own taste, or inclination, or to his opportunities of acquiring information and satisfaction on any particular subject.

The object of this institution being to afford an opportunity to young men, whose means are limited and whose leisure is also circumscribed, to obtain that knowledge which may be most useful to them for the cultivation of their minds, and the enlargement of their means of agreeable and useful recreation —I conceive that it is important to show that, when the holy scriptures are taken as the basis of improvement, a knowledge of the arts and sciences may be cultivated in connexion with them, which will be found extremely interesting, and cause much satisfaction and pleasure in the pursuit.

True religion is not that gloomy, morose, and melancholy thing which many seem to imagine it to be. Its object is to bring back man to God as his Father that he may regard the Author of his being with affection as well as with reverence, whose commands to his children are primarily to avoid whatever might be hurtful to them, and to occupy themselves in that which is most for their peace and comfort in this world, and for their welfare hereafter. The service of God is perfect freedom; he requires his children to give him their hearts—their best affections; to love him, and serve him, and obey him; and he graciously promises to be their Protector from all evil, and to bless them with every good—to guide them with his counsel through life—to order all things for them by his over-ruling providence—and even to make the troubles of this life, of whatever kind they may be, and the diseases which sin has introduced into the world, and to which all are liable—because all have sinned—to make them work together for the furtherance of their best interests—the promotion of the welfare of their immortal souls; and even death itself to be regarded as the gate of life, and an entrance into never-ending felicity.

I trust that this institution will be the means of promoting the comfort and mental improvement of its members—of preserving many from idleness, the source of incalculable evils—of giving them a taste for those arts and sciences which may afford them much pleasure and satisfaction—of leading them to obtain literary information, which may promote their advancement in life—and, above all, of inspiring them with a love and value for those holy scriptures, which are able to make us wise unto salvation; that they may live as useful members of society here on earth, fulfilling the duties of their respective stations in life, as servants of the most high God, and may hereafter "receive that blessing which our Saviour Christ shall pronounce to all that love and fear him; saying, Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world."

Biography.

THE LIFE OF THOMAS MORTON, D.D.*, BISHOP OF DURHAM.

THE learned and estimable man, whose history I am about to notice, was appointed to a career of eminence and of trial. He was of the same stock as John Morton, bishop of Ely and lord chancellor of England, afterward archbishop of Canterbury and cardinal, by whose management the union between the houses of York and Lancaster took place. The city of York was his birth-place, his father being a mercer in that place, and a man of high respectability in his station, in those days when men were more estimated at what they were "worth" in character, than now they are for their worth in another point of view. His mother was a gentlewoman of good family, descended from the Vavasours by her mother's side, and by whom not only that family, but the Langdales, and other gentlemen of high esteem and position in that county, acknowledged themselves to be his kinsmen. The subject of our memoir received the elements of his education in York, and his more mature education at Halifax; "in which nursery he took root until the

* See "Life of Morton," by R. B. and J. N., 1669; also Aikin's and Chalmers's Biog. Dictionaries.

eighteenth year of his age, before he was transplanted into the garden of the university"—a circumstance which probably had a valuable influence upon his subsequent life; for serious evils grow out of the introduction of young men too early to the university. Neither their mental nor their moral powers are sufficiently invigorated at the age of sixteen, or even seventeen years. They are not able to resist the many allurements which meet them upon their first entrance on that novel ground; nor, in the majority of cases, are the faculties of the mind sufficiently developed, to enable a youth of that age to take in and digest those studies which make a demand upon the mental powers and the moral perception, rather than on their grammatical attainments.

In the year 1582 he was admitted at St. John's college, Cambridge, in which there were at that time so many eminent scholars, that he used to say, "it seemed to be a whole university of itself." In the beginning of November, 1584, he was elected scholar of the college, upon the "Constable's Foundation" (as it is called), peculiar to his own native county of York, proceeding to the degrees of Bachelor and Master of Arts in 1586 and 1590. For nearly two years after the latter period he continued to be an expense to his father, but in 1592 he was admitted fellow on Dr. Kayton's foundation, "merely for his worth, against eight competitors for the place, who were otherwise all as capable of it as he, and most of them better befriended."

The college of which Mr. Morton thus became a foundation-member, has, since that day, acquired a high academical rank, and has reaped the full benefit of having thrown its fellowships open, by the number of distinguished men who are thus elected into the society. It were to be desired that both our universities, the noble establishments founded for the advancement of true religion and useful learning, were more generally opened to competition. It is clear that the pious individuals who appropriated their wealth to the founding of colleges, must have desired to promote, to the fullest extent, the interests of learning and religion; an end which cannot be attained unless, on every occasion of the vacancy of a fellowship, the rule "Let it be given to the most deserving *" be strictly acted upon. One or two colleges have, by persevering effort, succeeded in throwing open certain fellowships, which for centuries had been imagined to be necessarily and for ever locked up by the terms of the statutes.

Mr. Morton was afterwards chosen logic lecturer for the university—a post which he fulfilled with much diligence; but I pass on to the edifice which he soon began to rear upon this goodly foundation of "arts." We may next look upon him as a builder in God's church, into whose ministry he was admitted as deacon, in the same year that he gained the fellowship, by Richard Howland, bishop of Peterborough. We are informed that, "in this state, he was very ready to assist others in the way of charity, but not too forward to take upon himself a particular cure of souls; and accordingly we find him, for about five years after this, continuing in the college, prosecuting his own *private study*, and reading to such young scholars as were committed to his care and tuition."

It has sometimes been made a question, whether a fellow of a college, after entering into holy orders, can, consistently with his ordination vows, remain in residence, if he is thereby to be without ministerial occupation. Every man, doubtless, who takes upon him those vows, ought to be anxious to fulfil them—nay, he is bound actually to fulfil them; but the door by which he is to enter upon a ground of ministerial exertion may not be opened to him immediately. Should he be called upon to act as a college tutor, he has at once a direct opportunity for "seeking for Christ's sheep," in dealing with the consciences of the young men under the discipline of the college; and, if he be not a tutor, he may seek the acquaintance of those youths, and, as a senior friend, labour to impress their minds with the importance of religion, both as the restraint of their academical course, and the guide of their future life. Mr. Morton took the degree of Bachelor in Divinity in 1598, and, being nearly about that time presented to the living of Long Marston, four miles from his native city, he betook himself assiduously to his pastoral duties, not neglecting his higher studies for the general good of the church. From this privacy, the high opinion entertained towards him by the earl of Huntingdon, then lord president of the north, speedily drew him forth, the earl making him his chaplain for his skill in disputing with the Romish recusants; for it was Queen Elizabeth's express command to him, to convince them by arguments rather than suppress them by force, which she expressed (as the earl used to say) in the words of the prophet, "I will not the death of a sinner." But the earl dying soon after, Morton returned to his retirement at Marston, but was again soon called upon to refurbish his weapons of controversy, and to hold a public conference before lord Sheffield (the successor of the earl of Huntingdon), and the council, at the Manor-house in York, with two Romish recusants. This he did in the presence, and to the satisfaction of, an auditory composed of the chief gentry and clergy of Yorkshire. We cannot read the history of the church without observing, that scarcely any age of it has existed wherein controversy has not been found; and the infidel may point to those continued periods of disquietude, as strengthening him in his contempt for Christian truth. But controversy does not disprove the Christian faith having had for its author, that God who is the "author of peace and lover of concord." The misconceptions and prejudices, and, in no small measure, the evil passions of men, are the sources of controversy; and he, who worketh all things after the counsel of his own wise will, has resolved thus to bring good out of evil.

In the year 1602, the great plague began at York—a visitation of divine Providence which called into action the charity of Mr. Morton. The poor, who had been removed to the pest-house, he waited on frequently, with food both for their bodies and souls. His chief aim in going thither was to instruct and console them, and pray for and with them; and to make his coming the more acceptable, he carried usually a sack of provision with him for those that

* *Detur digniori.*

wanted it. He would not allow any of his servants to come near his person, when he was going to or returning from the pest-house, that they might not run any risk of infection; but saddled and unsaddled his own horse, and had a private door made on purpose into his own house and chamber. Who will not admire the disposition that led to conduct so disinterested, and see in it an instance of one of the prime qualifications of a Christian, and especially of a Christian minister? "Sick, and ye visited me," is one of the marks of the "righteous," who shall "go into life eternal." While nothing can be farther from the truth of the gospel than to suppose, that acts of benevolence can recommend us unto God, or "deserve his favour," nothing is more consonant thereto than the doctrine, that "bowels of mercies" will always characterize "those who are Christ's."

The year following the plague, a proposal was made to Morton by lord Ever, to accompany him (as chaplain) on his embassy from queen Elizabeth to the emperor of Germany and king of Denmark—an offer with which he closed, being desirous to improve himself by seeing foreign kingdoms, churches, and universities; and to such good account did he turn this trip, by conversing with learned men, and especially by furnishing his library at Frankfort, that he always referred to that expedition as one from which he had derived much important advantage. The minister's proper place is his parish, and there—and not in foreign travel—should he be found the greater portion of his time; but, without alluding to those occasions of brief recreation, which a minister of religion, in common with all others who have regular and trying duties, requires—it has often been found, that much material for future usefulness in his ministry has been collected by the pastor, in his absences, for a short time, from his flock. On his return, Mr. Morton was pressed by the earl of Rutland to be his domestic chaplain, and was collated to the dignity of a prebend in the metropolitical church of York, by Toby Matthews, archbishop of that province; and having taken the degree of D.D. in 1606, was sworn in chaplain in ordinary to king James I., and by that prince presented to the deanery of Gloucester the same year. While he was there, lord Ever, with whom he had travelled on the foreign embassy, "assumed him" for one of his majesty's council for the Marches. King James, in three years, removed him to the deanery of Winchester, and soon conferred on him a far higher mark of his esteem, by nominating him to the bishopric of Chester, an office which he unaffectedly wished to be saved the necessity of undertaking, as we learn from the fact, that when, upon his nomination to the see of Chester, the other members of the chapter of Winchester proposed to give him a testimonial, under their hands and seals, that he had been one of the best deans that Winchester had ever known in their times, Dr. Morton, otherwise a modest man, was anxious to receive this testimonial, in the hope that he might be permitted to refuse the office of a bishop, when it should appear from this document that the members of the cathedral would be grieved to part with him. It may be said of him *as was said of* Remigius, "He was not so properly *chosen, as violently snatched up*, to this height of *episcopal dignity:*" *and less* cannot be said of him than the venerable Bede (who lies buried in cathedral, of which Morton was bishop whe said of Wilfrid (who was bishop of the chu Bede was born), that he "was forced to him the office of a bishop."

Now that he was raised to this responsibl looked about him like a good shepherd, to might most speedily gather and preserve and we have an example, well worthy of bei bered and imitated, set forth by his hist tells us, that "his first care was to reduce to their obedience to the church, wherein h less of fatherly mildness towards them, tha of argument against them." Zeal and c tempered together in the same manner, wi once the groundwork of the prosperity of t and of the fair fame of those who exhibit cious union. He was so munificent wh diocese, the revenue of which was very s king James bestowed upon him the rector ford, to be held with the see in *commendam* termed); a course which the smallness of t bishoprics has made necessary since Mort but which is far from desirable, and will b unnecessary by recent arrangements for value of the several sees.

In 1618, he was removed to the see of Li Coventry (now Lichfield); a position in trouble was not so great as in the former di from any abatement of his own exertion in writing, preaching, or intercourse with and people; but because he succeeded bishop, who had done much for the dio king, who had witnessed his merits in c preceding episcopal stations, removed him Durham—a place of greater honour and than the former. Here he conducted hi only with great moderation and equity, bu most extensive beneficence and charity, involved in the ruin of the church of Engl the civil wars. Of the privations and suffer the episcopal clergy sustained in those da calamity, bishop Morton had an ample s sides the personal dangers to which he wa from the mob, on account of his being a rents were seized by order of parliament in in 1641 he was accused of high treason, and to the custody of the usher of the black ro ing with eleven of his brethren in a p against certain proceedings of parliament. release, after being confined four months, h to his apartments in Durham-house to studies; but was, in 1645, committed pris sergeant-at-arms for six months, for refusi liver up the seal of the county-palatine c and for having baptized a daughter of the e land according to the form in the book o Prayer. The revenues being wholly taken his see, upon the dissolution of the bishopri parliament voted him an annuity of eigh pounds for life; but, in consequence of t omission of any mention by whom, or ou funds, that sum should be paid, the vote p fectual; and it was not without great diffi his friends succeeded in procuring for him

ds from the treasury of the parliament, with h he paid his debts, and purchased an annuity of hundred pounds. Being turned out of Durham-e, in 1648, by the soldiers which came to garrison e resided for a short time in the family of the of Rutland, at Exeter-house, in the Strand. His t was too independent to live at the expense of s, so long as he had the means of even the most l subsistence; and he therefore settled with sir stopher Yelverton, at East Mauduit in Northamp-ire, in the capacity of tutor to his son, who en-ined an affectionate regard for his preceptor, and ished him till the last day of his life. But gh he felt the troubles of the times in this signal ee, "neither his glory nor happiness incurred the diminution by those sufferings; for he was never happy in his own thoughts, nor more glorious ie sight of all good men, than in being exercised ose troubles." He had learned to look forward, with that serenity which the hope of glory can e inspire, to his release from these distressing cir-stances. For many years before his death, it me a familiar saying with him, "that he had life atience, but death in desire," until, at last, God pleased to crown his desires with that for which ad waited, tarrying "the Lord's leisure." He in the house of his pupil, Sept. 22, 1650, in his ty-fifth year.

ie abilities of bishop Morton were highly respect-; his learning considerable; his moral character apeachable—being rigidly temperate, extensively volent, and generously hospitable; and there can-be a doubt that his piety was exemplary. In of his liberality, it is related that, on one occa-, he gave the celebrated Dr. Donne (to whom he a particular friend and patron) a sum of money, ug, "Here, Mr. Donne, take this; gold is resto-re." Donne replied, "Sir, I doubt I shall never ore it back again." But it does not appear that intimation alarmed the generous bishop, nor ed him to draw back his hand. But the part h he took on the subject of the well-known ok of Sports," would cause us to withhold our nt from the opinion that he was enduced with lid judgment. The publication of this book was nwarrantable act of king James, to which Morton it not to have acceded. It is, perhaps, unneces-to remark, that this was a book allowing and ining public amusements on Sunday, by way of nteracting the endeavours of the popish party, who ntenanced such proceedings in order to draw the le from the reformed church.

ishop Morton was the author of several works, fly controversial treatises, in Latin and English, nst the protestants and nonconformists. His cipal productions were—

Apologia Catholica, dedicated to Dr. Bancroft, ibishop of Canterbury.

A Catholike Appeale for Protestants out of the fessions of the Romane Doctors, manifesting the iquitie of our Religion. Lond. 1610. This work never yet been answered.

A Defence of the innocencie of the three cere-ies of the Church of England, viz.; the surplice, crosse after baptisme, and kneeling at the receiving of the blessed sacrament. Lond., 1619.

4. Confessions and Proofs of Protestant Divines, &c. Oxford, 1644. 4to., published without his name or knowledge of it, and written in defence of epis-copal government, and sent to archbishop Usher, who committed it to the press, with some other excellent collections of his own upon the same subject.

5. Ezekiel's Wheels. Lond., 1653. The subject of which is meditations upon God's providence.

Besides these printed works, he left a considerable number of manuscripts; and he might have left more, considering that his mental "force was not abated" even in his extreme old age, if the iniquity of the times had not deprived him of most of his notes and papers. E.

The Cabinet.

A Rejoicing Heart.—A heart rejoicing in God delights in all his will, and is most surely provided to the most firm joy in all estates; for, if nothing can come to pass beside or against his will, then cannot that soul be vexed that delights in him, and hath no will but his, but follows him in all times and in all estates—not only when he shines bright on them, but when they are clouded. That flower that follows the sun, doth so even in cloudy days—when it doth not shine forth, yet it follows the hidden course and mo-tion of it: so the soul, that moves after God, keeps that course when he hides his face; is content, yea, is glad at his will, in all estates, conditions, or events.—*Abp. Leighton.*

The Atonement.—Some modern writers, who are on the whole orthodox, seem afraid of the doc-trine of a proper satisfaction for sin, and speak very warily concerning it. They explain and guard the sentiment, until the truth is nearly concealed from view. They refine until all the sweetness of this fundamental tenet of our religion is evapo-rated in their alembic. But not so the church; for she asserts in direct terms, that the ransom paid was a compensation for human crime. We are in great danger, from the temper of the age in which we live, of sliding gradually and insensibly into the morass of Socinianism. A desire of complying, so far as possible, with fashionable views of theology, and a fear lest illegitimate inferences should be drawn from an open avowal of scripture truth, seem to have produced a spirit of nicety in many well-intentioned and learned persons, which threatens very material injury to religion amongst us. "From all false doc-trine, heresy, and schism, good Lord, deliver us!"—*Biddulph on the Collects.*

Good Works.—If a man offer me the root of a tree to taste, I cannot say, this is such a pear, or apple, or plum; but if I see the fruit, I can. If a man pre-tend faith to me, I must say to him, with St. James, can his faith save him? such a faith as that the apostle declares himself to mean—a dead faith—as all faith is that is inoperative and works not. But if I see his works, I proceed the right way in judicature—I judge according to my evidence, and if any man will say, those works may be hypocritical, I may say of my witness, he may be perjured; but as long as I have no particular cause to think so, it is good evi-dence to me, as to hear that man's oath, so to see this man's works.—*Dr. Donne.*

Poetry.

THE FIG-TREE.

Some time ago, and yonder tree
Waved in the light breeze gloriously;
And to the morning sun display'd
Proudly its amplitude of shade.

Say, then, what storm, what sudden blast,
With poison'd breath has o'er it pass'd,
That thus like shrivell'd scroll it shows
With wither'd leaves and drooping boughs?

Each flow'r sleeps peaceful on its stem,
Each spray the pendant dew-drops gem,
How, then, should sudden blast or storm
Have ravag'd thus its stately form?

It was his word who spake at first
Creation into life; he curs'd
That fated tree! the spell of power
It own'd, and wither'd in an hour.

And what provok'd the doom severe?
Its trunk was firm; its boughs were fair;
Its leaves in gold and emerald shone:
He sought for fruit—but fruit was none.

Ah! who so blind as not to read
A fearful meaning in the deed?
On me, on all, a searching eye
Is bent in awful scrutiny.

What, if within these hearts of ours,
For fruit, it sees but leaves or flowers?
Ah! who may tell how long the doom
Shall threaten ere its thunders come!

Awhile, at mercy's earnest suit,
The voice of justice may be mute;
But never will she sheathe her sword
While man—the worm!—defies the Lord!

O! strong to punish, strong to save!
How long shall we thy fury brave?
How long? till thou thyself imbue
Each callous heart with heavenly dew.

Hast thou not said, in wilds forlorn
The myrtle shall supplant the thorn?
Fulfil thy promise—then shall we
Yield fruits of holiness to thee.

Miscellaneous.

EPISCOPACY.—It is quite notorious that, from the sixteenth century up to within one hundred and fifty years of the last of the apostles, the whole church, in all lands, was under such jurisdiction. We go higher, and say, that the most eminent non-episcopal writers acknowledge, that, within sixty years of the death of St. John, such was the government of the church. And, within this short period, we have shown you the testimony of writers who then lived, asserting that bishops were then exercising the jurisdiction of the churches, and were considered, without the moving of a question, as having succeeded to the office of the apostles. Now suppose this were a mere mistake, then the mistake must have arisen within the life-time of men who had conversed with the contemporaries of the apostles; for after their death it was in full operation: and this a mistake, not concerning a trivial circumstance of the church, but a main and fundamental feature in its constitution, government, and discipline; and this immensely important mistake must have spread so rapidly and powerfully, as *to have revolutionized the* government of the church of all lands, in the course of some sixty yea the death of St. John—and so silently, that has preserved not the slightest trace of its be and progress—and so perfectly and universal though the scriptures were daily read in the c and presbyters and laity were made of the sa terials as they are now, none perceived the tion, but all took it for granted, without a q that such had been the government of the from the beginning, and was to be, to the en world; and this mistake so permanent, that a dream of its being else than the most unqu ble truth, it continued till the sixteenth centu tirely unsuspected. Now, if we can believe th vital mistake may we not suppose to have bee just as easily, and just as silently, in other p terests of Christianity? If the whole church, its first ages, was capable of such an egregio der, in a plain matter of fact and of d servation—if the whole form and principle primitive government could be so silentl suddenly, and universally subverted, and t opposite be so silently, and suddenly, and uni inaugurated in its stead, as that no one was c of the process of change; and no part of th tian community, even in the most distant continued as they had been originally cons and none rose up to vindicate the claims primitive government as abandoned, and to c of its intrusive substitute;—if such a comple lution can be believed to have taken place priesthood of the Christian temple, and so that neither friend nor foe, advocate nor com heathen, heretic, nor Jew, is known to have c it; what change may not as well be supp have occurred—quite as easily, quite as silen quite as unobserved—in the precious orac books of holy scripture, deposited in that and specially entrusted to the guardianship priesthood? I know not that it is any e revolutionize, unnoticed, the whole form and ter of a government, than it is to change, un its very statute books. If the former has be how do we know the latter has not been als know it has not, by the testimony, unbroken church, from century to century. But why that testimony as valid in one case as the Why not believe it as well when it proves broken descent of the apostolic office, as whe nesses to the canonical books of holy scr How can we suspect the fathers of the churc they testify of the former, without renderi testimony suspicious when they speak of the yea, without casting entire doubtfulness i whole region of historic testimony? The car church to preserve the scriptures inviolate more manifest in the history of Christianity, t watchful care, in all ages and countries—a even, among the long wasted and oppressed Cl of oriental nations—to guard the descent of th tolic office.—*From Sermon by bp. Mc Ilvaine consecration of Dr. Polk, missionary bisho kansas.*

TO OUR READERS.

We have received Fisher's "Historic Illustratio Bible," Division II. The engravings are very beaut we shall reserve our detailed notice of this work till i of it is before us.

We have been interested with "True Tales of t Time, from Froissart." Smith, Fleet-street. This wo appropriate present to young persons.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE GRACE OF CHRIST'S HUMILIATION, WITH ITS BLESSED CONSEQUENCES.

BY THE REV. CHARLES RAWLINGS, B.A.,

Curate of St. Stephen's and St. Dennis, Cornwall.

THE great apostle St. Paul, in exciting the Corinthian Christians to a liberal contribution for the poor saints at Jerusalem, employs a forcible and deeply affecting argument, drawn from the grace and love of the Redeemer towards sinners of mankind: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." There is something sweetly powerful and persuasive in the consideration here suggested: we cannot too often meditate on the Saviour's love, because it is a glorious theme: angels are absorbed in the contemplation of that theme—delighted, and lost. If the bright unfallen spirits of heaven feel so deep an interest in a subject which does not immediately concern them, how should that subject awaken our devoutest admiration, and our warmest gratitude! Involved in ruin, we have a great and infinite concern in the mysterious plan of our recovery.

In contemplating the pre-existent state of Christ we may observe, that he was rich in all the fulness and power of Deity—he was rich in all the glory and happiness of the upper world; but, rich as he was, for our sakes he became poor. What condescending love was here! The Son of God stooped from the abodes of bliss, consented to forego the adorations of the heavenly choir, took upon him our nature, with all its innocent weaknesses, and became "a man of sorrows and acquainted with grief." Herein was love! Illustrative of the humiliation of Christ is that passage in the 2nd chapter of the epistle to the Philippians—"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

How tremendous must be the evil and malignity of sin, to require so great a sacrifice as the Lord of life and glory! We may contemplate the evil of sin under a variety of aspects, and mourn over the desolations of sin as exhibited in a thousand different ways; but under no aspect, and in no way, does sin appear so exceeding sinful as in the cross of Christ. In the cross of Christ we behold the fearfulness of the disease, and the greatness of the remedy. Why did our Lord Jesus Christ become poor? It was that "we, through his poverty, might be rich." By the Redeemer's obedience unto death, infinite satisfaction was paid to the violated law and justice of God: hence "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." All who believe in Christ, and rest their souls on his atoning sacrifice, are enriched with the love and favour of God. He has all the resources of heaven and earth at his disposal, and makes every separate agency subservient to the good of his beloved people. Again, those who are

[*London: Joseph Rogerson, 24, Norfolk-street, Strand.*]

interested by faith in the Redeemer's merits, are enriched with all the blessings of the covenant of grace. This covenant of grace is established in Christ, and sealed by his blood; it is an "everlasting covenant, ordered in all things and sure." "If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Amongst the precious blessings of this covenant, are pardon and peace, justification, adoption into the divine family—the implantation of a new nature in regeneration—the earnests and consolations of the Spirit—the joy unspeakable and full of glory in the prospect of happiness to come in a better and a brighter world. Is not all this calculated to enrich the soul? Here are durable riches—here is a treasure which rust and moth cannot corrupt, and where thieves do not break through nor steal.

There are those who toil and labour after the fading riches of a fading world—this is but a poor ambition! Why not be animated by a far nobler impulse, and seek for glory, honour, and immortality, and eternal life! "It hath pleased the Father that in Christ should all fulness dwell:" he is "of God made unto us wisdom, and righteousness, and sanctification, and redemption." Jesus Christ submitted to poverty, degradation, and shame, that we might be advanced to riches, honour, and glory. What an amazing thought is this! How astonishing that Deity should ally itself with dust, in order to raise that dust to companionship with itself! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. Burnett, Esq.

No. III.

LEVIATHAN.

There is an animal, evidently of the crocodilean family, which is several times alluded to in scripture*, where it is called leviathan. The same word occurs also in the Apocrypha (2 Esdras vi. 49, 52). In this account the sea is described as occupying only a seventh part of the earth's surface, and to this part leviathan was confined. Enoch or Behemoth had another part quite separate, "for the seventh part, namely, where the water was gathered together might not hold them both. The old commentators were very vague in their description of this animal. Hasseus thought it was the whale—Schultens, the serpent or dragon; Westley, Cartwright, and Mercer, the devil or Satan; Beza, Diodati, Bochart, Scheuchzer, Chapellow, Heath, Scott, Good, Hasselquist, Parkhurst, Vansittart, and many others, the crocodile. Hurdis thought it was a large crocodile. To repeat the arguments, ingenious as they may appear, which these authors have severally used in support of the particular view which they took, would be unnecessary in this place, as I shall presently have occasion to shew that the real animal intended was not the animal mentioned by these writers. The English translators of the bible, however, not being satisfied as to the exact animal intended to be conveyed in these passages, have most wisely retained the Hebrew word. This remark is also applicable to behemoth, which I shall presently have to consider. If I have succeeded in proving that the word *than* should have been more properly rendered crocodile, it is evident that something further is expressed in the word leviathan. This is philologically clear; and if we take the word as we find it in connexion with the context, the probability is increased, that something more than crocodile is intended. This word, separated into two parts, forms two Hebrew words—*levi*, lengthened or joined; and *than*, a crocodile, which, as Thompson very justly urges, gives us the idea of something more than a crocodile. But we have still further evidence to prove that the two animals were distinct; for, that leviathan could not be the *than* or crocodile seems clear, by the fact of the two separate animals being alluded to in the same passages of scripture: as in Psalm lxxiv. 13-14—"Thou breakest the heads of the dragons in the waters—thou breakest the heads of leviathan in pieces;" and also Isaiah xxvii. 1—"In that day, the Lord with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

But the passage in scripture from which the most information may be gathered of the animal in question, is in the 41st chapter of Job. Here it is represented by the Almighty, who is addressing his servant Job in an ironical manner, as being too powerful to be brought into subjection by those who had succeeded in taming and deifying the crocodile—"Hast thou put a ring into his nose, or pierced his cheek through with a clasp*?" This, according to Vansittart, is in allusion to the method practised by the Egyptians, of placing ornaments of gold upon the nose, and so placed upon the crocodile as an object of divinity†. The several methods of capturing the crocodile are all alluded to in the language of contempt, as being totally unavailable as applied to leviathan. "Behold, the hope of him is in vain; it is dissipated even at his appearance; none is so resolute that he dare rouse him‡." Having, in the first instance, told Job that he made behemoth at the same time that he created man—"Behold now behemoth, which I made with thee"—in speaking afterwards of leviathan, this mighty animal, and describing in the most forcible language his several parts, proportions, and gigantic strength, the Almighty now asks—"Who can stand before me? Whatsoever is under the whole heaven is mine."

* *Job iii. 8, xli. 1; Ps. lxxiv. 14;* Isa. xxvii. 1.

* The bible translation is—"Canst thou put a hook into his nose, or bore his jaw through with a thorn?"

† The Egyptians made the crocodile a symbol of the Deity, because the animal had no tongue, and thus resembled God, who stands not in need of speech, and governs human affairs without it.

‡ The English translation is—"Behold, the hope of him is in vain. Shall not one be cast down even at the sight of him? none is so fierce that dare stir him up."

he would seem to convey to the mind of
l which is done in language so admirably
—the extreme folly of many heathen nations
ipping the crocodile, since this, together
still more powerful leviathan, had been
him, who could alone subdue them.

ıy suppose that the revelation of this animal
ıs a mark of divine condescension, shewn to
is faithful adherence to the only true God,
ving in the midst of idolatry. This idea is
ıed by the circumstance, that there is great
believe that neither behemoth nor levia-
existing animals after the general deluge,
brought into existence at the Adamic crea-
became extinct at the time when Noah and his
ıd the animals with him, were preserved in

lern commentator upon this animal has at-
o shew, that among the ruins of the former
e to be found the skeleton of an animal of
proportions, which bears not only a critical
ıce to, but an anatomical connexion with,
ıan of the scriptures, which, to say the least,
rikingly exact*. This animal, in the lan-
geology, called *megalosaurus*, measures,
to the evidence of its skeleton, sixty or
eet in length. Mr. Thompson takes his
ın of the *megalosaurus* from the works of
l and Cuvier—"authors," as he observes,
d no theory like his to maintain," and who
sired to give a faithful description of what
l could reasonably have been, the bones of
ey were anatomically about to describe.
l says, "the megalosaurus was oviparous,
ged to the order of saurians or lizards—in
ım sixty to seventy feet, and of a height
our largest elephants; it was an amphibious
Cuvier says, "We cannot hesitate to pro-
a lizard; it appears assuredly to have ex-
size the largest crocodiles known, and ap-
the size of a whale; from the trenchant
the teeth, it was exceedingly voracious—
accompanies its remains announces that
a marine animal. Judging from the
high bone) sent to him, the dimensions
ıimal must have been, had it the propor-
the monitor to which its teeth are allied,
length of about forty feet; but from
the other bones a much greater length
calculated for this animal, even up to
eet. Its size, therefore, being at least three
length of the common crocodile, would
tify the term *levi*, being added to the ordi-
, or crocodile; and, in drawing the atten-
ob to this powerful animal, the Almighty is
to make many of the expressions to bear
several methods adopted by the Egyptians
ring the crocodile, and which are here repre-
unavailable in the case of the leviathan.
hou draw out leviathan with a hook†?"
ıe method of capture mentioned by Hero-
ınd which is alluded to in that passage in
-"I will put hooks in thy jaws§." Again
can come to him with his double bridle‖?"

Pliny, in speaking of the Tentyrites, a people inhabiting an island formed by the Nile, states that they mount the crocodile's back, and, when he opens his mouth, they thrust a club across his teeth and between his jaws, and so ride him ashore, as if with bridles*. Diodorus Siculus states†, that the crocodile was caught with iron nets; and Bosc, that it was despatched by spears and harpoons; but of the leviathan it is said, "the sword of him that layeth at him cannot hold—the spear, the dart, nor the habergeon. The arrow cannot make him flee. Darts are counted as stubble; he laugheth at the shaking of a spear. He esteemeth iron as straw," &c‡. His progress through the water is described as being most terrific—"He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary." Under these figurative expressions," says Thompson, "it strikes me that we have the description of a large amphibious animal of the crocodilean family, much larger and more fierce, however, than the crocodile; one which cannot be taken by the usual devices for taking that animal; one which dwells in the sea, and sleeps at times on its flinty shores; in short, a perfect megalosaurus. We have seen that there were four, we may say five, modes of capturing the crocodile used in Egypt; these five modes—that is, by the baited hook, the upright spike, the spear, the club used bridle-ways, and the iron nets—are here referred to as unavailable in capturing the leviathan. Then it is clear the leviathan was not the crocodile, but some animal more powerful than he; that animal, too, in all other respects, seems to have resembled the crocodile, except its size and strength being greater; then, since such description tallies with what the megalosaurus must have been, may we not safely infer that by leviathan the megalosaurus was intended‖."

Megalosaurus from *μεγας*, great, and *σαυρος*, a lizard, is the name of an extinct genus of animals, first established by Buckland, who found the bones of this huge animal in the Stonesfield slate. Mantell also found them in the Tilgate forest, intermingled with those of the common crocodile, and other oviparous reptiles. This gigantic saurian, which approximated very closely to the monitors and iguanas, there is little doubt has now become extinct. The inference that may be drawn from the fact of an extinct animal having been described by the Creator to Job, who is supposed to have lived after the flood, is most interesting and important; inasmuch as it brings together those animals which have been exterminated, and whose remains we find in the bowels of the earth—those portions of the creation which, for wise purposes, were made extinct at the great diluvial catastrophe—and places them alongside of those which now exist, recognising them as part of the same miracle which brought out of nothing the various living creatures which were formed at the period when man was first created. But to this subject I shall again advert in speaking of behemoth.

Majestic and powerful as these huge monsters must have appeared to our antediluvian fellow-creatures, yet the Almighty does not fail to put before the mind of his servant Job, the absurdity of making

attempt to ascertain the animals designated in the
by the names of leviathan and behemoth, by J.
Esq., in Loudon's Mag. of Nat. Hist. vol. 8.
. 1.
, chap. lxx.—He states, that in his time it was taken
, which was baited with a dog's chine, and thrown
idst of the river, which the crocodile having swal-
drawn on shore and dispatched.
xix. 4.
. 13.

* Pliny lib. viii. chap. 25.
† He also speaks of another method of capturing the crocodile as practised in Egypt and Senegal, by means of a piece of iron or strong wood, pointed at both ends, thrust in an upright position into his mouth when he opens it. Thus exemplifying the passage—"Canst thou bore his jaw through with a thorn?"
‡ Job xli. 26, 27, 28, 29.
‖ See his paper as above.

gods of such creatures as are the work of his own hands; and so, by a parity of reasoning, the folly of worshipping those lesser animals which are more under man's dominion. Probably we are astonished at the blindness and perverseness of these poor deluded heathens, and imagine that our case might have been different had we been similarly placed. The history of God's own people, however, reads a far more humiliating lesson to us than perhaps we are inclined to believe. Whatever were the follies and extravagances of heathen worship, yet to their devoted gods these people gave their hearts—they forfeited even their lives. But what does the only true God say of those chosen ones whom he had nourished and brought up, and to whom he had so often appeared as their preserver and deliverer? "Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord; for my people have committed two evils—they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water*." And may we not with equal propriety apply the prophet's words to ourselves; who, notwithstanding the great advantages and high privileges which we enjoy under the blessings of the gospel, are yet continually prone to depart from the living God, and to set up idols in our hearts?

THE WATCHERS AT THE TOMB OF JESUS.

By the Rev. F. Storr, M.A.

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The hour is come—the last passover authorized by Jehovah has been celebrated—the last feast in which the suffering Messiah should join with his soon-to-be-scattered flock, has been partaken of—the traitor has betrayed his master with a kiss—the mockery of justice is now finished, and Pilate yields, as thousands before and since have done, to present interest; and, seeking to silence by an empty outward act the demands of conscience, delivers Jesus to be crucified. The song of triumph has ceased—hosannas to the Son of David are no longer heard; but railing and imprecations in their place. The hour is come, and they hasten on the work; the cumbrous cross prepared, it is laid on him whom soon it shall carry; but no—weakened by continued suffering, the limbs refuse to do their office—they sink beneath its weight; they seize on one who meets them by the way—compel him to bear the burden—and now they draw near to Calvary. The hour is fully come—the hour appointed—purposed, ere time was, in the secret counsels of God, rich in mercy; the hour looked to with expectant hope by the faithful in every age; the hour rejoiced in, and yet dreaded by the powers of darkness—wondered at by the angels of light—was now fully come. And now they lift him to the accursed tree, they pierce his unresisting hands, his feet; the bitter cup is not refused—his Father hath given it him to drink; they crucify him; the Lord of life and glory is suspended on the cross; "and, sitting down, they watched him there." Be it ours to turn aside and see this great sight—this miracle of love, which no finite mind could ever have imagined, nor heart of man ever have conceived. Yet, as we mark the rent veil of the temple, bearing witness to the truth, "it is finished;" as the sun, clothed in blackness, proclaims "Jesus suffers;" the trembling earth declares Christ hath *died—O may our* hearts learn to look on him whom they have pierced, and mourn. From such sorr joy springs forth, crucified with Christ, we first beg to live to God; dead with him, raised with him a new and spiritual life, we have our fruit unto ho ness, and the end everlasting life; born again, not corruptible seed, but of incorruptible—"of the word God, which liveth and abideth for ever." Spirit God! take, we beseech thee, of the things of Chri —write them in our hearts—and may they nev be erased! "And, sitting down, they watched hi there." Let our thoughts be directed—first, him on whom they gazed; then, to the beholders that scene; and turn we, lastly, to ourselves, as less interested therein.

1. We leave then, for a short time, the friends a the enemies of Jesus our Lord—we leave off for a m ment the consideration of ourselves, that our ga may centre in Jesus; that, in the retrospect of su love, our hearts may be kindled into love—may yie themselves unto the Lord. As, then, we regard hi wounded for our transgressions, bruised for our in quities, humbled and yet the conqueror, spoiled an yet carrying away spoils, we would not that an should overlook him on this eventful day, as the Fu filler of prophecy. "Search the scriptures," said o Lord, to those who saw his miracles as though the perceived not—heard his words as though they unde stood not: "search the scriptures, for in them ye thin ye have eternal life, and they are they which testi of me." And O if that plain direction had bee obeyed—had they, in the spirit of humble seek ing, gone to that God-inspired volume of the psalm the prophets, and the law, the darkness of prejudic and the mists of error had given way before the ligh of truth, and "Hail, king of the Jews!" had, in n mockery but in adoring love, been uttered as the beheld their crucified Lord: for it is not general state ments, to be turned as the event might suit, that w find; but particulars so minute—descriptions in th distance of time so improbable, and yet in fulfilmen so exact—that though our heart were wholly unmoved though our affections stirred not at the name of Jesus still must the unprejudiced judgment confess w have found him, of whom Moses in the law and th prophets did write—found him in Jesus of Nazareth the son of Joseph.

For is it his betrayal of which they speak, surely from his enemies must that betrayal come? No! for a thousand years it had been written (Ps. xli. "mine own familiar friend, in whom I trusted, which did eat of my bread, he hath lifted up his heel against me:" and there was numbered among his disciples Judas Iscariot, which also betrayed him. Is it the price of the betrayal? They that offered large money to the soldiers to conceal the fact of the resurrection, would be willing to have given as largely to him who would betray him, and the covetous Judas be as willing to receive largely. But, no! the money, the price of a slave, had been named 500 years before, and the field that it should purchase—"So they weighed for my price thirty pieces of silver; and the Lord said unto me, Cast it unto the potter, a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them unto the potter in the house of the Lord" (Zech. xi. 12-13). Is his spirit stirred within him at indignities heaped upon him? No!—"He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and, as a sheep before his shearers is dumb, so he opened not his mouth" (Isaiah liii. 7). Is he at least comforted by the presence of his own? No! the prophet Zechariah had said—"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts! Smite the shepherd, and the sheep shall be scattered!" And again the psalmist had said—"I looked for some to have pity, and there was no man; neither found I any

* *Jerem. ii. 11, 12, 13.*

to comfort me." Is it the death itself? Why not in their fury stoned, as afterwards Stephen, or hurled, as once attempted, from the mountain's brow? Jesus himself had said—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; and I, if I be lifted up, will draw all men unto me:" and he had but echoed, in fuller particulars, the language of the 22nd psalm—"they pierced my hands and my feet!" But why that thirst? He tastes, yet drinks not. Why again that cry?—"My God, my God, why hast thou forsaken me?" The scriptures must be fulfilled, and the scriptures had said—"They gave me also gall for my meat; in my thirst they gave me vinegar to drink." These scriptures had written—"My God, my God, why hast thou forsaken me?" Thus, also, were there two thieves crucified with him; for, saith Isaiah, (liii. 12)—"He was numbered with the transgressors." Thus were his clothes apportioned how to be disposed of; for, saith the psalmist, "They parted my garments among them, and for my vesture did they cast lots." But, with all their malice, why broke they not his legs? He was the Paschal Lamb. It is written, "a bone of him shall not be broken." And yet the spear shall do its work on him, now past suffering; for "they shall look on him whom they have pierced."

Well may a prelate of our church, in the view of accumulated evidence, exclaim—"Behold, ye despisers, and wonder, and perish. Whom have all the prophets foretold, or what have the prophecies of so many hundreds yea thousands of years, foretold, that is not with this word finished? Who could foretell these things, but the Spirit of God? Who could accomplish them, but the Son of God? 'He spake by the mouth of his holy prophets,' said Zacharias. He hath spoken, and he hath done. One true God in both; none other spirit could foresay—these things shall be done; none other power could do these things thus foreshewed. We know whom we have believed; thou art the Christ, the Son of the living God. Let him that loves not the Lord Jesus be accursed to the death* !"

In addition to the Fulfiller of prophecy, another superscription is his, even whilst suspended on the cross—the Dispenser of gifts. Surely this was no hour to give gifts, but rather to receive them. His own cry of agony declares to us, that bitter was that hour; there was a darkness round him that might be felt. But O, even then he had on his vesture, and on his thigh, a name written, "King of kings, and Lord of lords;" and, as a sovereign, the crucified Jesus dispenses gifts.

To work out salvation not his own he came—to finish salvation not his own he died; but, in dying, he would leave a record of the freeness and the fulness of that salvation to endless ages.

Seventy weeks had been the prophecy of Daniel 500 years before—Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, to make an end of sins, and to make reconciliation for iniquity; to bring in everlasting righteousness—to seal up the vision and prophecy—and to anoint the Most Holy. The Messiah shall be cut off, but not for himself—a witness as it were to these glorious truths. The Saviour with his dying breath bequeaths salvation—the freeness of that salvation manifested in that entreaty, as he looked upon his ruthless foes—"Father, forgive them, for they know not what they do." The fulness, the sufficiency of that salvation, even to the chief of sinners, recorded in that act of sovereign grace reaching him who, lately a reviler with the rest†, among the vilest of the vile, yet heard those wondrous words—"Verily, I say unto thee, to-day shalt thou be with me in Paradise."

He, whose hands were nailed to the cross, yet plucked this brand from the everlasting burnings. When Abel's blood was shed by murderous hand, the earth receiving it raised the cry for vengeance; that sound ascended unto God: but there is a stream of far more precious blood, whose only cry is peace—peace to his murderers when on the cross—peace now to every guilty but convinced soul.

These, then, are the gifts he bestows. If, then, we would have fears done away, as innate corruption accumulated meets our view and bids us despair of mercy, it is here we must stand and gaze. If we would that love should fill our heart—that there should be the drawing as of a child to its father, so of us to God; if we would look forward beyond this wilderness, think of a world dissolved, and yet not fear, rejoice in hope of glory—it is here, even at the cross of Christ, that we must look up. With the eye of faith, once believe in Jesus as crucified for you—herein recognize the love of God—and the fruit of the Spirit to your own soul is love, joy, peace. O! remember "that it hath pleased the Father, that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself. The chastisement of our peace was upon him, and with his stripes we are healed."

But one more particular would we notice. As we mark the Saviour suspended on the cross, we see him mindful of the ties of kindred. "Now there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he saith unto his mother—Behold thy son; then saith he to the disciple—Behold thy mother." Here is that calculated to bind up the broken-hearted follower of his Lord. The crucified, the agonizing Saviour, in the midst of suffering remembered ties of kindred—would save a pang from a mother's heart, though many wrung his own. True, she was his mother—for, for our sakes, he did not abhor the virgin's womb; but O, the Saviour's kindred ties take a wider range—they reach to every heart convinced of sin, fleeing for refuge to himself; he would save it every pang not absolutely needful for the soul. Now the exalted Jesus, he is the same who when on earth exclaimed—"Who is my mother or my brethren?" Even now his truth remains unaltered—"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and my mother."

2. But, from the more immediate consideration of our crucified Lord, we turn to the beholders of that scene. And here we seek not to travel into things too high, or too deep for us; what myriads of the heavenly host—who amongst these were permitted—who amongst them, if permitted, could endure to behold that sight—we enquire not. And whether that day of gloom, and yet of joy, reached to far distant worlds, with words of warning or of love—we ask not this. To man we turn; to others first, as exhibiting something of the workings of the heart, and then for application to ourselves. Yes! look to the beholders of that scene of wonder and of mercy. Alas! how dark the record! "And sitting down, they watched him there." How few with pity or with love! The promoters of the work of blood looked on—they had attained their object—the voice of the chief priests had prevailed. He whom they feared was delivered to their will, and they exulted. They uttered that almost prophetic cry though they knew it not, "he saved others, himself he cannot save." And what had led them on to this—what had blinded them to each miracle of love—what now rendered them insensible, save perhaps a passing awe to the signs in heaven above, and in the earth beneath? It

* Bishop Hall's Passion Sermon.

† St. Matthew says (and with him St. Mark agrees), they that were crucified with him, cast the same in his teeth. I consider, then, that, at first impenitent, the one afterwards convinced, repented, and hence his rebuke to his fellow, as recorded by St. Luke.

was pride of heart. Mark, I beseech you, theirs was no feeling that the world at once detects as sin, that first impelled them on—that carried them through this fearful scene: but pride of heart—thus sprung hatred of him who laid them open to themselves, exposed them to the light, convinced them what they were, crossed their purposes of rule, quelled self-satisfaction as to their state before God, and bade them seek for mercy.

Reader, take heed of this—for God resisteth the proud; he calls us to come down from our high places, and to sit at the foot of the cross, to be taught of Jesus; and the carnal mind resists, for it is enmity against God. It will not come down, that it might have life; it sees not its need; and, unless the sovereign grace of a forgiving God interpose, it feels no attraction in the cross of Christ; it enters not in because of unbelief; it rises in rebellion of heart against the purposes of grace, and crucifies the Son of God afresh.

But near that cross, beholding the things that were done, were also the indifferent spectators. They had come thither, wherefore they knew not, save that others also came; they had not sought his death—they joined not in the cry, "Crucify him, crucify him," but neither did they call for justice for the oppressed; they blamed, it may be, those whose vengeance had thus been wreaked on one not meriting their wrath, but they sought not to snatch him from their power. It was to these a scene of wonder—no more; the very darkness, the earthquake, whilst it marked to them the condemnation of those who had hastened on the work of death, prevailed not on them to turn enquiry upon themselves: these, though near the cross, were not benefitted by the cross; no cry broke from them with reference to themselves—"Truly, this was the Son of God."

There are now in the sight of Jehovah none classed as indifferent spectators of the Lamb of God. "Choose ye," is the cry, "whom ye will serve." Either we are his—by faith beholding that Dispenser of life—by faith applying his promises of grace, and sooner or later finding the experience of them in our hearts; or we are yet afar off—no part or lot in the matter—the God of this world has our hearts—we are his servants whose wages is death. Range ourselves as we will in the courts of the Lord—draw very near him—yea, to his feast, that memorial of his love—God reckons us as he finds us: living to him, or dead; looking unto Jesus, or engrossed with things present; Christ formed in us the hope of glory, or without God in the world. Think, my readers, and let the thought arouse the careless; the word that testifies of Jesus, is to each heart "a savour of life unto life, or of death unto death."

But others there were that had gathered round that cross. First, it would seem that, trembling, at a distance they stood, beholding afar off; but then, casting away fear as love prevailed, they drew nearer and nearer to their Lord. One disciple we have seen, at least, was there—he whom Jesus loved, sorrowing, doubtless, for his desertion of his master. Many women, who had ministered to him of their substance whilst he was with them, yet lingered at that scene of suffering and death. How dark to them their prospects! — how mysterious the dealings of their God! But yet they waited to see the end. O let us be assured that this is the spirit that shall finally prevail; that love that waits to see the end—clings to its Lord, hoping against hope—shall yet see the salvation of the Lord. Only stand not long, beholding afar off; draw nearer and nearer; let faith refer difficulties to God—let faith rebuke the suggestions of Satan: and thus, going on your way weeping, you shall exchange that weeping for joy; you shall behold the *Lamb that was slain—no longer* suffering, but triumphant—fulfilling his gracious promise—"Ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

3. Lastly, a few words in application to ourselves. "And sitting down, they watched him there." Here, too, let our station be, as we seek to prove the thoughts of our hearts.

What, then, to us, at the distance of 1800 years—when much, at that day dark, has been brought to light—much that then was hidden is made known—when Christ the crucified is also the ascended Saviour—his truth published widely in the earth—what now to us is that cross of Calvary, and he who was lifted up thereon? Has the love there manifested drawn us in love unto him? "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." No mere assent, then, of the judgment convinced—no receiving it as a truth incumbent on us to believe—no mere undefined awe, with which a mystery is viewed, mark any as savingly interested in the events of this day of days. "And I, if I be lifted up, will draw all men unto me." We must feel the attraction of the "love of God"—that attraction that calls forth the affections of the soul; there must be a yielding of heart unto the Lord. And can we stand and gaze, and yet not love? Can we contemplate that mystery of godliness, God manifested in the flesh, and yet not love? Can sinners hear that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them"—yea, that the Lord "hath laid on him the iniquity of us all"—and yet no yearnings of the heart towards him who died to save? Look within, and find wants burdening the soul; and then to Calvary, and see each want supplied—Messiah cut off, but not for himself—answering each want, healing each woe, letting the guilty go free, and still but beholding afar off? O seared must be that heart, indwelt by Satan, chilled by the course of this world's ways, that looks to the cross of Christ, remembers who gave the gift, and yet calls not God Father!

But, further, it is thence even from Calvary that strength for the daily warfare is derived. "The life I now live in the flesh," says St. Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me." Is this our life, my readers?—this our experience?—judging of, testing and proving the world and its real worth by Calvary—estimating sin and its malignity by Calvary, and the price there paid; and then, in sense of utter weakness in ourselves, living on better strength, abiding in Christ! By faith on the Son of God, asking for, and as surely realizing the fruits, the blessed effects of his death, in every believing soul: a death unto sin, a life unto righteousness; the law of the spirit of life in Christ Jesus making us free from the law of sin and death. If a man abide not in Christ Jesus, Calvary is a dark scene to him; he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Lastly, do our hopes, centring in the Lamb of God, travel forward—reach forth with him into his future kingdom? Are we content, sitting down to watch him there, crucified for sin; or are we looking for the mercy of our Lord Jesus Christ unto eternal life, tracing his triumphal course, and feeling that there only can our souls be satisfied, where Jesus Christ sitteth at the right hand of God? Christ crucified still our theme, as we join in the song of praise—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us

ıto our God kings and priests; and we shall reign ı the earth." In that day there shall be one Lord, ıd his name One; and there shall be no more curse. There may be careless spectators this day; but en there will be none. "They shall look on him hom they have pierced, and all the kindreds of the rth shall wail." There may be now sorrowing souls; :t, looking unto Jesus, then there shall be none, r God shall wipe away tears from all faces of be- rvers.

There may be those now who doubt of their ac- :ptance, though their only glory is in the cross of hrist—their only desire to live to him. Keep ye at ıe foot of the cross—thence flowed the stream of ıercy; it will reach even unto you, refresh you, ear you on your way, fill you with joy. It may be ere; but, if not here, soon shall ye exchange faith for ight. "Unto you that fear my name shall the Sun f Righteousness arise, with healing in his wings." 'hat sun shall no more go down; violence shall no nore be heard; in thy land wasting nor destruction vithin thy borders; but thou shalt call thy walls sal- ıation, and thy gates praise. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

PILATE*.

SELF was the great idol before which the Jewish high-priests sacrificed their religious hope and their principles. But it is not Jews or priests alone who bow before this divinity—self-seeking is the root of all sin. When men sin against God or man, it is only because they love themselves better than either. Every sin, wherever or by whomsoever committed, can be traced to this one source. We have now had occasion to shew how this self-love prevailed in the hearts of those professing to be in a peculiar manner the most religious of God's people. But the history before us, leads us to observe it, secondly, in the man of the world. Pilate was not a priest, but a statesman—not a gloomy bigot, but a liberal heathen—not a narrow-minded fanatic, but a polite and accomplished Roman. In all external circumstances he was the very opposite of the Jewish high-priests; but in his heart he was one of the same species—a lover of self—a man prepared to sacrifice duty, justice, liberality, and all sense of right and wrong, to his self-interest.

As governor of Judea, his duty was to administer justice, equally and impartially, to all the emperor's subjects—to maintain the honour of the Roman laws—to punish the guilty and protect the innocent. It was his duty as much as possible to prevent the slightest injustice; but the case of our Lord particularly called for energy and firmness. He stood as a poor and humble preacher of righteousness before Pilate—innocent in life, unblameable in conduct, and yet the intended victim of priestly hatred, and religious jealousy. The object of his enemies was not simply to silence his preaching, or to deprive him of temporal possessions. A rival priesthood and an infuriated populace thirsted for his blood. Murder, murder was the cry. Pilate's simple duty was to inquire, whether he were guilty of death, or deserving of protection; and that, not according to his own judgment, but according to the principles of that law of which he was the administrator. If found unworthy of protection, then to give him over to the punishment prescribed by the law. But, if innocent, to extend to him, humble as he appeared to be, all that protection which the law afforded. The literature and philosophy of Pilate's day conspired with his plain duty to move him to protect Christ. As an educated Roman, living in all the vaunted light of the Augustan era, his professed principles must have been liberality towards all religious opinions, and horror of all religious fanaticism. I doubt not, that he looked with contempt upon what he considered the persecution and bigotry inculcated in the Mosaic law, and considered the punishment of death, therein denounced against idolatry, as nothing short of murder. His professed principles would therefore have taught him, not to suffer a teacher of religion, whatever that religion might be, to be cruelly and barbarously murdered by those whose religious tenets were different. Pilate's personal estimate of our Lord's character was another reason why he should have afforded him all the protection which his situation as governor of Judea made possible. He did not look upon the Lord Jesus Christ as a religious impostor, who traded upon the credulity of the ignorant; nor as a hypocrite, who made religious profession the cloak for the gratification of sordid bodily appetites. He evidently looked upon him as an honest and respectable character. He acquits him of all the charges: "Ye have brought this man unto me as one that perverteth the people, and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him; no, nor yet Herod; for I sent you to him: and, lo, nothing worthy of death is done unto him" (Luke xxiii. 14, 15). He perfectly saw through the hypocrisy and malice of the priests. We are expressly told (Matt. xxvii. 18), "He knew that for envy they had delivered him." And yet, notwithstanding his duty, his principles, his conviction, and his sense of right and wrong, he quietly allows an innocent man to be murdered. He declares publicly, that it ought not to be done, and he has the power to prevent it; and yet permits the perpetration of a foul and cruel murder. What was the all-powerful cause that could thus triumph over justice and conviction? What was the mighty motive that could hush the voice of conscience, and extinguish the last spark of humanity? What the irresistible torrent that could convert the liberal statesman into the bloody instrument of religious persecution, and make the minister of justice an accomplice in the murder of the innocent? Was it the sudden ebullition of uncontrollable passion? No; in all the conduct of Pilate there is the utmost coolness and calculation. Was it the insidious voice of an adulterous Herodias, whose web of snares was too firmly spun to be broken? No; Pilate's wife warned him against the deed. Was it the fear of instant and cruel torture that, for a moment, overpowered the dictates of reason? No; Pilate's person was in perfect security. The invincible legions of the mistress of the world were his safeguard. The only possible palliation of Pilate's

* From "Plain Sermons on Subjects Practical and Prophetic." By the rev. A. M'Caul, D.D. London: Wertheim, 840, 8vo., pp. 376. *An excellent volume.*

conduct is—that he was a heathen, and did not profess the religious principles of him whose life he sacrificed; other palliation there is none. It was neither passion, nor love, nor fear, by which he was actuated, but base and sordid selfishness. He was afraid of losing his place. He was governor of Judea. The situation was both honourable and lucrative. If he resisted the clamours of the Jews concerning Jesus, he was afraid they might find their way to the Roman emperor, and be the means of displacing him. His polite and liberal education did not teach him that there is a God that judgeth in the earth. Worldly prudence was his highest wisdom; and this prudence taught him that it was more expedient to suffer an obscure, though innocent, individual to be murdered, than to incur the hatred and ill-will of a powerful and factious hierarchy. Instead of asserting the dignity and authority of a governor, he tried to reason with them in a tone of irresolution and timidity, which only increased their confidence. They began with entreaty, but they ended with a threat; and that threat carried the day—"If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth." The question was now between self-interest and wilful murder. Self-interest prevailed. But Pilate's prudence deceived him. The clamours to which he now yielded, ultimately prevailed to remove him from that situation for which he sacrificed innocent blood. He died a suicide; and his name has been preserved only to stamp it with infamy. His wanton abuse of the power entrusted to him by God has been already punished; and the day is coming, when he must stand before the judgment-seat of him whom he so recklessly delivered to be crucified.

THE BLOOD OF SPRINKLING:

A Sermon,

(For Good Friday,)

BY THE REV. E. PHILLIPS, M.A.,

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HEB. xii. 22, 24.

"But ye are come ..... to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

THESE words, and those in connection, shew us the highly privileged and very interesting state of those who are truly called Christian believers. They are described as those who come—come into such a state. In reference to the tremendous scene on Mount Sinai, where the Lord delivered his law to Moses, and commanded him to deliver it to the people, the apostle thus writes to the Hebrew Christian believers (v. 18, &c.)—"Ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest; and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded—And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake)." From this scene of solemn dread—this dispensation of gloom and trembling—this state of fearful distance from the cheering view of Jehovah, the apostle proceeds to a scene of solemn composure and delight—a dispensation of grace and light—a state of nearness to God, and communion with him: "But ye are come unto Mount Zion, and unto the city of the living God—the heavenly Jerusalem—and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

And thus the enlightened and spiritual Christian believer is here described as one who is come into a highly privileged state of high honour, and of holy and happy freedom. And here remark—in allusion, spiritually, to the law on Sinai's mount—he comes not now to the written law of ten commands in the Old Testament, as a covenant of works, and as the ground of his hope—the hope of his acceptance with God, and of his entrance into heaven. There was a time—but it was a time of great self-ignorance—when, according to the law, or rather according to his own endeavours, with perhaps an amiable disposition, he thought well of himself, and that he stood high in the favour both of God and man; and probably was disposed to say, with the moral and amiable young ruler, in answer to the duties of the law—"All these things have I kept from my youth up; what lack I yet" (Matt. xix. 20)? But now he thinks very differently, as an enlightened Christian believer; he cannot now come to the law as a covenant of works, with the least true hope of God's acceptance and forgiveness; for now he sees and feels that "his heart is deceitful above all things, and desperately wicked"—that "in him (in his flesh, or corrupt nature) dwelleth no good thing;" and therefore, from such a nature or heart, he can neither think, nor desire, nor do anything good, as the law requires. According to the new nature which he has, by the grace of God, he can indeed say with Paul (Rom. vii. 22)—"I delight in the law of God after the inward man." But, according to the light he has graciously received, he must continue to say with Paul (v. 23)—"I see another law in my members, warring against the law of my

ıd, and bringing me into captivity to law of sin which is in my members." And ıce, with the apostle, he is constrained to laim—"O wretched man that I am! ıo shall deliver me from the body of this ıth?" And, with the same apostle, he is at ıt disposed to add—and must add, as his y reply, and in grateful acknowledgment— thank God through Jesus Christ our rd."

And thus the enlightened and renewed ristian believer has ceased to come, or nes not now, to the law as a covenant of rks; for he now sees that "by the law is knowledge of sin," and that as the law ls the sinner, so it leaves him under the ıdemnation and curse of it, without the ɔe of help or redemption. From this te of wretchedness the spiritual believer ı been driven; we say driven, because our ɔud self-righteous nature will hardly aban- ı it—nay, spitefully abhors, and will not ɔmit to be saved by grace alone, and to be tified by faith in the righteousness and ıth of Christ, without any works of her n. But this is the way of the sinner's failing hope, and of his true and lasting ıce with God—"Therefore, being justified faith, we have peace with God through r Lord Jesus Christ" (Rom. v. 1). And this way the humble believer in Christ ı, through grace, willingly submitted; and ıs, figuratively, he has left Mount Sinai, l is come to Mount Zion, and is entered o a gospel state—a state that is the very ;hest and the happiest of all others; for w he is a citizen of "the heavenly Jerusa- ı, the city of the living God;" and he is w associated with "an innumerable com- ıy of angels," and is united with "the ıeral assembly and church of the first-born, ıo are written in heaven"—enrolled in the rnal records there. What a singular and ɲnified state! Besides, in this state the mble believer is come "to God, the judge all:" not as his Judge, to doom him to rdition; but as his God, the beloved ob- t of his worship, and as his heavenly ther and Friend in Christ Jesus. And he come "to the spirits of just men made per- t," as their redeemed brother, and in the pe of being with them when his body also as their bodies were—is called to its bed of st; and there to repose till the morning of ı resurrection, when, at the awakening ınd of the archangel's trumpet, the dead ıll arise.

But the whole of this highly privileged te has not yet been told; for it remains to added, in the words of the text, that the ristian believer, thus so highly distinguished l blessed, is *come "to Jesus, the* Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

We will now proceed to notice these peculiarly interesting words: and here we remark, that the Christian believer is come "to Jesus;" for by the word and Spirit of God he has been taught, that "there is no other name given under heaven among men whereby we must be saved," but the name of Jesus Christ (Acts iv. 12); and therefore he is come to him, and to him only, with this prayer, and in this faith—"Lord, save! or I perish." And this is his appeal—"Whom have I in heaven but thee?"—not Abraham, not Moses, nor the Virgin Mary—"and there is none upon earth that I desire besides thee." In him the enlightened believer sees all that is glorious, and all that is gracious; and therefore all that he can need or desire to make him heavenly wise, and humble, and holy—to save him from every enemy, and from the wrath to come. And thus his name is revealed to the believer in its proper meaning, with saving power, as the angel commanded and explained it to Joseph—"Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. i. 21). But here, particularly, the humble believer comes to him as "the Mediator of the new covenant:" had it not been for this new covenant, the enlightened believer perceives that, as a sinner, there could have been no hope for him; for, according to the old covenant of works, the sinner can have no hope. But this new covenant of grace and mercy, in perfect consistency with divine truth and justice, through the mediation of Jesus—this new covenant—this divine agreement between the Father, the Son, and the Holy Ghost, to save the sinner by faith, and not by works—this covenant, sealed and made sure by the blood of the Mediator—is that, and that alone, which inspires with hope the believer's soul. And here again we remark, that he is come "to the blood of sprinkling, that speaketh better things than that of Abel." This blood was that which Jesus shed upon the cross, when he suffered and died thereon as the great sacrifice for sin, which the awfully just and holy God demanded, and as the only way of saving mercy to the penitent and believing sinner. For so it is written (1 John ii. 1, 2)—"My little children, these things I write unto you that ye sin not: and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." And (iv. 10) —"Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And this blood of the incarnate God is called "the blood of

sprinkling," when applied to the conscience of the believing sinner with saving efficacy, by the forgiveness of sins, in allusion to the act of Moses recorded in Ex. xxiv. 8, when he sprinkled the blood of the sacrifices on the people—"And Moses took the blood, and sprinkled it on the people, and said—Behold, the blood of the covenant which the Lord hath made with you concerning these words!" and thus was the ceremonial blood applied, by being sprinkled on the people. And if we share in the benefit of the blood of Christ, that also must be applied to the heart and conscience: but surely not the real blood; that is absurd and impossible. For how can blood be applied to the soul in the same manner as it was, ceremonially, applied to the body? Besides, where is the blood which our Lord shed on the cross? Nothing is more absurd than to fancy that the real blood of Christ is meant, when we speak of it as being applied to the soul. It is the truth intended by it, and that only, which can be applied to the soul. And what is that truth, with the truth which it implies? It is what is plainly written in the holy scriptures: we have sinned against God; and he has solemnly declared—"The soul that sinneth, it shall die" (Ezek. xviii. 4). "The wicked shall be turned into hell" (Ps. ix. 17): and this awful truth, which no unbelief can annihilate, remains in full force against every one of us, according to the flesh—"for all have sinned"—and must be executed hereafter on the immortal soul, and the immortalized body of the sinner. It must be so; or there must be some person, all-sufficient for the great and gracious purpose, who will voluntarily offer himself to God, and whom he will approve, to take the sinner's place; and, therefore, to take upon him all the sinner's sins and guilt, with all the needful obedience, and suffering even unto death, which God, awfully just, should demand—that the sinner that believeth might be redeemed, and justified, and saved.

Now the book of God tells us plainly that Jesus Christ, the Son of God manifest in the flesh, the incarnate God, is that person, who in our nature became obedient unto death, even the death of the cross; and on that cross most graciously and voluntarily shed his blood, as the blood of atonement for the sins and guilt of the sinner, and so to save him from sin, from Satan, and from hell! And thus, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God. *For he hath made him,* who knew no sin, to be sin for us, that we might be made the righteousness of God in him" (2 Cor. v 19-21). This is the illustrious, the wonderful, the costly, the gracious, the richly beneficial truth intended by the blood of Christ. And when, by the Holy Spirit, this great saving truth is believed in the heart of the enlightened and humbled sinner, and he receives the benefit of it by the forgiveness of his sins and the salvation of his soul—then it is to him "the blood of sprinkling," that sets at rest the heart and conscience of the troubled sinner. And thus he finds that, "being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God;" and that even now, in the lively exercise of faith, "we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. v. 1, 2, 11). And thus it is well added in the text, that the "blood of sprinkling speaketh better things than that of Abel." And here we remark, that the blood of Christ's sacrifice, when "he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26); speaketh better things than that of Abel's sacrifice; for Abel's sacrifice was that of a lamb, but Christ's sacrifice was that of himself, as in the scripture just quoted. The former was merely a type or emblem, but the latter was the thing signified thereby—the great and gracious antitype. But very especially the blood of the lamb of Abel would have had neither meaning nor efficacy; had it not been for the blood of Christ, "the Lamb of God, that taketh away the sin of the world" (John i. 29).

And, we add, the blood of Christ's person speaketh better things than that of Abel's person. You remember the solemn and awful fact, of Cain lifting up his murderous hand against his brother Abel—his righteous, his godly, his unoffending, his affectionate, his revering brother, and slew him. "And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John iii. 12). And mark the awful result—and, first, the Lord's solemn inquiry addressed to the murderer—the blood-marked Cain—"where is Abel, thy brother?" And now listen to the proud, the hardened, the daring, the false reply of Cain—"I know not; am I my brother's keeper?" And now attend to the Lord's inquiry, of increased solemnity, and that followed by a just and tremendous charge—"What hast thou done? The voice of thy brother's blood crieth to me from the ground." And now see the vengeance that fell upon him—"Thou art cursed from the earth, which hath opened her mouth

to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth" (Gen. iv. 3-12). But here we are strongly reminded of the tremendous cry of the blood of all true and faithful martyrs to the faith of Christ—from Abel, the first of the Old Testament, to Stephen, the first of the New Testament line, of "the noble army" under Christ, the great Captain of our salvation. Yes, the cry has reached heaven—has reached the throne—has reached the heart of God; and in his time his arm shall hurl the vengeance written upon the heads of the guilty. O, the cry, for instance, from the soil of England, deeply saturated with martyrs' blood! "Where is Abel, thy brother?"—where is Cranmer?—where is Ridley?—and where is my aged, my venerable, my faithful servant, Latimer? whose "crown of glory," his grey hairs, you burnt in the fire? "The voice of thy brother's blood crieth unto me from the ground." O Rome! Rome! the adulterated church of Rome!—the woman shown to St. John (Rev. xvii.) by one of the seven angels, who said to him, "Come hither, and I will show unto thee the judgment of the great whore that sitteth upon many waters. And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls"—meretricious ornaments to allure—"having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written—'mystery, Babylon the great, the mother of harlots and abominations of the earth.' And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And, as explanatory, the angel proceeds in verse 9—"The seven heads are seven mountains"—the local position of Rome—"on which the woman sitteth," &c. "And (verse 18) the woman which thou sawest is that great city which reigneth over the kings of the earth." "And (chap. xviii. 1, 2) after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory: and he cried mightily with a strong voice, saying, Babylon the great is fallen—is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird!" "And (verse 21) a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, thus with great violence shall that great city Babylon be thrown down, and shall be found no more at all."

And thus how awfully true, that the cry of the blood of Christian martyrs reaches heaven for vengeance on the head of the guilty, while they remain under their awful delusion, and in their hardened impenitence. "The voice of thy brother's blood crieth unto me from the ground." But the voice of Christ's blood cries pardon and peace to the penitent sinner who sees and feels, with godly sorrow, that he has acted a rebellious and murderous part against him; for, as sinners, we also had a share in his death, and drew, by our sins, the blood that flowed from his heart: but it speaketh peace to the troubled soul. Hence the Christian poet, animated by its healing virtue, takes down his harp—

> "Blood has a voice to pierce the skies.
> Revenge! the blood of Abel cries;
> But the dear stream when Christ was slain
> Speaks peace as loud from every vein—
> Pardon and peace from God on high.
> Behold, he lays his vengeance by;
> And rebels that deserve the sword
> Become the favourites of the Lord."

And thus "the blood of sprinkling" speaketh better things to penitent sinners, than the blood of Abel to his murderous brother.

And now, brethren, what is the conclusion? We cannot be too often or too earnestly reminded, that we have sinned against the eternal God, our Creator and Sovereign, and that by our sins his wrath, as "a consuming fire," is incensed against us, and how shall we escape? Only one way remains for us; and that way is now before us—Jesus is that way. His name is Saviour. To him, therefore, we must go in faith and prayer as convinced sinners, and penitent, and in urgent need of mercy by his precious blood, and by that alone. In vain, as sinners, we go to the covenant of works—for in this view of the law it only "worketh wrath" (Rom. iv. 15), and wrath it must work against the sinner that is under it; for it demands an unsinning obedience to it, in the very thought and desire of the heart, as well as in temper, word, and action. Then, where is the sinner's hope in this way, or on the ground of his own obedience to the law? Hasten from Sinai's mount! O hasten, ye sinners of every name! though your sins be as scarlet and as crimson—hasten from the mount of blackness, and tempest, and the imprecating sound of trumpet, and come to mount Sion. Come to Jesus, the Mediator of the new covenant—the "one Mediator" (1 Tim. ii. 5), the only one, exclusive of all saints and angels; the Mediator of the new convenant—that gracious provision of mercy made by the Eternal Three in divine unity—the Father, the Son, and the Holy Ghost—made for the highest glory of his name in the salvation of every sinner that believeth. "Unto you, O men, we call, and our voice is to the sons of men!"

—"Flee from the wrath to come!" and come to this "blood of sprinkling," and accept of this atonement. This is the only atoning blood that speaketh peace from the throne of God to the guilty sinner—"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7). And thus upon this same ground, the only ground of hope to sinners, we would press and beseech them to come to this "blood of sprinkling," which speaketh better things than the blood of Abel.

But we must solemnly warn you, that if you do not repent and believe the gospel—if you do not come to Jesus for the benefit of his blood—his blood, even his, will cry for greater vengeance on you than the blood of Abel on his guilty brother; for, mark the awful record (Heb. x. 28, 29)—"He that despised Moses's law died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?" O, mark the solemn warning! and may it inspire you with holy fear, that you may effectually arise, and come "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

And who of you are come, and have "received the atonement," and now live by faith on Jesus in holiness and righteousness? Hail! ye highly favoured of the Lord—"you hath he quickened, who were dead in trespasses and sins"—you hath he cleansed, who were loaded with guilt, and defiled with sin—and you hath he redeemed, who were under the condemnation and curse of the law. "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light" (Eph. v. 8). "Ye are bought with a price; therefore glorify God with your body and your spirit, which are his" (1 Cor. vi. 20).

"To Jesus let our praises rise,
Who gave his life a sacrifice;
Now he appears before his God,
And for our pardon pleads his blood."

THE APPEARANCE OF MOSES AND ELIAS*.

"And behold, there appeared unto them Moses and Elias, talking with him."

It is written of our blessed Redeemer, under the title of Wisdom, in the eighth chapter of the book of Proverbs, that "his delights are with the sons of men." And this is no idle boast: for O, what innumerable proofs has our merciful Saviour given to his people, that such is the feeling that continually dwells and reigns within his breast. His delight hath been to sustain poverty, and suffering, and death, in their behalf. His delight is now to intercede for them at the right hand of his Father! to make them kings and priests, and to confer upon them the rich and precious blessings of his salvation; to exalt them to his throne, and make them sharers of his glory and his joy. In the account of his transfiguration we have a proof of this. His immediate ministers and associates in glory were not angels, but men. Whilst three of his disciples were permitted to be the privileged spectators of this splendid exhibition, there appeared unto them Moses and Elias, clothed in the same garments of light and immortality, and enjoying the high distinction of conversing with the Son of God. We have here a specimen of humanity in every form; in connection with weakness and sin, in Peter, James, and John; in connection with deity, in the Saviour; and in connection with glory, in Moses and Elias.

These two eminent saints appeared on this occasion as the types and representatives of the future glorified church of the Redeemer; the one, as the type of those who shall be raised from the sleep of death at the last trumpet's sound; and the other, of the quick who shall be alive and remain, and shall be changed when Christ shall appear. For the Saviour's people shall be fitted for being with him in glory in two ways, according to the testimony of the apostle Paul, in the 51st and 52nd verses of the 15th chapter of his first epistle to the Corinthians—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed." And the same consolatory truth is declared by the same apostle in the 15th, 16th, and 17th verses of the 6th chapter of his first epistle to the Thessalonians—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (or, have an advantage over) them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Thus the resurrection of those who shall have previously died, in the possession of their new and incorruptible bodies, and the transformation of the bodies of those of the Lord's people who shall be alive when he appears, constitute the two methods by which the church shall be prepared to enter into the possession and enjoyment of glory and honour and immortality. But the histories of Moses and Elias typified these. Elias did not die, but was miraculously translated and went up by a whirlwind into heaven; and the chariot of fire and horses of fire by means of which he ascended, were typical of the angels of God, whom he makes a flame of fire, and who shall be employed as the instruments of conveying his living saints into the presence of their returning Saviour. Of Moses we read that he died and was buried: but there is very strong proof in the word of God, that his body, which was sown in corruption, was very soon afterwards raised in incorruption, and carried up as a spiritual body into the same regions of light and joy into which Enoch before him, and Elias after him, were translated that they should not see death. The ninth verse of the epistle of St. Jude seems to countenance the opinion that the very same archangel, whose voice, according to the testimony of St. Paul, is to summon the dead in Christ from their graves at the last day, was sent to raise the body of the Jewish legislator out of that sepulchre in which it had been deposited by God himself. For surely we are not to think that the apostle refers in this passage to the burial of Moses,

* From "The Transfiguration," by Rev. D. Bagot, Edinburgh. *See No. 263 "Church of England Magazine."*

in which the archangel Michael may be supposed to have been employed, for the devil would have offered no resistance to his burial; he regards it as the time of his peculiar triumph when the bodies of men are consigned to the tomb; but when God puts forth his quickening power to bring them back into the enjoyment of immortal life, then would Satan readily offer his most violent opposition. Whatever the grave has once received into its dark and gloomy mansions, he looks upon and lays claim to as his rightful property; and so, when the archangel appeared to raise the body of Moses, he naturally contended in the manner referred to, unwilling to allow so rich a spoil to be lost without a desperate struggle. But how could Moses have appeared in a body on mount Tabor, if he had not been previously raised from the dead? He could not have been a type of those who shall reign with Christ in glory, if he had appeared in any other body than his own. However great may be the change between our present bodies, and those in which we shall appear hereafter, still their identity shall be preserved. And though the body which is now laid in the tomb, is not that body which shall be, yet it is the germ and the seed which shall grow out of corruption into incorruption, out of dishonour into glory, out of death into life.

Moses and Elias appeared, likewise, as the representatives of the legal and prophetical dispensations, to show the harmony which subsists between all the revelations of the will of God, and that the law and the prophets are auxiliary and subordinate to the everlasting gospel. Jesus is the end of the law for righteousness to every one that believeth. "The testimony of Jesus is the spirit of prophecy," for "to him give all the prophets witness, that through him whosoever believeth shall receive remission of sins." There is salvation neither by the law nor by the prophets, but by Christ, who is the substance of both. And for this reason these two eminent and remarkable servants of God appeared on the mountain, that Moses might lay down his rod, and Elias his mantle, at the feet of the promised Saviour, identifying and pointing out Jesus of Nazareth as he of whom Moses in the law and the prophets spake.

They, also, appeared on this occasion to show what shall be the condition of the church of Christ when it shall be glorified within with him in his everlasting kingdom. And here we have satisfactory proof that the glory of Christ and of his church shall be the same. He appeared in glory; so did they. His face did shine as the sun, and his raiment was white as the light; so likewise shall the wise shine as the brightness of the firmament, and shall wear garments made white in the blood of the Lamb, and appear as the sun in the kingdom of their Father. The apostle says, that "as we have borne the image of the earthy, we shall also bear the image of the heavenly," and that Christ shall "change our vile body, that it may be like unto his glorious body;" and in the sublime and solemn prayer which is recorded in the 17th chapter of St. John, the Saviour says—"The glory which thou hast given me I have given them." O, the inconceivable love of our blessed redeemer! he shares with his people all the immense results of his deep humiliation. It is not enough to satisfy his love that he has raised us from the ruins of the fall, and procured our pardon and our peace with God, but he makes us partakers of those great rewards which the Father has conferred on him as the recompense of his sorrows and sufferings in the flesh.

And what a cheering and impressive evidence there is here, that Jesus in his glorified humanity shall hold intimate and sweet communion with his redeemed people; such communion as that which is referred to in the 3rd verse of the 14th chapter of John, where he is represented to have said—"If I go and prepare a place for you, I will come again and take you to myself, that where I am there ye may be also;" and in the prayer in which he offers up this sublime petition—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me;" and such as that which is described in the book of the Revelation, in the following words—"The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." As his people cannot be completely happy without him, so neither can he be completely glorified without them. He is the head, and they are the members; he is the vine, and they are the branches; he is the bridegroom, and they are the bride; and therefore his being in a state of perfect glory, implies that they are so likewise.

And is there such a thing as social intercourse and free communion amongst the many members of the glorified church? Yes; this account of the appearance of Moses and Elias talking with the Saviour proves that there is. St. Mark says, that there appeared "Elias with Moses," as if more emphatically to denote the union and concord which subsisted between them. O, the blessed harmony, the peaceful and happy intercourse which shall for ever prevail amongst the pure and perfect members of the Redeemer's church! but here is the cause and reason of their union and bliss, their thoughts are engrossed with one all-commanding theme, the person and work of their blessed and adorable Saviour. In the eternal world, where all shall be pure and holy, Jesus shall ever be recognised by his adoring people as the chief among ten thousand, and altogether lovely; and they shall delight to bend in grateful homage before his throne, ascribing glory and honour and power unto him that loved them and washed them from their sins in his own blood. He shall always be the centre and the bond of union to his redeemed and exalted members; and the copious emanations of his love, flowing down in sacred streams from the throne of his Majesty, and passing through every heart in the happy assembly of his saints, shall ever constitute the one pervading principle that shall bind them together in a happy, united, and peaceful association; and what the principle of gravitation effects in the material world, keeping all things in proper and harmonious positions, the great and sublime principle of love shall effect in the spiritual and eternal world.

We have also, in this portion of the narrative of our Saviour's transfiguration, a gratifying proof that there shall be a mutual recognition of Christian friends in a future state. This is a subject by which the feelings and hopes of many of the children of God have been frequently agitated, and yet it is one which has been clearly determined by the testimony of scripture. How plainly the apostle decides the question, when in his first epistle to the Thessalonians he says—"I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The "hope" to which the apostle alludes in this passage, is evidently no other than the hope of resuming their acquaintance and intercourse with friends who had fallen asleep in Jesus, in another and a happier state of being. But it is clear from the account more immediately before us, that Moses knew Elias, and that Elias knew Moses; and if these two saints who had lived at different periods of the world knew each other when they met together in another state of being, how much more likely that those who have shared each others joys and sorrows in the flesh, who have taken sweet counsel together, and have walked in the house of God as friends, should be permitted to resume their friendship in a better world. But it may be said, that it was by information received after the entrance of

Elias into realms of light that Moses knew him, and that our future knowledge of our Christian friends shall take place, not as the result of our own recollection, but in consequence of special revelation. If this be so, still it shall be the Saviour's office thus to make known his people to each other; and surely our future recognition of Christian friends cannot be less delightful, because they shall be pointed out to us by the Saviour. O no!—our reunion shall be happier and sweeter far, if brought about by the direct intervention of him who loved us, and gave himself for us.

How much of comfort may the believer derive from this precious portion of the word of God. Those that have been called to mourn the loss of departed friends, may learn from the appearance of Moses and Elias, that they only part from each other for a little while, to meet again in a better world, never to sin, or sorrow, or die any more. For our Christian friends who have fallen asleep "are not lost, but gone before;" they have crossed the narrow stream of death, and have reached the paradise of rest and peace before us, where they are now waiting the dawn of that eternal day, when they, together with us, shall be made perfect at the appearance of our common Saviour.

And how much instruction does this portion of scripture contain? If our hopes be such as we have endeavoured to describe, "what manner of persons ought we to be in all holy conversation and godliness?" O, what separation from the world, what fixing of his affections upon things above, what humble perseverance in the path of devoted obedience, should the believer in Jesus strenuously and constantly cultivate. We are met in every page of scripture by the most powerful motives to constrain us to the practice of holy and unreserved obedience. The contents of revelation address themselves to every faculty and affection of our nature; our memory and our hope are both arrested, and engaged on the side of holiness and virtue. The subject we have been contemplating in this chapter appeals to the latter, and impels us, by all the prospects of glory, and by all the expected joys of immortality, to live soberly, righteously, and godly, in this present evil world. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

The Cabinet.

ENDOWMENTS.—Kings have been the "nursing fathers" of the church; the great and the wealthy have bestowed grants from private possessions; and we may assume, in strict confidence, that respect should ever be inviolably paid to the intention of the donor, that an inalienable appropriation should continue to the purposes of their munificence. The object of these endowments appears to have been two-fold; first, to provide for the sufficient instruction in religion at the hands of a fit and independent ministry, through every remote district of the country. It was truly a benefaction to the poor, that there should never be wanting the present means of salvation in the due administration of the public offices and sacraments of the church—in the private superintendence and guardianship over moral instruction and improvement; and it was wisely provided that, with the advantage of a higher education, and a fit probation in learning and conduct, the parochial minister should be furnished with a competence in his temporal estate; that, being placed above want and temptation, he might bestow an individual leisure on his charge, might be a light by his example, win the affections of his poorer flock by graces of moral worth, and minister consolation and reproof in the endearing *presence of charity*. The other purpose of the original patrons of our establishment appears to have arisen from a less useful, but I cannot persuade myself a less worthy motive of munificence. It was thought, when kings and the mighty of the earth dwell in palaces, that a suitable mortal residence should be appropriated to his honour who is above all, the King of kings; that, amidst the pomp and splendour of man, a more public glory, a more costly worship should wait upon him, "by whom, and through whom, we live and have our being;" that the creature, bending before the Creator in the majesty of an earthly tabernacle, might be impressed with a deeper awe of his greatness, and might ascend from emblems of present grandeur to a lofty contemplation of that throne which is immortal in the heavens."—*Rev. C. Williams, Rector of Gedling.*

CLEARNESS OF SCRIPTURE.—Inasmuch as the apostle says, it is "now made manifest," he at once stops the objections of all who exclaim, that the doctrine of salvation is a difficult and dark doctrine. Time was when the mystery of the gospel was hidden, but now it is plain to be seen, and even courts observation—"If our gospel be hid, it is hid to them that are lost" (2 Cor. iv. 3). We admit, indeed, that certain passages of scripture are difficult of comprehension; but whatever is laid down as necessary to salvation, is plainly and clearly revealed by the apostles to the whole world. So thought all the fathers, whatever sophists may prate to the contrary. We shall select a few testimonies out of many. Clemens Alexandrinus, in Protrept. calls the scripture—"the sun of the soul." "The light," says he, "is common to all, and the word is hidden from none. There is no Cimmerius in the word." Augustine, lib. 2, de Doctr. Christ. cap. 9, says—"Every thing which pertains to faith and moral practice, is found in those parts of scripture which are plainly expressed." Chrysostom, Hom. 3. de Lazaro, says—"The philosophers wrote with obscurity: but the apostles and prophets, on the contrary, set forth all things openly and clearly; and, as general teachers of the world, brought them down to the level of all capacities, that every man might be able to learn for himself what was spoken, by merely reading them." To these testimonies of the fathers we may also add that of Gerson, par. 1—"The literal sense of scripture expresses, plainly enough, every thing necessary for salvation." From these extracts, then, we may collect, what enormous guilt the popish prelates bring upon themselves, who, under the lying pretext of obscurity (as if really the mystery of salvation were not laid open), snatch the evangelical books out of the hands of the people, and thrust their own wild fantasies and traditions into their places. But we assert that the mystery of salvation is now laid open in the doctrine of the apostles, and that no man has a right either to conceal the gospel, or to force new mysteries of salvation in its place.—*Bishop Davenant.*

THE SINNER'S SLEEP.—The impenitent sinner is as one buried in sleep: his soul is in the darkness fit for sleep, and loves to be so. That he may sleep the sounder, he shuts all the passages of light as enemies to his rest, and so, by close windows and curtains, makes an artificial night to himself within; not a beam appears there, though, without, the clear day of the gospel shines round about him. The senses of his soul, as we may call them, are all bound up, and are not "exercised to discern good and evil," as the apostle speaks (Heb. v. 14). And his leading faculty, his understanding, is surcharged with sleepy vapours, that arise incessantly from the inferior part of his soul, his perverse affections. Nor hath his mind any other exercise, in this sleepy condition, than the vain business of dreaming. His most refined and wisest thoughts are but mere extravagancies from man's due end, and his greatest contentments nothing but golden dreams. Yet he is serious in them, and no wonder;

o can discern the folly of his own dream till he is ? He that dreams he eateth, when he awakes ' his soul empty," and not till then (Isa. xxix 8). while he thus sleeps his great business lies by ; eads he his hand-breath of time as fast, while ast asleep, as if he were in continual employ- Judge, then, if it be not needful to bid this arise."—*Archbishop Leighton.*

TURE.—In surveying the works of nature, in ing their beauty, their order, their seasons, and ousand attractions they possess, I sometimes that the divine Author of our religion viewed with corresponding feelings ; and this reflection affords me pleasure. He selected a garden ; a brook in it, as a place of frequent resort ; a beautiful passage we find him telling us to ider the lilies of the field, how they grow ; they t, neither do they spin, and yet I say unto you, ven Solomon in all his glory was not arrayed ie of these !" He delightfully reminds us how ly we may trust to his care and love, by desir- to "behold the fowls of the air, for they sow either do they reap, nor gather into barns ; yet eavenly Father feedeth them." Then, again, he s, that we are his sheep, and that he is our erd. And, at another time, he illustrates his ss and compassion by referring to the care and tion afforded by a hen to her chickens ; and r assures us, that not even a sparrow falleth to ound without the knowledge of our beneficent r. These, and other illustrations of our Saviour's ts, were taken from objects of nature, which ly immediately surrounded him ; and may be ed as a proof of the justice of the observations hazarded on the subject.—*Jesse's Gleanings.*

Poetry.

THE BUILDERS OF THE ARK.

By Mrs. Abdy.

(*For the Church of England Magazine*).

rk is on the waters, and one family alone,
a lost and guilty race, its saving succour own ;
are so few a number to the sacred shelter brought ?
are the many builders who the wondrous structure wrought ?

they laboured at their task with cold mechanic skill ;
ad no hope of future grace, no fear of future ill ;
the holy ark they view, vainly its refuge crave—
are by their efforts saved, themselves they cannot save.

ot the record of their fate a warning truth convey,
ne who in religion's cause unwearied zeal display ?
nxious cares extend to all, our active works abound,
y, within our secret hearts is true devotion found ?

d the blessed book of life to cheer the heathen's night,
we duly read and prize its words of hope and light ?
bands of pious Christians meet we eagerly repair,
with equal fervour breathe our solitary prayer ?

The sinful we reclaim and warn, the ignorant we teach,
We place them in the narrow road, a land of joy to reach ;
How dire the thought, that, while they bless their firm and friendly guide,
They may attain the gates of heaven, and miss us from their side !

Our prompt and ready labours may the praise of man demand ;
Man judges of the spirit by the workings of the hand :
But God's unfailing wisdom seeks religion's hidden part,
And marks if true and vital faith be cherished in the heart.

Yet let us not unmindful of our erring brethren prove ;
No, let increasing energy inspire our deeds of love :
But while to save another's soul our ardent zeal is shown,
O, let us watch with ceaseless care the welfare of our own !

St. John's Rectory, Southwark.

THE COLUMN OF TRAJAN *.

By the Rev. J. Hartley, M.A.

The midnights of a thousand years,
A thousand summer's smiles and tears,
Have glided through the Roman sky ;
But vainly has the tempest broke,
In vain to thee the thunder spoke—
Grey column, silent in thy upper air,
Thou only still art there !

The Vandal with his ocean tide,
Alaric with his battle pride,
Have swept the Roman might away ;
But round thy aged stony frame
The Gothic swords in weakness came—
To harm thee, who could ever dare ?
Thou, column, still art there !

The arrowy javelin storm'd thy height,
The blazing ball threw iron light,
All ages wasting Roman dust ;
But what was chivalry's loud power,
The fiery cannon's thunder shower ?
All were alike beneath thy care,
Stern pillar ! thou art there !

In fury Tiber's billows flow'd,
And oft with watery ruin strew'd
Rome and her Romans through the plain ;
But never inundation's power
Could shake thee, calm and steadfast tower,
Thee only could the billows spare—
Thou, ever thou art there !

Rising above old ruin's rage,
High temples soar'd from age to age,
And Peter's majesty in glory shone ;
But long ere cupolas on high
Bore the bright cross to meet the sky,
When storms did older turrents tear,
Thou, column, thou wast there !

* From the Protestant Annual.

But heaven darts volley'd fire on Rome—
She sinks beneath her burning tomb.
'Tis done! the prophet clarion sounds.
O! when the last dread ruin's blow
Shall strike the papal Babel low—
When Rome's no longer—then beware!
No more wilt thou be there!

Miscellaneous.

THE DONDRA FESTIVAL*.—This place was the capital of Ceylon for a short period, during an usurpation in the reign of Sri Sangha Bo II., who reigned in the seventh century; and it is probable that the temple, of which numerous remains are still in existence, was built about the same time. The point of land near which the present village is situated forms the extreme south of the island, and is well known to mariners. The festival takes place at the same time as the Parahara of Kandy, and is under the control of the modliar of the district, who is appointed as Basnaika Nilama by the government. After the necessary preparations for the procession have been made, the kapurāla of the Vishnu dēwāla commences the ceremony at the first quarter after the new moon, at the appointed nekata, by a rite called kaphitaweema. Six kowilas, or temporary dēwālas, are then erected for the gods Katragama, Natha, Saman, and Alut, and the goddess Pattinee, whose kapuwa is a female, and is called Pattinee Hāmy. All the kapuwas bathe in clean water, and dedicate themselves to the task in the usual manner; but before any offerings are made, the tomtom beaters, singers, and dancers—the latter in most grotesque masks—with the principal kapuwas bearing the sacred utensils, parade the streets of the villages. They are careful to return to the dēwāla before the proper nekata. The Basnaika Nilama, by the hand of his servants, makes the first offering at each of the altars. The kapuwa stands at the entrance of the dēwāla, as the people present their offerings; anoints their foreheads with a preparation of sandal-wood, and prays for a blessing upon them and their families. This continues 36 hours without any interruption. The expences of the ceremony are defrayed from the offerings; but, as I have said, the basnaika nilama is appointed by the government; and on the part of the government he appoints the kapurālas in turn, receives the money, and divides it, making the government the conductor of the ceremony. The offerings are divided into five portions; the modliar takes two-fifths, and the remainder is divided into five portions again; the kapuwas take two-fifths, and the remainder is once more divided into five portions; the arachy takes two-fifths, and the remainder is now divided among those who have assisted in preparing the procession, as the washermen, potters, tomtom beaters, &c. I was present at the Perahara in 1827, when it was computed that about 40,000 persons attended. Some years ago, the popularity of Katragama appearing to be on the decline, the worship of the other deities was introduced, in order to support the waning interests of superstition. The Alut Dewiyo, or new god, is at present one of the most popular. Some say, that he resided in the Magam Pattoo, a neighbouring province, and died about 60 years ago. A fatal murrain broke out among the cattle at the time of his death; and as he had been a man of austere and eccentric habits, it was supposed to have been caused by his influence. Offerings were made to him to appease his anger, and since that period he has been reckoned among the gods. Others say that he was a man Dondra, who, having been lost, no one knew how where, came to his own house in the middle of t night, and told his family that he had become a go as a proof, they were to take meat into the jungl and he would come and eat it—an easy method tra of claiming divine honours. "They worship th know not what."

THE TIDES.—The rivers flow into the sea, a again the sea sends up its waters, to a certain exte through their channels. The tides are found to periodical, and so of greater use to us. This regul flow of the ocean is called flood tides. The wa remains stationary about fifteen or twenty minute then, having borne the richly freighted vessels to o quays, and brought the long divided members of o families home, and cooled and refreshed our shores then the generous tide flows back to ocean. It flo back, but not without its burden: the sails are set the wind is fair—and many a richly-laden ves leaves our ports; and many a bright morning spring time is marked by voyagers leaving home, a friends being left to wish them safely back aga The highest tides occur at the full of the moon; neap when the moon is in her first and last quart The waters of the ocean, and perhaps those of lesser seas, are thought to flow from the equa towards the poles about six hours; then, as we s they are stationary for about fifteen or twe minutes, and a re-flow commences. In the middl the sea the tide seldom rises higher than one or feet; on some shores it rises to forty or fifty f The benefit of this flux and reflux of the ocea manifest: a great mass of water is changed; a fr current of air is brought on land; the stream ca away unwholesome substances into the sea; these decomposed, attenuated, dispersed by evaporati and so the otherwise ill effects are dissipated, and and earth, and water are kept in healthy pur Besides the benefit of tides, ocean has the wind heaven upon its surface; some of these are regula their action, as those we call trade winds, ot stormy, boisterous, and terrific. These lift up water, and, as if by mighty buckets, bear it up, pour it out again; as it is said, the sea rises mo tains high, and then the high-poised billow br down, and the fearful gulph yawns below. O, can tell of the uproar of winds and waves, when loud thunder, and the swift lightning accompany the tempest, all nature seems to have lost its bala and its foundations appear to be breaking up? W heart so stout that has not trembled when the l has lifted up the waves, and has let the winds power? Well is it said, "They that go down to sea in ships—that do business in great waters; t see the works of the Lord, and his wonders in deep; for he commandeth the stormy wind." A "He maketh the storm a calm, so that the w thereof are still." God sitteth above the water-fl and at his will they rise; at his word they rest a —*The Sea, &c.*

TEMPER.—The first and most important qual sweetness of temper. Heaven did not give t female sex insinuation and persuasion, in order surly; it did not make them weak, in order to b perious; it did not give them a sweet voice, in to be employed in scolding; nor did it provide with delicate features, in order to be disfigured anger.

* From appendix to "The British Government, and the *Idolatry of Ceylon.*" *By* R. Spence Hardy. 1841.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 278. APRIL 10, 1841. PRICE 1½d.

ON CONFESSIONS OF FAITH IN GENERAL, AND THAT OF THE CHURCH OF ENGLAND IN PARTICULAR*.

BY THE REV. WILLIAM JNO. KIDD, M.A.,

Perpetual Curate of Didsbury.

WHETHER we regard the ministry, the doctrines, or the liturgy of the church of England, surely we may say, she is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." As the ecclesiastical order of the realm requires that I should read, in the presence of the congregation, certain documents, together with the thirty-nine articles of the church of England; and as this will necessarily occupy some time, I shall detain you but for a few minutes this morning, by calling your attention to one or two remarks on the design of confessions of faith generally, and of our own in particular.

I. Nothing but divine authority can impose religious obligation; and the scriptures of the Old and the New Testament contain the only record, whether written or unwritten, upon the divine authority of which we can safely rely. Hence it is the belief of every Protestant Christian, and unquestionably the judgment of the church of England, that the written word of God, as it has all along been received by the Christian church, is the only rule of faith—the first and last appeal in questions of controversy—that book, in accordancy with which every church must frame her ritual, and against which, or beside which, no church can rightly propound anything as necessary to be believed in order to salvation.

With this limitation, however, every Christian church since the apostles' days has thought some formulary or confession of faith desirable for the instruction and use of its members. The most ancient of such formularies is the "apostles' creed," so called because it contains the substance of what they taught. And, had the church of Christ kept her "first love," this beautifully simple and comprehensive creed might have sufficed even to the present hour. But from the beginning it was an artifice of those who opposed "the truth as it is in Jesus," first to enter into all the niceties and perplexities with which subtle disputants have ever tried to surround "the great mystery of godliness," and then triumphantly to ask whether the common people can be supposed to see through them? We are not careful to answer this question; for none can be more disingenuous or unfair. The church of England does not require (as she has been represented to do), neither does she encourage her members to believe, that their everlasting destiny hangs upon their adjusting the sense of the terms—"nature, person, essence, substance, subsistence, co-equality, co-essentiality, and the like." No candid writer could ever charge such a crime upon the church of our land. I know but of two, or at the most three, places in her public formularies where metaphysics and scholastic terms

* An address delivered by the author in the parochial chapel of Didsbury, Lancashire, on Sunday, Jan. 10, 1841, before reading himself in to the incumbency of the said chapelry.

[*London*: Joseph Rogerson, 24, Norfolk-street, Strand.]

occur, viz., in the Nicene and Athanasian creeds, and in the 13th article, both of which were designed to meet certain specific errors; errors which still unhappily prevail, and which still therefore require the same bulwarks to check their progress. Nor should it be forgotten, that it was the determined propagators of error, not the advocates of truth, that first wormed into Christian theology metaphysics and the language of the schools; and this, too, for the designed purpose of confounding and puzzling the disciples of the cross. The introduction of such foreign matter into the plain and simple theology of the gospel was deprecated and deplored from the very first. But once introduced, the early advocates of Christianity may justly challenge our gratitude and applause, in contending for the primitive faith on this ground also, as well as on the ground of reason and scripture; that so the adversary of truth may be taken in his own snare, and overcome with his own weapons of warfare. This they effectually did; and hence originated, first, the Nicene creed—so called from the council of Christian bishops convened at Nicæa, in Bithynia, in 325, where it was drawn up—and, secondly, the confession of faith, called the creed of Athanasius, not because it was written by him, but because it so fully and lucidly expresses the sentiments of that eminent confessor for the truth as it is in Jesus, concerning the cardinal points of the Trinity and the incarnation of the Lord Jesus Christ. The present is not a fitting opportunity either to vindicate or to expound this valuable exposition of the Christian faith; but we may just remark that "the damnatory clauses," as they are called, do not extend to each of the explanations given in the creed in opposition to particular errors, but (as the royal commissioners for reviewing the book of common prayer, in 1689, declared) they are to be understood as relating only to those who obstinately deny the substance of the Christian faith. Nor ought we to omit to add that the pious and eminent nonconformist, Richard Baxter, publicly declared in print, that he "unfeignedly accounted the doctrine of the Trinity to be the very sum and kernel of the Christian religion (as expressed in our baptism), and Athanasius's creed the best explication of it he ever read."

II. Touching the particular confession of faith adopted in our own church of England—I mean the thirty-nine articles, which I am about to read—we may observe—

1. That they are not controversial, but expository, agreed upon and enjoined for the avoiding diversities of opinion touching *true religion. In one sense*, indeed, they are controversial; for all truth is essentially so. Just as the sun at his rising has a controversy with darkness, and finally overcomes by his steady and superior light, so the Sun of Righteousness cannot arise in any soul, or in any land, without a conflict with the powers of darkness, and with that wherein they trade—error in all its varied forms, being the inevitable consequence. But this is traceable, not to the exposition of truth, but to the previous existence of error; and hence the design of our church, in requiring this confession of faith to be subscribed, was not, and is not, to judge harshly and speak unkindly of dissenters, but rather to erect the superstructure of Christian truth, and build up believers in the faith of our beloved Zion, from the conviction that she is "built on the apostles and prophets, Jesus Christ himself being the chief corner-stone."

2. The number of our articles having been objected against, it may not be unprofitable to add a remark upon this point also. Originally, there were forty-two articles; but, in the reign of queen Elizabeth, they were reduced to their present number of thirty-nine. To call upon churchmen to subscribe to such a number of propositions, has been censured—very unkindly I think, and certainly very improperly—as "binding a yoke upon the necks of the disciples, which neither we nor our fathers were able to bear." Nor is the answer ordinarily given to this objection at all conclusive. It is said that only the clergy have to subscribe; but, if it be wrong to enjoin subscription upon the laity, it must be equally wrong to require it from the clergy of our church. Besides, although the laity of our communion are not formally required to sign her articles, yet it surely is not too much to expect from every consistent and enlightened member of our church a cordial assent to the doctrines which those articles propound. On this account, I never could rest satisfied with the way in which the objection, as to the number of the articles, is commonly met. A much more satisfactory, and to my mind a conclusive, answer to the objection, appears to be the following:—Though all, who are brought in or brought back to the pale of our national Zion, are expected to assent to the thirty-nine articles—which, including the three creeds, is our confession of faith—yet, in reality, they would each be called upon to assent only to those, be they more or less in number, containing propositions which before they disputed or denied. To illustrate my meaning, suppose a member of the church of Scotland came to reside in England, far away from a kirk like unto that he had been accustomed to frequent on the sabbath-day; the parochial pastor would of course invite him to attend

hat is now his parish church, and he himelf would naturally be disposed to accept the nvitation, provided his mind could be satisfied ouching the points of difference between the wo churches. To effect this, the episcopal astor and his presbyterian parishioner sit lown to compare together the confessions f faith of their respective churches, both dmitting this principle—the supreme auhority of the word of God. And what is he result? Why, that out of the thirty-nine rticles which the presbyterian is invited to ubscribe or assent to, thirty-four substanially, not to say verbally, accord with the rticles of his own church of Scotland; so that ive only, out of our thirty-nine, need or will ccasion any scruple in his mind. Suppose, gain, a pious and consistent Wesleyan, who had been led to follow in the train of that good man—from what cause we will not inquire—henceforth to reside where the church accommodation was commensurate with the spiritual wants of the people; and where was stationed a faithful and devoted pastor—a man of pains—a man of prayer—a man of God. What is there in our articles, our liturgy, our creeds, to prevent this new parishioner from conforming to the church, in whose bosom, perhaps, he was baptised and married, and whose burial-service, we venture to say, he wishes to be read over his grave? Nay, in so doing, he would but adopt the principle, and follow up the rules, of that great man whose name he has adopted; and who enjoined it upon his followers not to clash with the church of our country and our God: but regularly to attend their parish church, and receive the sacramental ordinance of the Lord's supper at the hands of the parochial pastor. And this he would feel disposed to do, not more from principle and duty than from a desire to stop the mouth of the gainsayer, by avoiding diversity of opinion, and by establishing consent touching true religion; and from a prayerful wish to avoid that injury to the children of the poor around him, which always arises from their being able, as caprice and humour dictate, to go from school to school, and thus lose the benefit which can only be acquired by regular and stationary attendance. The Unitarian, again, if convinced that he was wrong in his views of the person and work of the Saviour, would have but seventeen out of the thirty-nine articles to overcome; and even the Romanist, against whose errors all the confessions of the reformed churches were chiefly directed, would find no difficulty in at once acceding to seven out of the thirty-nine articles. These preliminary remarks have been offered in the humble hope and fervent prayer that the scriptural and tolerant spirit of our church may breathe through our souls whilst I read the articles of our faith, and may prompt us to cherish, cultivate, and follow that charity of the gospel, which at once scorns to sacrifice principle to peace, and aims to win over the adversary to her side, by combining decision on the essentials of religion with forbearance on its circumstantials; or, to express the same sentiment in the language of inspiration, by "endeavouring to keep the unity of the Spirit in the bond of peace."

THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

No. VII.

SUBMISSION TO AUTHORITY.

"SUBMIT yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him" (1 Pet. ii. 13, 14). Such is the command of God by the mouth of his apostle; and the church, in obeying the further injunction, that supplications and prayers be made for kings and for all that are in authority (1 Tim. ii. 1, 2), has, in every office for public worship, brought this duty of submission to the powers that be fully and even prominently forward. Man is naturally prone to rebellion. Since the hour when our first parents revolted from God, the whole race of Adam have been—like that particular tribe whose wanderings and murmurings and grieving God in the wilderness, have so constantly been referred to as an epitome of the life of man—a perverse and rebellious people. But, although submission to authority is repugnant to every feeling of the natural man, yet so powerful is that constraining principle, which, working upon the fears, interest, or any of the innumerable motives which induce and compel men to observe in some degree the order which is conspicuous in all God's works with which we are acquainted, that, from the age before the flood, when there were "mighty men," "men of renown," down to the kings, princes, and governors of our own day, we find in every generation and every country some raised above the general level, and acting as leaders amongst their fellow-men. Contrasting this outward order with the internal history of separate states, where, upon a nearer examination, we meet at every step with continual evidence that the children of rebellious parents and the slaves of that arch rebel who makes them his slaves by suiting his temptations to their own corrupt wills, are naturally opposed to all settled authority, whether of God or man, we cannot but give glory to him who, to their passions as to the raging of the sea, has set bounds beyond which they cannot pass. To draw nearer home and look amongst ourselves. Worldly wisdom will teach those who have rank and property to uphold, will teach all—except the most daring and reckless of every station—that, if we would dwell in any degree of safety, there must be government; yet the spirit of

insubordination which shows itself in every department of society and relation of life—which is to be observed in the manners and language of the more peaceable and respectable portion of the community, in reference both to temporal and spiritual authority—tells how far we are guided by the world; how little we have learned conscientiously to submit ourselves to every ordinance of man for the Lord's sake.

"The queen's majesty hath the chief power in this realm of England" (article xxxvii.); and accordingly we find her name conspicuous in the liturgy. There is a worldly loyalty, liable to be cooled and tarnished by every breath of rumour; the loyalty inculcated by the church is a holy principle, which no personal consideration can affect. Not the offspring of mere human policy, but founded on the immutable word of God; formed not of the selfish bond of worldly interest or opinion, but growing out of the earnest supplication that we, duly considering whose authority the sovereign hath, may faithfully serve, honour, and humbly obey her, in God and for God, according to his blessed word and ordinance.

If there ever was a time when the prayers of our church for the sovereign were responded to by the hearts of the people, it doubtless was at the beginning of the present reign, when we beheld a female, and so young, called to the exalted and responsible office. To her youthful subjects, accustomed to connect the idea of age with that of the crown, there was something exciting in the change; they felt for her as one of themselves, and the prayers in which they had joined from childhood awakened, in their new modification, an interest they had never awakened before. They prayed as for a sister—the prayer of hope. The elder thought of their own early days, when sorrow was unknown, sin scarcely a burden—days which, in retrospection, to the soul purified by sorrow and made sensible of sin, appear less bright than perilous, to contain less of solid happiness than of real danger: and they prayed as for a daughter—the prayer of hope, deepened by a thrill of trembling. We have seen her become a wife and a mother; and under changes so momentous to woman, all hearts, not thoroughly selfish, must have felt interested for their queen.

Perhaps, too, there are few points upon which the conduct of the members of our church less openly contradict their prayers than upon this; and, were obedience to the laws and respect for the name of the actual sovereign all that was required of us in regard to the civil power, we might pass at once to other subjects: but it is not all. Our duty, we are taught in the catechism, is, not only "to honour and obey the queen," but "all that are put in authority under her." The liturgy leads us to pray, not only for the queen, but for her whole council, and for all that are put in authority under her. Does the general tone of society agree as well with the latter clause as with the former? I need scarcely say that it does not. In the public meeting, the private party, the domestic circle; in political literature, admirable in its leading principles; and in newspapers, unexceptionable in their general tendency—we find those whom we are *taught to honour, and for* whom we are bound to *pray, the unceasing marks* for every species of contumely and abuse. To such an extent is this our privilege carried, that many, who would shrink from the idea of speaking evil of private individuals, who even make a point of avoiding, as much as may be, the current news of the neighbourhood lest they should be led into listening to or retailing uncharitable reports, have no hesitation in enjoying a piquant critique, however far removed from the meekness of Christian charity; or in themselves being guilty of the same "evil speaking," when its objects are those whom, for the time being, God has appointed to act as rulers of the land. What is it but the very same spirit of insubordination which, carried to a greater extreme, and acted upon by those who have no countervailing principle to check its ebullition, has long assumed so threatening an aspect in the country? We are probably totally opposed in political sentiment to this insubordination—we may be so, and yet, by speaking with acrimony and contempt of the existing government, be lending our weight to increase its spirit. Let us not forget that all who at any time bear rule, are equally appointed by the Lord. We may tremble at one appointment as a judgment, may rejoice at another as a blessing upon the land; but with regard to submission we have, as Christians, no choice. It was to the believing people of an idolatrous and persecuting emperor that St. Paul addressed his exhortation—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. xiii. 1). And it was for a disrespectful speech to one who, sitting to judge him after the law, commanded him to be smitten contrary to the law (Acts xxiii. 3-5), that the same apostle confessed a transgression of the command, not to speak evil of the rulers of the people. It is, in fact, only when we consider ourselves aggrieved by our governors, or think their measures injurious, that there is any temptation to break this command; strange indeed would it be, were it requisite when the line of policy they pursue is that which we have adopted as our own. I know that a great deal may be said of the necessity of even those who possess least influence exerting it for the preservation of all we hold most sacred; but let us not entangle ourselves with needless difficulties—the path of the Christian is clear: we may, and ought to exert our influence, as far as we can do so in accordance with God's word, but no circumstances can justify an infringement of that—we may on no account do evil that good may come. I seek not to inquire how far the desired good may be attained even more effectually by avoiding the evil, for that—since God's blessing does not necessarily ensure what appears to us most beneficial—that would lead us away from our subject; but let any one, in the midst of an animated political discussion, call to mind the texts above quoted, or that very striking one of Jude where, describing those "to whom is reserved the blackness of darkness for ever" (13), he notes as one distinguishing characteristic, that they "speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation;" or let him remember how, a short while before he knelt in the midst of the con-

gregation, and, with the most solemn petitions for all things necessary to salvation, united a prayer that God would be pleased to "endue the lords of the council with grace, wisdom, and understanding;" and the effect produced by this inward recollection will show at once whether or not that discussion is carried on in the spirit enjoined by the word of God, and embodied in the prayers of the church. If the general effect of such a trial would be to moderate the language, what surer proof can we have, that in general the language does want moderating?

We pray not only for the queen and her council, but for magistrates—for all who are put in authority under her; to all, therefore, who hold any office of authority, we owe proportionate obedience and respect.

We pray, during the session, for the high court of parliament. Shall I not rather say, we hear a prayer read? We cannot really pray while, as if by universal consent, every member of that court is placed beyond the pale of that common courtesy which, in the case of a private individual, it would be considered unpardonable to violate. From the world alone can we have learned thus to exclude from the charity due to all our race those very public officers to whom we are especially commanded in the bible to show deference and forbearance, and whom the church makes the especial subjects of her prayers. We may, while using the most intemperate language, have no intention or wish actually to disobey those who have the rule, but we surely cannot flatter ourselves that obedience so self-interested is Christian obedience. Christians are to obey man for the Lord's sake; and a word withheld, from the fear that by giving it utterance we may offend against him, is a better proof of conscientious submission than the most strenuous exertions to uphold the laws of the land, if we will not, for the Lord's sake, "refrain our lips."

And, if civil rule is to be obeyed for conscience sake, how ought we, in and for Christ, to submit ourselves to the spiritual authority of his church? "The church hath power to decree rites and ceremonies, and authority in controversies of faith" (art. xx). Our Lord's own words teach us how necessary a part of the Christian character is obedience to the church—"But, if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. xviii. 17). It is well that we should seek to understand, as far as we can, the benefit to be derived from the exercise of every appointment of the church, for this will bring us into a greater conformity with her spirit; but, where we cannot clearly understand or feel their fitness and beauty, we must then comply from the simple principle of obedience. Reasonable were it, that we should submit our private judgment to the collective wisdom and holiness conspicuous in the ordinances and rules of the church, even without this mandate of our Lord's; with it, how can we, without sin, perversely disobey, or carelessly neglect whatever bears the stamp of her authority, so long as it is not "contrary to God's word written" (art. xx)?

In addition to the obedience we owe to the church as a constitution there is the submission due individually to those who "labour among us, and are over us in the Lord Thes. v. 12 A learned and pious layman, above a century ago, remarked—"Among those crying abominations which, like a torrent, have overspread the nation, this age seems to distinguish itself by a great contempt of the clergy, than which I think nothing can be a greater evidence of the decayed state of religion among us. This barbarous and unchristian practice, setting all particular reasons aside, can be resolved into nothing so surely as into that great looseness of principles and corruption of morals which have too much infected all ranks and orders of men; for, though it may pass as for a current maxim among some, that priests of all religions are the same—yet I am of the opinion it will appear a much truer observation by experience, that they of all religions that contemn the priesthood, will be found the same, both as to their principles and practice—sceptical in the one, and dissolute in the other"*. How forcibly this censure applies to the present day is too evident; but even more disheartening than the open contumely poured upon the ministers of the church by her avowed enemies, is the extent to which the spirit, if not exactly of contempt, at least of insubordination, prevails amongst her professed members. We seem to have lost the very feeling, that submission to the pastor whom the church has appointed to watch over our souls is a duty. Many will defend the clergy against the attacks now so commonly made—will, on all occasions, support the minister of their own parish, who would deem any admonition from him, however gentle, an unwarrantable interference; who would think any proof of his watchfulness for their souls, except when offered from the legitimate place of exhortation (the pulpit), or when required in case of sickness, rather as an impertinence to be resented, than as one of those exercises of his office for which they are "to esteem him very highly" (1 Thes. v. 13). Does a clergyman think proper to make any alteration in what may have become the custom of performing the services of his church? There are generally a variety of opinions expressed upon the change; one will approve of it, and another disapprove, and both may be ready to give their reasons for such approbation or the contrary; but how seldom do we meet with real conscientious submission, with a cheerful acquiescence in whatever he may adopt, merely because he does adopt it, and because submission in all such matters to him is recognized as a specific duty—a duty owing to him in right of the spiritual authority with which he is invested.

The apostolical succession has been latterly so much a subject of controversy, that I must not bring it forward as the foundation of that spiritual authority without disclaiming the presumption of, what may appear to some, giving an opinion upon a disputed point of faith—a presumption which would ill accord with the spirit of that church, whose word I am searching solely for support and guidance in the daily path of life. When I invite my reader to reverence Christ's ministers, for the same reason that I have been ever taught to reverence them myself, namely, because they have received their ordination from those successors of the apostles who alone have authority

* Preface to Nelson's "Festivals and Fasts of the Church of England."

so to ordain, I am not giving my opinion, but my creed—am simply expressing my adherence to a doctrine imbibed in childhood—a doctrine so full of consolation and security, more especially in days like our own, when we cling to it as the very keystone of Christ's visible church on earth, that they who have thus imbibed will not easily suffer it to be wrested away. It is a belief in this apostolical succession which gives us the confiding trust, that we are indeed by baptism made "members of Christ, the children of God, and inheritors of the kingdom of heaven." It is a belief in this which enables us to look back so thankfully to the time when we knelt before the bishop for confirmation, and his hands were laid upon our heads, to certify—as the church, with the tenderness of a mother for her youthful members assured us—to certify us of "God's favour and gracious goodness towards us." It is this which now draws us with such perfect reliance to the table of the Lord. We seek not to inquire how can these things be; but we believe implicitly, and with unquestioning reverence, that, by virtue of our Saviour's holy institution, and of that apostolical succession which secures to us a valid administration, we do indeed, in that holy sacrament, "spiritually eat the flesh of Christ, and drink his blood." It is this which renders the public worship of the church so sacred—so truly a "divine service;" which makes us receive the absolution as indeed a remission of our sins—which makes us bow our heads for the parting blessing, in full assurance that the peace of God does with it descend into our hearts and minds to keep them in his knowledge and love; because it is through a belief in this, that in all and every one of these we behold the ministrations of an accredited "ambassador of Christ"—of one invested with an authority no human power can bestow*—and which ministrations no unworthiness on the part of the individual officiating can render void to the faithful recipient (art. xxvi); an authority derived by transmission from those apostles, whose commission, thus to be transmitted, the divine Head of the Church sealed with his own sure promise—"Lo, I am with you alway, even unto the end of the world!"

The church teaches us to submit ourselves to our spiritual pastors (catechism); she leads us to pray for "all bishops, priests, and deacons;" she has set apart three days, at each of the four seasons of the year, for the especial purpose of imploring God's blessing upon all "who are to be called to any office, and administration in her" (prayer for the Ember weeks); while the forms for the ordination of priests and deacons, and for the consecration of bishops, are calculated to impress the people with reverence for those so solemnly devoted to the service of God, and of his sanctuary—so solemnly invested with power to act as the earthly representative of that great "High-priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1). Truly it is indeed, a "high dignity"—a "weighty office" to which they are called—one of "great excellency and of great difficulty" (form of ordering of priests). Take we heed, lest in these days of "rebuke and blasphemy" we be tempted to participate in the spirit which is abroad: such participation is no light thing. It was for our admonition that our blessed Master has inscribed upon the undying page of holy writ the words with which he sent forth his first ministers—"He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me" (Luke x. 16).

Besides the submission we owe to civil and ecclesiastical authority, there is the obedience due from one to another in the domestic relations of life—the obedience due from child to parent, from wife to husband, from servant to master. "Children"—says the inspired apostle—"children, obey your parents in the Lord" (Ephes. vi. 1); and, first specified of social duties, the child is taught in the church catechism, to "love, honour, and succour his father and mother." "Wives, submit yourselves unto your own husbands as unto the Lord" (Ephes. v. 22). The church requires a promise of this obedience from all who become wives. "Servants, be obedient to them that are your masters, as unto Christ" (Ephes. vi. 5). The church instils the duty of this submission to masters in her catechism.

The bible teaches us to reverence the old. "Thou shalt rise up before the hoary head, and honour the face of the old man" (Levit. xix. 32). Perhaps in nothing is the spirit of the day more conspicuous than the change that has taken place in the relative positions of youth and age. Formerly grey hairs carried with them a certain degree of authority. "I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, days should speak, and multitude of years should teach wisdom" (Job xxxii. 6, 7). Now the reverse of all this is the case: invention takes place of experience, and theory of practical observation; and, as a natural consequence, the most inventive and theoretical—the younger portion of the community—receive the attention once considered due to experienced age. Elihu, in apologizing for his own boldness of speech, says, that "great men are not always wise; neither do the aged understand judgment" (Job xxxii. 9). But the presumption of wis-

* They are therefore ministers of God, not only by way of subordination as princes and civil magistrates, whose execution of judgment and justice the supreme hand of divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man, as our Lord did unto Peter, "Feed my sheep!—Preach!—Baptize!—Do this in remembrance of me!—Whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults you shall on earth forgive?" What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God himself from heaven; by blessing visible elements, it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls. When it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power—more wretched if we consider it aright, and, notwithstanding, imagine that any but God can bestow it!—*Hooker's Ecclesiastical Polity, book v. section 77.*

dom and understanding is evidently on the side of age, as a general rule. With us, to say of a man, celebrated for depth and accuracy of judgment, that he is getting old, instead of adding weight to his counsel, is considered as a plea for disregarding it.

In acquiring the principle of a conscientious submission to authority—more strikingly, perhaps, than in any other inculcated by the church—the great difficulty lies in overcoming the perverseness of the natural will. Other graces, as charity and humility, we may be continually striving after, and as continually have to lament how little we have attained; but once honestly wish to submit, and the principle is gained: the outward act of submission is, generally speaking, comparatively easy.

Amongst the innumerable mercies showered down upon us by the bounty of our heavenly Father, let us not forget to acknowledge the blessing of having our obedience to man accepted as an offering to him. How cold and barren submission to the powers of the state would have been, but that it is sanctified by the word of God and the prayers of the church: by them spiritual authority is rendered doubly sacred, and the domestic relations of life assume a purer, more exalted holiness. We began by considering obedience to man, for the Lord's sake, as a duty; it seems, as we conclude, to wear the aspect rather of a privilege. Is it not a privilege—when merely human policy, the interests of society, the preservation of order and peace in families, and natural affection constrain this obedience—when reason urges, and necessity, to a certain extent, compels it—is it not a privilege to be allowed a higher motive, to be permitted to "submit ourselves to every ordinance of man, for the Lord's sake?"

THE GRADATIONS OF SOCIETY*.

BIRTH is an event over which we have no controul: but the responsibility with which it is connected is a subject of the greatest importance, and ought to call forth into life the most active diligence; especially when we consider that it is a right use of the influence thus afforded, that must both evidence the reality of our belief in Christ as an only Saviour, and, forming the ground of our acquittal or condemnation, decide our condition for ever.

As man is constituted, the gradations of society are absolutely necessary for the moral government of the world: as different sized wheels are for the harmonious working of a machine. It is this that gives stability to the institutions, and social order to the habits of men, averting at the same time the fearful ruin and confusion of an indiscriminate and promiscuous intercourse. In the spiritual government, however, the design of God is vastly more comprehensive: it is not merely to renovate the whole in the production of a beautiful exterior, like the sanction of religion in the better days of a learned heathenism; but in the regeneration of every individual, not only from the ruins of the tomb in the morning of the resurrection, but from the deadly influence of sin over the living soul. "God is love;" and to stamp this divine perfection on the hearts of his people, is one great object of the gospel: so that the human character, being renovated by the Holy Ghost producing the exercise of love towards an inferior creation, may be prepared for the more enlarged exercise of those heavenly dispositions towards the superior intelligences of heaven. Thus, while the Christian life is made subservient to the purposes of society, God is working out for his people a "far more exceeding and eternal weight of glory;" so that every action has a twofold reference, in its spiritual bearing towards God, and in its moral influence on society. On the one hand we are commanded (with the encouraging assurance that God works in us) to work out "our own salvation with fear and trembling," as a personal act for which we shall be responsible; and on the other, we are taught to "love our neighbour as ourselves," for the right discharge of those social duties to the generation in which we live. A responsibility is therefore attached to every station, and to every duty in that station, both "toward God and toward men"—a duty, on the right discharge of which the welfare of society, and the peace of the soul depends. Be the distinctions of life then what they may in the sight of man, they are rendered equal before God by the proportionate responsibility to which they are inseparably united: and the eye of faith looks to that moment when they must all vanish, and the immortal spirit, having passed the barriers of the invisible world, shall stand before its Creator according to the "deeds done in the body."

To whatever station then we direct our attention, it is impossible not to be struck with the unerring wisdom and goodness of God—the solemn responsibility of man—and the striking yet simple manner in which every one is commanded, "to learn and labour truly to get his own living, and to do his duty in that state of life in which it has pleased God to place him." The rich man, therefore, if poor in the exercise of faith and Christian liberality, is allowedly defective in the duty of his station, and in the use of that talent for which he is responsible; for though he were heir to the whole world, he is nevertheless a dependent being, and his only true riches are in the Redeemer: it is "a deceived heart" that "hath turned him aside"—it is a lying spirit that has persuaded him; and his joy and his rejoicing will be turned into gloom and sorrow "in that day, when he shall go into an inner chamber to hide himself." On the other hand, the poor man, if "rich in faith," and an heir of heaven, has nothing in his poverty to regret; for in Christ "the light afflictions" of this world "are but for a moment"—death comes, and the squalidness of poverty is washed away, and the white robes of salvation are thrown around him, and he is admitted into the "joy of his Lord." A watchful sense of this important consideration would effectually quench the feverish thirst for power, and wake a wariness and caution against the snares which must ever lie in the rich man's path, "lest he forget his God" and perish. It is the regenerating influence of the Holy Spirit alone that gives an intrinsic worth to human character, and adorns both the rank and actions of men. Without this the great and the mighty—the rich and the noble, may

* From "The Truly Great Man: one who uses his riches for God's glory." A sermon preached in the parish church of Tewin, on the Sunday after the funeral of Henry Cowper, Esq., of Tewin Water, by the rev. John Steel, A.B., curate of Tewin.

justly tremble in the responsibility which these things entail—a breath passes over them, and they are gone —and nothing remains but the spiritual ruin which they have created.

The authority of power, the luxury of wealth, and all the outward splendour that surrounds them, its fancied felicity, and its assumed enjoyments (apart from their corroding cares and anxieties) await but the voice of God to pronounce their vanity, and they become as incoherent and unmeaning as the visionary fancies of a feverish dream. And what is the solemn truth—the mighty communication, which the voice of God reveals to shake these lofty palaces of earthly glory, and to divest the splendour of life of all its dignity? "The voice said, Cry." And the prophet said, "What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." With what a dignified simplicity is this declaration made! and how strikingly is the frailty of man and the immutability of God contrasted! "He that hath ears to hear, let him hear."

DEATH ABOLISHED, AND LIFE AND IMMORTALITY BROUGHT TO LIGHT:

A Sermon,

(For Easter Sunday),

By the Rev. Thos. Massey, A.B.,
Rector of Hatcliffe, Lincolnshire.

2 Timothy i. 10.

"Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

The position, in which the minister and ambassador of Christ is placed, is one of the greatest difficulty, as well as of the most momentous importance. When, in the discharge of his high office, he denounces the awful threatenings of the law against impenitent and careless sinners, to many of his hearers his doctrines appear harsh and uncharitable; and, on the contrary, when he mildly sets forth the promises of the gospel, it is possible that his motives may be attributed to a want of energy in his sacred commission. But, whatever views may be entertained by those whom he addresses, and however varied and different may be the opinions respecting the propriety or impropriety of his public discourses, the conduct which he ought to pursue is clearly defined and plainly set forth in the volume of God's word. Taking that for his standard, and looking up to the Father of lights and the God of all mercies for direction and support, his main object, his only desire will be, as far as in him lies, "to declare the whole counsel of God," and to preach calmly indeed, but yet fearlessly, "the truth as *it is in Jesus.*" *Such, in* an eminent degree, was the manner of the great apostle of the gentiles. We find him, in his first epistle to the Corinthians, stating that, when he came among them, his fixed determination, his firm resolve was—"not to know anything among them, save Jesus Christ and him crucified;" and, by even a cursory perusal of his writings, we cannot fail to observe how strictly he acted up to his determination. Jesus Christ is the one grand theme on which he delights to dwell, and the object to which alone he constantly directs the attention of his fellow-creatures. Is he himself in distress, and crying out under a deep feeling of that distress—"O wretched man that I am, who shall deliver me from the body of this death?" He immediately subjoins—"I thank God through Jesus Christ." Does his heart overflow with gratitude for the success of his ministerial efforts? His language is —"I thank Christ Jesus our Lord, who hath enabled me, for that he counted we worthy, putting me into the ministry."

At the time when this epistle was written, he was under close confinement at Rome, at the mercy of a cruel and capricious tyrant; he had seen himself deserted by his friends in his greatest extremity, and had nothing before him but the certain prospect of being called to suffer death in the same cause to which he had devoted his life; but, so far from looking back with concern on his past conduct, or expressing any alarm as to his future prospects, he expresses an entire satisfaction of the part he had acted, and an unshaken confidence in the power and goodness of Jesus Christ. Feeling a strong conviction of the truth of those principles he had embraced; glorying in the sufferings he had endured in the support of them; triumphing in the full assurance of being approved by his great Master, and of receiving at his hands a crown of distinguished lustre—he earnestly recommends his beloved pupil to follow his example; endeavours to excite him to a becoming fortitude and resolution in the Christian cause; and points out to him the manifestation of God's grace by the illustrious appearance of Jesus Christ—"who," says he, "hath abolished death, and hath brought life and immortality to light by the gospel." In discoursing upon these words, it shall be my endeavour to show what Jesus Christ has effected:

I. In his own person.

II. By means of the gospel.

First, then, I am to show what Christ has effected in his own person. Referring to the text, we find mention made of "Jesus Christ, who hath abolished death." It will, I doubt not, be readily admitted, that, if the cause be removed, the resulting effects must necessarily

ease. What then is the cause of death? low, and on what account, was it first introduced into the world? It is a melancholy nd humiliating reflection, that man—the lord f this lower world, the vicegerent of the reat Supreme on earth—should die, as do ie brutes over whom he holds a delegated way. Yet it is not more melancholy and umiliating than it is true—"His life is but a vapour that appeareth for a little time, nd then vanisheth away." Yet it was not lways so. Had man never sinned, he had ever died. Had he continued as he was hen he came out of the hand of his Maker, nd sprung to being at his almighty fiat, he ould still have flourished in the bloom of mmortal youth and vigour; no wasting ckness would have attacked his frame; no isease would have prayed on his vitals; no arbinger of death would have invaded his nstitution; and the grim monster would ever have ravaged his fair domain, or spread ver the beauteous creation of God, misery nd ruin, and desolation. No; man would ill have braved his fiercest assaults; and, ecure as the everlasting mountains striking eir immoveable bases deep into the bowels the earth, and calmly defying the tempest nd the storm, he might have smiled upon e tyrant's fruitless efforts, and have dared e utmost of his fury. Secure in his innonce, he would have known no change. onscious of his integrity, he would have ared no evil. But man fell; and, falling, exposed himself to the curse of God, to mporal dissolution, and to the bitter pangs the second death. Yes; the mortality of an is the direful effect of sin—the dreadful nsequence of that act of disobedience hereby he broke the only command of his aker, burst asunder every tie of interest, of ty, of gratitude, and affection; and, aspiring a condition beyond his finite capacities, ll to the veriest depths of degradation and e—an awful and a lasting example to the iverse of God, of the evil of sin, the fruits disobedience, and the punishment of premption.

If any doubt this representation, let him tend to the words of our apostle in anher of his epistles—"By one man sin entred into the world, and death by sin; and death passed upon all men, for that all ve sinned:" and again—"by man came ath"—"in Adam all die." Here we ve the cause and universality of death stinctly stated. And, when it is also ted that Jesus Christ "hath abolished ath," it cannot mean that we are consently exempt from paying the debt of our len nature. By no means; "it is apnted unto all men once to die." The most merciless tyrants have, at some particular seasons, shown signs of a merciful and yielding disposition; and the tears of imploring loveliness have pierced even their hard and cruel hearts. But not all the fascinations of beauty, nor the witching influence of almost celestial charms, can arouse one kindly feeling in the breast of the king of terrors, or make one single impression on his relentless nature.

By the term death here, we are not to understand merely natural death, but the corruption and decomposition which take place in consequence of it; and, though we must allow it a short and momentary triumph, yet in the end it will be totally "abolished." In the last day, all that are in their graves must come forth, each possessing his own proper body; for "this corruptible must put on incorruption, and this mortal must put on immortality;" and what has "been sown in weakness and dishonour shall be raised in power and glory." And how has this been brought to pass? By Jesus Christ. By his righteousness and atoning sacrifice, satisfaction has been made for the sins of the whole world—by his resurrection and ascension, proof is given that the power and dominion of death must eventually terminate. Sin, as you all well know, was the primary and procuring cause of death; but, by the incarnation and sacrificial offering of Jesus Christ upon the cross, "he made there, by the one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." In consequence of this, divine wrath was appeased, and divine justice satisfied. As man, he died for man; as God, the sacrifice was infinitely meritorious. By thus submitting, he has operated against the operations of death, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack perfectly useless. Then it was that the grand jubilee was proclaimed, and all the exiled inhabitants of the earth were invited to return to him from whom they had so deeply revolted; to receive, through their great sacrifice and Mediator, "an inheritance incorruptible, undefiled, and that fadeth not away." And, as "he died for our sins, so he was raised again for our justification;" and, though the sentence has been pronounced, and must necessarily be inflicted upon every one of us—"Dust thou art, and unto dust shalt thou return"—yet, in the morning of the general resurrection, when the trumpet of the great archangel shall shake the foundations of the earth, and cause the canopy of heaven to resound with its awakening blast, "he shall change our vile body, that it may be like unto

his glorious body, according to the mighty working whereby he is enabled to subdue all things unto himself." Who, then, that believes this, and that by faith presents the true sacrificial offering at the throne of grace, has cause to fear? To all of us—even to the most sincere and upright among us—the prospect of dissolution is inexpressibly awful; but the faithful follower and true disciple of Jesus has no real cause for fear. It is true, that over the body death still maintains his sway, but over the soul he has no power. His sting has been extracted, and his dominion for ever abolished; instead of an enemy he has become a friend, inasmuch as he is the gate by which the believer passes out of a troublesome and sinful world, into a world of perfect peace and purity. Well may such an individual triumphantly ask, with the apostle Paul—"O death! where is thy sting?" and with the greatest propriety may he exultingly exclaim with the psalmist —"Yea, though I walk through the valley of the shadow of death, I will fear no evil," since its power has been destroyed and itself abolished in the person of Jesus Christ.

Let us now proceed to consider what the same gracious Saviour has effected for us,

II. By means of the gospel. He has "brought life and immortality to light." To the heathen world these were utterly unknown: philosophy has proved but a feeble barrier against the turbulent and ambitious passions of man; nor has the light of nature, however improved by science, of itself sufficed at any time to discover the way that leads to everlasting life. The history of man, unenlightened by revelation, whether living within the bounds of civilized society, or wandering in the freedom of savage independence, abundantly confirms the humiliating truth, that "the world by wisdom knew not God." As for the resurrection of the body, it was derided as a vain and foolish imagination—"What will this babbler say?" And, though some of the wiser philosophers entertained some faint conceptions about the immortality of the soul, it was in their minds a matter of surmise or of opinion only, and not of knowledge; it was never a fixed and operative principle in the minds of any, except the Jews; and, even in their minds, its operation was but very rare and partial. It is true that the doctrine of eternal life, even implying the resurrection of the body, was not unknown among the Jews. They expected this; for they found it in their prophets. It abounded among them long before the incarnation, and they certainly never borrowed any notion in it from the Christians; *it therefore appears* a paradox to say, that the *gospel has "brought* to light" what certainly was in the light previous to its promulgation The literal translation of the original is—"h hath illustrated life and immortality by th gospel." This doctrine had never bee illustrated and demonstrated before; it ex isted in promise, but had never been practi cally exhibited. Jesus Christ died, and la under the empire of death; he arose agai triumphantly from the dead, and thu illustrated the doctrine of the resurrec tion; he took the same human body up int heaven in the sight of his disciples, an ever appears in the presence of God fo us, and thus has illustrated the doctrin of incorruption. On his death, resurrec tion, and ascension, the doctrines of eterna life, and the resurrection of the human body and its final incorruptibility, are fully illus trated by example, and abundantly establishe by fact.

But through what medium are we as sured of this? If it can be demonstrated that the soul is naturally capable of immor tality, how can it be proved that Almighty God will not terminate its existence, espe cially as it is forfeited by sin? or that h will not make every transgressor misera able in immortality? It is the gospe alone which brings immortal life to light. I is this which rouses, extends, enlarges, an refines our limited views and sentiments. I leads us backward, and we behold the fai frame of nature springing out of chaos; i draws us forward, and we see the heaven passing away with a great noise, the element melting with fervent heat, the earth also, an all the works that are therein, burnt up. I tells us to look inward; and, under this bur den of flesh—this perishing clay—we discer a spirit in man, immaterial, immortal, an able to subsist independent of the body. I calls us to look up; and, drawing aside th veil, it shews us an order of beings far abov human, and with which, Christians have th honour to be already connected. Here th immortality of the soul is brought to light and placed in unquestionable evidence; her its defection from original purity is clearl demonstrated; but the means of its restora tion are as clearly set forth, and its futur destiny as explicitly declared. In the gospe is found all that is suited to the case of man and its provisions answer to every condition in which he can be placed. Is man fallen and in a state of guilt? Here is atonement by the blood of Jesus. Is he deprived of th divine favour? He may be restored, an take up his song—"O Lord, I will prai thee; for, though thou wast angry with m thine anger is turned away, and thou com fortest me." Has the curse of God descende on our external condition, and do we live

his world as it were in a prison? The time s coming when the remedy shall be thoroughly applied; the body shall be raised, o longer liable to decay or dissolution—no onger subject to imperfection, but endued vith all those glorious properties, of which n immortal glorified spirit is capable. Through the whole of his ministry our Lord Jesus Christ inculcated this doctrine, as one of the utmost importance to every child of Adam. But then, though he declared, and by the gospel illustrated, that an eternal state awaited all, we must bear in mind that he as made a broad distinction between is believing people, and those who disregard im. To the impenitent and unbelieving, heir immortal life will be a life of immortal nisery, but to the obedient, a state of inconceivable and never-ending bliss. "The our is coming," says he, "in the which all hat are in their graves shall hear the voice of the Son of man, and shall come forth—they hat have done good, unto a resurrection of life; and they that have done evil, unto a resurrection of damnation." Indeed, he sets before us the whole process of the day of judgment, and the doom that shall be assigned to all, according to their respective characters—"the wicked going away into everlasting punishment, and the righteous into life eternal." How merciful, then, is the warning he has given to all, to "enter in at the straight gate, and to walk in the narrow way." Surely, the thought of an eternal existence—of an immortal life, either in happiness or misery—should operate upon all; and, if duly contemplated, it will operate upon all, to deter them from evil, and to stimulate them in the path of duty.

It is impossible for any one, who cordially embraces this sentiment, not to set himself in earnest to secure the happiness provided for him in the gospel, and to render unceasing thanks to Jesus Christ for this inestimable revelation. To him we owe both the light that has discovered these things, and the salvation that renders this discovery so delightful. To what purpose would the eternity of rewards and punishments be made known to us, if a way to avoid the one, and obtain the other, had not been revealed? It would have only been "to torment us before our time." In truth, there are none more miserable than they who, being assured of the immortality of the soul, are ignorant of the way in which they may obtain acceptance with God. Glad would they be, if there were no future judgment. Glad would they be if, when the time of their departure from the body arrives, they could be reduced to a state of annihilation. *What is it that makes the very* mention of death so painful to such characters? It is the dread of an hereafter, which offers to their view no prospect but of "wrath and fiery indignation;" it is their consciousness that life and immortality have "been brought to light by the gospel," but that they have neglected this momentous truth; it is the knowledge that they must enter the regions of the dead without a guide, and without an intercessor; and that, when the dream of life is dissipated, the awful reality of their eternal state will fix the consciousness of guilt upon their astonished souls. But, to those who believe in Christ, and look up to him for the remission of their sins, how different is the situation! All this gloom has passed away, and "glory, and honour, and immortality," present themselves, as their assured portion. To them, the prospect of death is a prospect of endless joy and comfort: the assurance that life and immortality have been brought to light, forms the grand foundation of all their hopes: as the shadows of the grave thicken around them, their hope revives, and becomes more vigorous; and, when passed over the waves of the swelling Jordan, their one continued song is—"Thanks be to Jesus Christ, who hath abolished death, and brought life and immortality to light by the gospel."

THE FESTIVAL OF PERAHARA*.

THE word Perahara means literally a procession; and though the epithet may be applied to any procession, it is used emphatically of a festival held annually in the city of Kandy, which commenced this year on the day of the new moon in August.

We have tried in vain to obtain an account of its origin from the natives; they say that its history is lost in the darkness of antiquity. A kapurūla of Udanuwara refers it to the time of Gajūbāhu, who reigned A.D. 113, and says that this king was a native of some foreign country, where these processions were in common use. This account cannot be correct, as Gajūbāhu was the son of a native prince; but, on referring to the history of this monarch, there are circumstances related which may assist us in our researches.

Gajūbāhu resided at Anurūdhapura. One night, when walking through the city in disguise, he saw a widow weeping, whose sons had been taken captive by the Solli king, in an invasion of Ceylon from the continent, during the previous reign. The king made a mark upon the door of the house, and returned to his palace. Next morning he called his nobles, and asked what injustice had been committed in the city? They replied that the whole city was as free from injustice as a house wherein a festival is celebrated; when the king, in anger, sent for the woman whose dwelling he had marked, and asked her why she was crying upon the previous evening? She said that, in the reign of the king's father, the people of Solli had taken 12,000 captives from Ceylon, among whom were two of her sons, and that it was on this account she wept. Upon hearing this, they collected an army, and proceeding to Yūpūatuna (Jaffna), he informed

* From appendix to the "British Government, and the Idolatry of Ceylon;" by R. Spence Hardy. London: Crofts and Blenkarn, 1841, pp. 58.

his people that, as the Solli king had taken captive his subjects, he must go and bring them back to their own homes. With Neela, a giant, he arrived at the sea-shore, where he dismissed his army, and taking an iron rod he struck the sea, which divided, and he and the giant went over to the continent. The Solli king was in great fear, and to increase his terror, Neela took one of the royal elephants, and dashed it against another with such force, that both the animals died. In the same manner, the giant devastated the country. The Solli king, when he heard of these things from his nobles, asked Gajūbhāu why he had come with an army to destroy his realm? To which he replied, that he had brought no army besides his giant, and proceeded—"In the days of your father, when my father reigned, he went over to Ceylon and seized 12,000 persons, and brought them hither captive, and I have come to demand them." The Solli king answered forthwith, "Though you go to dewyalūkaya, and receive the assistance of the asoors, you will not be able to overcome me." Gajūbāhu was greatly enraged at this refusal to deliver up the captives, and declared that he would not only take his own subjects, but 12,000 other captives as well, and he threatened to burn the royal city to ashes in case of a refusal. To show his great strength, that the threats were not idle words, he squeezed water out of a handful of dry sand, and afterwards out of the iron rod, which frightened the Solli king to such a degree, that he delivered up the 24,000 persons demanded, the golden halamba of Pattince, the sacred utensils of 4 dēwlūas, and "the refection dish" of Budha; and with these Gajūbāhu returned to Ceylon. The 12,000 Singalese were sent to their respective homes, and the 12,000 captives were allowed to reside in Alootkūrakorla, a district to the northward of Colombo, the inhabitants of which to this day retain many marks of their continental origin.

The sacred vessels here referred to, had been taken away in the reign of Walagambāhu, B.C. 90; and there can be little doubt, that it was to commemorate their return, the Perahara was originally established, as the carrying of the halamba and other relics, seems to be the most essential part of the procession, and to the dividing of the waters also a reference will afterwards be made. It is not clear from the narrative, whether the halamba had been previously in Ceylon, though from other traditions we have heard, we should suppose they had; but this will make little difference in the intention of the festival, as it may still be held to celebrate their arrival. It is upon these relics that the heathen natives swear in the courts of justice. The origin of the Perahara is therefore to be dated as far back as the second century of the Christian æra.

The account given of the Perahara by Knox, as it was celebrated in the reign of Raja Singha II., 1670, is as follows:—

"The greatest solemnity is performed in the city of Cande; but at the same time the like festival, or Perahar, is observed in divers other cities and towns of the land. The Perahar at Kandy is ordered after this manner:—

"The priest bringeth forth a painted stick, about which strings of flowers are hanged, and so it is wrapped in branched silk, some part covered, and some not; before which the people bow down and worship; each one presenting him with an offering according to his free will. These free-will offerings being received from the people, the priest takes his painted stick on his shoulder, having a cloth tied about his mouth to keep his breath from defiling this pure piece of wood, and gets up upon an elephant all covered with white cloth, upon which he rides with all the triumph that king and kingdom can afford, through all the streets of the city. But before him go, first some 50 *or 60 elephants, with brass bells* hanging on each side *of them, which tingle as they go.*

"Next follow men, dressed up like giants, which go dancing along agreeable to a tradition they have, that anciently there were huge men that could carry vast burthens, and pull up trees by the roots, &c. After them go a multitude of drummers, and trumpeters, and pipers, which make such a great and loud noise, that nothing else besides them can be heard. Then followeth a company of men dancing along; and after these, women of such castes or trades as are necessary for the service of the pagoda, as potters and washerwomen; each caste goeth in companies by themselves, three and three in a row, holding one another by the hand; and between each company go drummers, pipers, and dancers.

"After these comes an elephant, with two priests on his back; one whereof is the priest before spoken of, carrying the painted stick on his shoulder, who represents Allout neur dio, that is, the god and maker of heaven and earth. The other sits behind him, holding a round thing like an umbrella over his head, to keep off sun or rain. Then within a yard after him, on each hand of him, follow two other elephants, mounted with two other priests, with a priest sitting behind each, holding umbrellas as the former; one of them represents Cotteragan dio, and the other Potting dio. These three gods, that reside here in company, are accounted of all other the greatest and chiefest, each one having his residence in a several pagoda.

"Behind go their cook-women, with things like whisks in their hands, to scare away flies from them; but very fine as they can make themselves.

"Next after the gods and their attendants, go some thousands of ladies and gentlewomen, such as are of the best sort of the inhabitants of the land, arrayed in the bravest manner that their ability can afford, and so go hand in hand, three in a row. At which time all the beauties on Zelone in their bravery do go to attend upon their gods in their progress about the city. Now are the streets also all made clean; and on both sides all along the steets, poles are stuck up with flags and pennons hanging at the top of them, and adorned with boughs and branches of cocoa-nut trees hanging like fringes, and lighted lamps all along on both sides of the streets, both day and night.

"Last of all, go the commanders sent from the king to see these ceremonies decently performed, with their soldiers after them. And in this manner they ride all round about the city once by day and once by night. This festival lasts from the new moon to the full moon.

"Formerly, the king himself in person used to ride on horseback, with all his train before him, in this solemnity; but now he delights not in these shows.

"Always before the gods set out to take their progress, they are set in the pagoda door a good while, that the people may come to worship and bring their offerings unto them; during which time there are dancers, playing and showing many petty tricks of activity before him. To see the which, and also to shew themselves in their bravery, occasions more people to resort thither, than otherwise their zeal and devotion would prompt them to do.

"Two or three days before the full moon, each of these gods hath a pallenkine carried after them, to add unto their honour; in the which there are several pieces of their superstitious relics, and a silver pot, which just at the hour of full moon they ride out unto a river, and dip full of water, which is carried back with them into the temple, where it is kept till the year after, and then flung away. And so the ceremony is ended for that year.

"This festival of the gods taking their progress through the city, in the year 1664, the king would not permit to be performed; and that same year the rebellion happened, but never since hath he hindered it.

"At this time they have a superstition, which lasteth

x or seven days, too foolish to write: it consists in ncing, singing, and juggling. The reason of which , lest the eyes of the people, or the power of the ccos, or infernal spirits, might any ways prove pre-dicial or noisome to the aforesaid gods in their pro-ess abroad. During the celebration of this great stival, there are no drums allowed to be beaten to y particular gods at any private sacrifice."

Knox is right in his descriptions, but wrong, as ight naturally be expected, in some of his explana-ry remarks. The attendance of the giants, com-morative of the redoubtable Neela, is another evi-nce that it is to the reign of Gajābāhu we are to look r the origin of the festival.

In the Ceylon almanac for 1834, is a "Description the four principal Kandyan festivals, compiled from aterials furnished by a native chief." From this ocument, we learn that, until the reign of king Kir-ree (A. D., 1747-1780), the Perahara was celebrated clusively in honour of the four deities, Natha, Vish-, Katragam, and Pattinee, and altogether uncon-cted with Budhism. The sacred dalada relic of udha was first carried in procession, together with e insignia of the four gods, in 1775. The circum-ances which gave rise to this innovation were as fol-ws:—The Siamese priests, who were invited here by ng Kirtisree for the purpose of restoring the Upa-mpadāwa, the highest order of Budhist ordination, e day hearing the noise of jinjalls, &c. enquired the use, and were informed that preparations were ing made for celebrating a festival in honour of the ds. They took umbrage at this, and observed that ey had been made to believe that Budhism was the tablished religion of the kingdom, and they had ver expected to see Hindooism triumphant in andy. To appease them, the king sent to assure em that this festival of the Perahara was chiefly in-nded to glorify the memory of Budha; and to con-nce them of it, the king gave directions that the great lic should be carried foremost in the procession, de-icating his own howdah for its reception.

There can be little doubt that the Perahara received e countenance of the native princes, rather from political than a religious motive, though these cir-umstances would vary with the disposition of the igning king. It was one of the few occasions upon hich the monarch presented himself to the public ze. The most imposing edifice connected with the lace was the pattrippo, an octagon of two stories; e upper story having a balcony that overlooked the incipal square of the royal city, on one side of which as a lake, and on the other various religious and nsecrated places. The procession was collected in e square, that the king might see it from the bal-ny; and when the curtain which shrouded his ma-sty at his entrance was withdrawn, and the assembly d lowly reverence, amidst the clamour of the drums nd pipes—the sight of the prostrate thousands, the ephants richly caparisoned, the royal guard in oud array, the countless banners floating in the eeze, and the adigars and other chiefs at the head their respective clans, all arranged in due order and gree, must have produced an effect that is not often ualled even in the festive scenes of far mightier ngdoms. On some occasions the king joined in the ocession; but in this there was no uniformity of ob-rvance, his majesty being at one time on foot, and another, we are told, in a golden chariot drawn by ght horses.

The Perahara afforded an excellent opportunity to e king to examine into the state of the provinces, e conduct of the governors, and the obedience of e people. The refractory were punished, the loyal warded, and new regulations were now promulgated, at they might be carried to the more distant dis-icts of the island. To the inhabitants generally it ust have been a time of grateful festivity, especially during the reigns of the more popular kings, as it was a spectacle of splendour, and the various chiefs were able to exhibit their consequence in the presence of the assembled kingdom.

The Perahara begins on the day of the new moon, in the month of æsala, which this year answers to our August. The commencement is regulated by the nekata or situation of the moon; and at the appointed moment, which must be either in the evening or morning—never at mid-day—the kapurāla of the Vishnu dēwāla cuts down a young jack tree, which has been previously chosen, and is consecrated for the purpose by mysterious rites. The day before, the kapuralā must bathe in pure water, anoint his head with the juice of the lime, and clothe himself in clean garments. In ancient times flowers were used, as mentioned by Knox, and these were the flowers of æhæla, cathantocarpus fistulata; but, either because this tree does not now bear flowers in the proper season, or because another tree is more conveniently found, the jack has been substituted in its place, which, however, for the time, receives the name of æhæla. When Knox wrote, the procession was in June; when Davy wrote, in July; it is now in August; and like all other eastern festivals, from the imperfection of the native astronomy, it traverses through all the months of the year. The painted stick of Knox, adorned with flowers, appears to be commemorative of the wonder-working rod of Gajābālu, and the jack is undoubtedly an innovation. When the tree has been cut down, it is divided into four sections, one of which is conveyed to each of the dēwālas, under a white canopy, and accompanied by music. The section is cleaned at the dēwāla, and put into a hole; after which offerings of cakes are presented called ganabōdana. The gana are an order of inferior deities attendant upon the gods, and bōdana is the Eloo form of bhōjana, food.

The consecrated wood is adorned with leaves, flowers, and fruit; and, during the first five days, the procession simply passes round it, the kapurālas bearing the sacred vessels and implements. After this time they are brought beyond the precincts of the dēwāla, and paraded through the principal streets of Kandy. On the night of the full moon the procession is joined by a relic of Budha, properly accompanied, which is afterwards carried to the Adahana Maluwa—a consecrated place, near which are the tombs of the ancient kings, and other individuals of the royal race. The maluwa is encircled by stones, within which, it is said, the kings had no jurisdiction; it was a kind of sanctuary. The relic receives the adoration of the crowd until the morning, when it is returned to the temple.

Towards the end of the festival the procession approaches the river, at the ancient ferry, not far from the Peradenia bridge; and whilst the multitude remains upon the bank, the kapurālas enter a boat that has been splendidly decorated for the occasion. The boat is rowed to some distance, when the kapurāla takes a golden sword, and strikes the water. At the same instant, a brazen vessel is dipped into the river; and whilst the water is yet disparted, a portion is taken up, which is kept until the vessel can be filled in the same manner at the next festival: the water which had been taken the previous year is at the same time poured back into the river.

There is a close analogy between this striking of the river, and the striking of the sea by Gajābāhu; though what is meant by the dividing of the waters we cannot tell. It is probable that there was something extraordinary connected with the passage of the king, which tradition afterwards magnified into this miracle. Were we disposed to be fanciful, we might notice the resemblance which the striking of the sea by a rod, the squeezing of water from the dry sand, the errand of the king to demand captives, and

some other circumstances, bear to certain facts in the Israelitish exodus; but we have seen so many similar constructions levelled to the ground at a single blow, that we forbear to pursue the parallel.

The general arrangement of the Parahara is the same now as in former times; but in the grandeur of the spectacle there can be no comparison. There are still elephants richly adorned—flags, penons, and banners—several bands of drums, tomtoms, and pipes—the palanqueens of the gods—the sacred utensils—and the chiefs of the dēwūlas, &c., with their separate retinues. The streets are lighted by vessels of oil, placed upon poles, and carried by men, after the manner of the meshals of the Arab tribes. There are several who have a light at each end of the pole, which they whirl round at intervals with some velocity. The din of the tomtoms cannot be better described than in the words of Knox—"They make such a great and loud noise, that nothing else besides them can be heard." The chiefs walk alone, the crowd being kept off by their attendants; the stiffness of their gait, as they are wrapped round with manifold layers of cloth, being in perfect contrast to their usual ease, indeed we may say gracefulness, of manner. The long whips were cracked before the adigar until the president year; but no one has been appointed to this office since the death of the old man whose presence we now miss, and no other individual is entitled to the honour. The whole procession may extend about a quarter of a mile; but this is only towards its conclusion, as it gradually increases in the number of its attendant elephants, &c., from the commencement. The natives who attend as spectators are now few, even in comparison with recent years; and it would seem that in a little while its interest will vanish away, with many a better remembrance of the olden time. The procession was one day prevented from taking its accustomed round, as a man had hung himself in one of the streets through which it must have passed. The natives are very unwilling to enter into conversation respecting the detail of this ceremony, and say that there are many mysteries connected with it which they cannot reveal.

The history of the Perahara is another evidence how tenaciously the people adhere to the Braminical superstitions, and would tend to prove that, even when Budhism was predominant upon the continent of India, it must have had very little hold upon the mass of the population; and this may account for its almost total destruction after it had once the ability to erect the splendid temples that yet remain, monuments at once of its majesty and its weakness. Budhism is too philosophical—too cold and cheerless, to be a popular creed; and it is only its present alliance with its deadly antagonist of former times that now preserves it in the place it occupies as the national religion of Ceylon.

The Cabinet.

FOUNDATION OF THE ENGLISH CHURCH*.—It would be quite without the province of an introductory essay such as this, to repeat the inviolable argument which learning, genius, eloquence, and piety have produced, as evidence that the church of England is built "upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner-stone." A divine commission, authenticating all her agencies, inspiring all her privileges, and controlling all her responsibilities, is at once the basis of her claim, and the interpretation of her character. Holding fast a principle which is moveless as the throne of the Almighty, that the Maker and the Master of the church is Christ alone, and that all power, authority, and administration, with regard to the channels of grace, are valid only as emanating from, and acting by him; episcopacy with her is neither a simple apostolical institution, which might be argued down by reasoning guess-work into a temporal arrangement, nor is it merely a rational inference from primitive antiquity, and still less is it the cold production of mean and miserable expediency, but neither more nor less than an express institute of our Lord Jesus Christ himself, as the head of ministerial commission—"As my Father sent me, so I send you." In these almighty syllables are enshrined the true and living elements of whatsoever constitutes evangelic churchmanship in the church of England. Ordination to ecclesiastical offices, and the administration of the means of grace, together with their adjuncts, dependencies, and connections, may all be traced to this as their pure and only fountain. Mere human will can no more create a minister than it can create a Redeemer; the power in the one case, and the person in the other, are inseparable. "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations (*i. e.* disciple all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." What power St. Paul considered this commission to mean and to convey, his epistles to Timothy and Titus amply unfold—*e. g.* among other decisive passages, weigh the following:—"I charge thee, before God and the elect angels," &c., &c.; "lay hands (Acts vi. 6, xiii. 3) suddenly on no man" (1 Tim. v. 21, 22), "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2). "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Tit. i. 5).

* Bishop Sanderson's sermons. With an Introductory Essay; by the rev. R. Montgomery, A.M., Minister of St. Jude's *Episcopal church, Glasgow.* 2 vols. Thomas Arnold, Paternoster-row, London. *Ogle and Son*, Glasgow.

Poetry.

THE ISRAELITE'S TALE.

(For the Church of England Magazine.)

(Continued from No. CCLIX., p. 407.)

THE RED SEA.

"And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."—EXOD. xiv. 18.

I.

GOD!

Thou dread, thou awful Pow'r!
Before whose gaze the mightiest archangel
The heav'ns that e'er hath trod,
And made the winds his chariot, or in hell
Hath howl'd amid the fallen—trembling falls
Ev'n as the fleeting creatures of an hour!
Glorious in mercy, and in might
Immeasurable! with what
Thee shall the soul compare? Oblivion; Light;
The storm that rives the mountains, and appals
Earth's quaking bosom, fraught
With graves of buried empires. Elements,
Soaring in space, or rolling in the deep;
Or in the red volcano, yelling forth
Its thundering concussions. Plagues, that sweep
Life from their fiery path, or from the north
Bring forth the blasts that freeze the heart to stone—
These are thy ministers; by thee subdued,

il, to thy creatures working good.
e around thy throne
ow'rless; he, who man hath seen
lons live, laugh, weep, and die,
s he ne'er had been.
e vast creation that around
revolving glitters, sun and sky,
d stars, and planets—all have found
e their source, their guide.
u, o'er the wide
lless Universe presiding, still
ot one. The meanest thing thy will
being call'd, thy mercy shares;
who wears
l image, most, though least
eserving,—for the rabid beast
s the waste for blood, is to his kind
re merciful than he.
l! thou shalt be
led, if not on earth, in heav'n,
hine, ev'n all that thou hast giv'n.

II.

y frowning mountains vast,
oon-lit camp of Israel lay;
s night her veil had cast,
tudded, o'er the face of day;
he rippling waters bright
ft and silv'ry radiance fell,
tly blending to the sight
the soul the murm'ring swell
orus'd to the dancing beams,
antom music, heard in dreams.
was calm; earth, sky, and wave,
eful hail'd the ransom'd slave;
dman's cank'ring chain was rent,
intly borne from tent to tent,
-learned song of freedom rose
th'd the wearied to repose;
e their fever'd slumbers spoil
s despair, to-morrow's toil,
lmly whisp'ring peace, o'er all
p her vapoury curtain fall.

III.

se a distant rushing; blow
ight-winds thro' the mountain-pass?
d the sea, but o'er its brow
no angry furrow pass;
e loud breathing tempest, still
wards its prey it came:
the camp, a neighbouring hill
ght, and watch'd; for o'er my soul
ice of fearful warning stole—
d like the lightning's flame
arting from a stormy sky
l spear and helm, as darkly nigh
unted host of Pharaoh drew;
d'd no more; fear-wing'd I flew
shouted thro' our slumb'ring camp,
t pursues thee, Israel! wake!"
now the roll, the shout, the tramp,
he dreamer's visions break;
oint to point, from tent to tent
the wing'd alarum went,
other, child, and sire out-pour'd,
asp'd each able hand the sword,
Then gaz'd around—why droops the head?
Why hath the strong man's courage fled?
And murm'ring groans and wailing cries
Thus through the host tumultuous rise?
The deep sea lay before us; round
The camp a mountain-barrier frown'd;
One pass alone to freedom led,
But death to him who thither fled!
Like demons, from their native hell
Awaken'd by a sorcerer's spell,
Dim in the moonlight's ghastly glare
Throng'd Egypt's shadowy squadrons there,
And tossing spear and waving plume
And floating banner onward loom,
Borne on the rous'd and viewless tide
That shook the gorge's echoing side.
Hemm'd in by rock, by foe, by flood,
Amaz'd, aghast, our fathers stood,
Then rais'd the cry—"Could not a grave
Be found in Egypt for the slave?
What boots that we from slav'ry fly
If to be ransom'd is to die?"

IV.

Calm in his grandeur, on the shore
Our sacred prophet stood;
He frown'd not, smil'd not;—even now
Methinks I view his lofty brow
Majestic, as the gath'ring roar
That spoke a nation's angry mood
Around him rose. His arm he rais'd
And pointed forward—o'er the sea
He bade the howling rebels flee!
And whilst in silent wrath they gaz'd,
Dash'd to a myriad shivers, lo!
They saw the bright path's silv'ry glow
That o'er the waves the moon had shed
As heav'd they gently on their bed;
Was it a dream? On right and left
Behold the Red Sea's bosom cleft!
Back roll'd the flood; on either hand
Up-rear'd the crystal bulwarks stand;
Check'd by some pow'r unseen, the surge
Foam'd vainly o'er the wat'ry verge;
Like wounded serpents, hissing fled,
And writhing sought their cavern'd bed;
Or leaping wild their rocky bound,
Murmur'd the baffled billows round.
And there disclos'd before us lay
The path of flight—the wondrous way,
Dug from the wat'ry quarry vast,
That howl'd beside us as we pass'd.

V.

Dim broke the morn—like howling fiends,
Must'ring their winged ranks afar,
Swept o'er the deep the hollow winds,
Rousing its foamy crests in war;
And darkly o'er the horizon hung
The congregated clouds of night,
As heav'n their noxious folds had flung
Forth from the cheering path of light,
Awhile on that fit sphere to rest,
By gloom, and guilt, and death possess'd.
But we were saved: on Edom's coast
Rejoicing stood our rescued host.

Where lay the foe? Our senses fail'd
Amid the gloom the view that veil'd,
But on as swept the gusty blast,
Clearing its vapoury pathway past,
By fits we saw the distant shore;
But foe nor friend it longer bore.
They track'd our steps—that fearful path
Dar'd, in their blind and reckless wrath;
And whilst with trembling gaze we stood,
Sudden we mark'd the restless flood
Heave, like a strong man in his strength,
Rousing its mighty heart; at length,
Burst from its breast the unseen chain,
And forth in freedom wild again
It leap'd exulting: where were they—
The hunters rav'ning for their prey—
The proud, the mighty? Lord and slave,
Chariot and steed, the bellowing wave
Grasp'd in its mighty arms, and flung
Back to the earth from which they sprung.
Ha! ha! it was a sight, to see
Those warriors in their brav'ry flee—
Hear how they yell'd, and pray'd, and curs'd,
As forth the whelming torrent burst!
In vain was flight—behind, before,
Above them—all was foam and roar.
And down the blinding waters dash'd,
And bone, and blade, and timber crash'd
Upon their rocky bed; up-borne
Awhile, as mock'd his cries in scorn
His howling foe, the swimmer strove
And wrestled with the flood; and drove
Banner and bearer, helm, and horse
And rider, mingling corse with corse,
The tide before: some steed on high
Would lift his head, and snort and cry,
Then struggling sink; and there were some
Of Egypt's youth, for whom at home
Were fond hearts waiting—dainty ones
Short is his evil race who runs
With Israel's foes; the God who gave
You life, gave freedom to your slave:
And woe to him who his dread path
Shall cross, and tempt, as ye, his wrath!

Deal, Kent. H. H. TUCKER.

Miscellaneous.

ERIVAN AND MOUNT ARARAT.—A traveller, who has lately visited Armenia, gives the following particulars respecting the devastations caused by the great earthquake which took place on the 22d of June last:—"After a journey of 50 days I reached Erivan, the population of which amounts to about 12,000. The trade carried on is principally in the rich fruits of the district, which are exported to Persia and Georgia. The citadel, constructed of earth, as are all the houses of Persia and Armenia, could be defended with advantage; yet it was found incapable of withstanding the attack of prince Paskewitsch, who took it by storm in 1827. Erivan has not suffered much from the last earthquake; but from that city to Mount Ararat, a distance of 30 versts, all the villages are destroyed, and I rode through a uniform series of ruins without being able to find a house in which I could pass the night. I visited Mount Ararat, and saw the *immense* sunk spot or downfall whereby the whole *village of Akuri was swallowed* up, with its 3,000 in*habitants, not one of whom* was saved. Not a trace of their dwellings remains; as little is there a tige of the church, which was regarded as l larly sacred by the Armenians, as they believ it was built on the spot where Noah made l sacrifice to God, after the flood. There is s thing to be seen of the celebrated monaster Jacob. All has disappeared; and the only thi presents itself to the view of the spectator is mass of earth, stones, sand, and volcanic debr menia has not experienced such a misfortune si eighth century. During more than four r earthquakes continued to be felt; and the inha of the destroyed villages cannot yet venture to the houses. From this scene of ruin I proce Nakitshevan, and found that town, which, th little commercial importance, had 6,000 inha also destroyed. It was with difficulty I cou a house capable of sheltering me during the ni *Munich Zeitung.*

JEWS IN PERSIA.—I conversed repeated freely with the khakham, or chief rabbi, and of their chief men, and was struck more deep ever with the terrible fulfilment of prophecy i instance. Their common occupations at Hs are as workers in silver, twisters of silk, and s old coins. They are extremely ignorant, an that cringing and slavish demeanour which i where the badge of oppression. They kno even about themselves. They dress like the P and when abroad speak Persian or Turkish home Hebrew. I asked the rabbi whether th any tradition among them of the time when th cestors came to this country. He said that t longed to the tribe of Judah, and were descend the Jews who were brought captive into these "And where are the ten tribes?" I asked. " of them are in Bokhara, and the rest are sca "But why do you not return to the land fathers?" "We are waiting for the Messia will restore us, with all our race." I pointed Jesus of Nazareth, but the old man only h head and sighed. I asked him again why, were so oppressed as he represented, they did move into some other country? He replied th could not leave the city without a written per from the governor, which it was impossible cure; that, if they attempted to escape, they be overtaken and brought back, and their would be greatly aggravated. They have thre gogues in Hamadan. A fourth had recentl erected, but was at once torn down by the l mans.—*Southgate's Travels in Turkey and P*

IDLENESS.—Wretched is the man who has ployment but to watch his own digestions, a on waking in the morning, has no useful occ of the day presented to his mind. To such respiration is a toil, and existence a continued Self-oblivion is his only resource; indulg alcohol, in various disguises, his remedy; an or superstition his only comfort and hope. F was he born? and why does he live?—are q which he constantly asks himself; and his enigmas are the smiling faces of habitual in stimulated by the wants of the day, or fears future. If he is excited to exertion, it is co to indulge some vicious propensity, or disp scorn of those pursuits which render others than himself.

* We regret that we have not before recommended teresting volumes to our readers. In fact we had, som ago, prepared a notice of them, but it was accidentally —ED.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No 279. APRIL 17, 1841. PRICE 1½d.

THE TESTIMONY TO THE DIVINE NATURE OF JESUS CHRIST AFFORDED BY THE GOSPEL OF ST. MARK.

BY THE REV. T. GRANTHAM,

Rector of Bramber-with-Botolph, Sussex, late Fellow of Magdalen College, Oxford.

No. I.

THAT Jesus Christ performed miracles greater, more numerous, and far more astonishing than any other son of Adam—that he spake as never man before spake, and that the superior purity and holiness of his doctrines are a sufficient evidence of his having been a teacher sent from God—none who lay claim to the title of his disciples pretend to deny; but that, being God eternal, he submitted to take our nature upon him, and came into the world to die as an atonement for our sins, is what some seem to consider alike inconsistent with the attributes of God, and with the actual state of man: and they would fain have us suppose that the creed, embraced by so many, is no natural deduction of the human mind from the revelation which a gracious God has vouchsafed to us, except that mind may have been blinded by prejudice and warped by early false impressions. Were opinions such as these likely to be encountered by those only who would carefully examine into the truth of them—who would diligently search the scriptures, to see whether what was thus fearlessly advanced had any sure ground to rest upon—it would be needless to advert to such a topic; but, as those who hold them arrogate to themselves the peculiar appellation of rational Christians, and as the mind of youth is too apt inconsiderately to be led away by great professions, it will be my endeavour in the present paper to shew, that the perusal of the history of our blessed Lord, as detailed even by the evangelist who, from the circumstance of his omitting the account of the miraculous conception, is a peculiar favourite with the maintainers of such sentiments—cannot but lead the plain, rational believer to a very different conclusion; and to prove that Jesus Christ must be allowed, by all who believe the account even of this evangelist, not only to have been called, but to have been, in nature and in essence, "the Son of God."

I will arrange what I have to say upon this subject under the three following heads:—

I. I will adduce the evidence in support of the doctrine in question, arising from the passages of the Old Testament quoted by the evangelist.

II. That arising from the testimony related to have been borne to our Redeemer's divinity by others. And

Lastly. That derived from his own personal conduct.

We come then, first, to consider the evidence to our blessed Lord's divinity, arising from the passages of the Old Testament quoted by the evangelist.

The evangelist quotes from the ancient prophets two passages, and applies them to the forerunner of Jesus Christ. The first from the prophet Malachi—"Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Mark i. 2); the

[London: Joseph Rogerson, 24, Norfolk Street, Strand.]

second from Isaiah—"The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight" (Mark i. 3). Now, if we turn to the volume of prophecy from whence these passages are taken—and certainly no one, having a doubt as to the meaning of the evangelist, should neglect to do so—we find in the first passage Jehovah himself evidently speaking, and the words running—"Behold, I will send my messenger, and he shall prepare the way before me" (Mal. iii. 1). Now, as John the Baptist was clearly the person intended by the messenger, we cannot but consider Jehovah the same as Jesus Christ: nor will the context bear a different interpretation; for it is said immediately after—"He will suddenly come to his temple"; or, as it might be rendered, "his own temple;" words which cannot properly be applied to any but the Lord of Hosts.

On turning to the prophet Isaiah, from whom the subsequent passage is taken, we read—"The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; make straight in the desert a highway for our God" (xl. 3). And, without making use of the same line of argument, which in this case would be equally applicable, as we proceed a few verses forward in the same prophecy we read—"Behold, the Lord Jehovah will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (verses 10, 11). Now what Christian who considers this passage, in connection with the preceding one, will deny its application to Jesus Christ, who was indeed "the good Shepherd," and the "chief Shepherd?" But if such application be just, he can be none other than the Lord Jehovah. Indeed, the concluding part of the chapter, in which the prophet, without any change of person, makes a transition from the tender Shepherd to one of the most sublime descriptions of Omnipotence to be found in any writings, sacred or profane, cannot but prove that divine majesty is ascribed to the Son equally with the Father; or, to use the words of our blessed Lord himself, "that he and the Father are one."

The only other passage quoted in this gospel from the Old Testament, which bears upon the present subject, occurs in the question proposed by our Saviour when teaching in the temple, as to how the Messiah could be David's son, and David's Lord. "How say the scribes, that the Messiah is the son of *David? For David himself* said, under the influence of the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. David himself therefore calleth him Lord; and how is he is son" (xii. 35-37)? Upon this passage I would remark, that no unprejudiced person will pretend to deny the general application of it amongst the Jews to the Messiah, at the time when it was thus brought forward; and no Christian the propriety of such application. But, allowing this to be the case, I know not how any man can solve the difficulty proposed in a satisfactory manner, except he allow the Messiah to be truly and properly God as well as man. And with reference to the language of this quotation (without insisting, as some very learned men have done, that the expression "sitting at the right hand" implies universally in the sacred writings an equalization of honour and power), no one, I think, can compare the words of the evangelist with the parallel passages occurring in the epistles of St. Paul (1 Cor. xv. 25; Heb. i. 13; x. 12, 13), and in the speech of St. Peter (Acts ii. 34), which may be considered explanatory of them, without being convinced that they are inapplicable to any created being.

II. But we must next consider the evidence afforded in this gospel to the doctrine in question, from the testimony of others; and, though it would not be difficult to enlarge upon this subject, I shall content myself on the present occasion with the single testimony of the apostle Peter, who, when our Saviour said to his disciples, "Whom say ye that I am?" replied, in the name of the rest, "Thou art the Christ." What were the opinions of the generality of the Jews, as to the nature and character of the Messiah at the time of our Saviour's appearance upon earth, it is not of importance for us to ascertain; but simply to make out, from passages of undoubted application to him, what were the ideas those sacred oracles ought to have conveyed to their minds: and, that I may be as little tedious as possible, I will confine myself to two passages, both quoted with this view by writers in the New Testament.

When Herod inquired of the chief priests and scribes, where the Messiah was to be born, they replied to him—"In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come forth a Leader, who shall rule my people Israel." And as we refer to the prophet Micah, from whom the quotation is taken, we read in the next sentence—"And his goings forth have been from everlasting, from the days of eternity"—words which so naturally import an

original, distinct from the birth of Christ mentioned in the foregoing passage, that if we suppose the prophet to have purposed stating, in as energetic language as possible, the pre-existence from eternity of him who, in the fulness of time, would be born at Bethlehem, we could not easily find words in which he could more forcibly have expressed his meaning.

The other passage to which I refer is taken from the 45th psalm; in which the holy psalmist, after contemplating the glorious excellencies of the Messiah, and foretelling his progress and success, in setting up his kingdom and overcoming his enemies, breaks forth into the following address to him—"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre"—words than which none can convey a more decisive testimony to his deity; for the word here translated "God" is the very first term or name by which the supreme God has made himself known to the children of man; and "as this very verse," to use the words of a learned commentator (Dr. A. Clarke), "an apostle has applied to Jesus Christ, he either believed Jesus Christ to be the true and eternal God, or he has utterly misapplied this scripture: but both the ancient Chaldee paraphrast and the most intelligent rabbins agree with him in referring it to the Messiah*."

* I would not wish to conceal that attempts have been made at various periods to translate this verse in a different way; but it may be asserted, upon the authority of all the more ancient versions, that the Hebrew will not bear such a rendering: and with regard to the Greek of the apostle, though, to ears accustomed only to the language of classic writers, the translation proposed may, at first sight, appear plausible; yet when they are aware that the words used by the apostle are quoted from the Septuagint, and that from the book of Psalms alone, as contained in that version, numberless instances might be adduced of the use of ὁ θεὸς as the vocative—instances in which it can be no other case—they must see the absurdity of allowing in this particular instance such a translation to be admissible, particularly as the sense produced would be inconsistent with the apostle's general argument, and scarcely consonant either with reason or revelation.

THE EVIDENCE FROM PROPHECY OF THE ANTIQUITY OF THE BOOKS OF MOSES*.

THE reader should now pause, to take a slight review of this short course he has run, through the most ancient writing in the world—the Pentateuch (or five books) of Moses. We have already briefly noticed some of its striking evidences of divine authority; but if the memory retains, or can recal by reflection, what may be called its effect as a whole, it will be seen, in a still stronger light, how far it rises above all possibility of having been the production of human artifice.

* From "A short and connected Course of Reading from the Old Testament, &c. By the rev. Herbert N. Beaver, M.A." (now vicar of Gringley-on-the-Hill, Notts). London: Hatchards.

The following observations, then, are designed to assist such reflection, by pointing out some of its most striking features, which we could not so well stop to notice on our way, with the attention they demand.

In the first place, it is necessary to have some real notion of its antiquity; that is, not merely to know that the books of Moses were written 3,280 years ago, but to have some general idea what mighty changes have taken place in the world since that time, as the only way by which we can form a real notion of time is by the events which pass in it. When we look at the ruins of an ancient castle, knowing by experience by what slow degrees stone walls are worn away, we see what time has been doing, and therefore have at once an idea of their antiquity; and thus, to have a real notion of the antiquity of the books of Moses, we must be enabled to judge what vast revolutions have been brought about in the world since they were written.

Of course no attempt can here be made to give any account of those vast, but gradual, revolutions which have taken place in the lapse of three thousand years, but merely to enable every reader to see that they must have taken place since these books were written. As for the reader who needs not this kind of information, he must, for that very reason, know its usefulness to those who do need it, and therefore will not be impatient at an attempt to afford it to them.

We know, then, by our experience, that mighty empires do not rise to their greatest power suddenly, but by causes of slow and gradual operation. Now, at the time when Jesus Christ was born, the greatest empire by far that ever existed in the world—that of heathen Rome—was at its highest pitch of power, wealth, and glory; and as to extent it had no other limits but those of nature, the Romans having literally extended their dominion over all the known and habitable world; that is, over every part of the world that was then deemed worth penetrating into. Witness the words of the Jewish general, Josephus, when persuading his countrymen, at the siege of Jerusalem, to surrender to the Romans. "It is proper, indeed, to disdain inferior masters, but not those who have all things under their dominion; for what region is there that has escaped the Romans, except such as is useless through extreme heat or cold?"

Of course, then, in any history of public transactions (or in any book that did but frequently refer to public matters), written at that time, or near it, there could not but be some passages implying this universal dominion of Rome; at least, implying the dominion of Rome in that country, wherever it might be, where the transactions recorded, or referred to, were said to have been carried on. Accordingly, in the New Testament we find a considerable number of such passages—as, for example, that Christ's being born at Bethlehem, though his parents lived at Nazareth, was in consequence of their being obliged to go up to the city of Bethlehem to have their names enrolled, according to a decree issued by Augustus Cæsar, the Roman emperor, "that all the world should be taxed." And, again, in that passage where we find that the current coin of Judea was stamped with "Cæsar's image and superscription," and that, in paying the tribute money (or tax), the Jews did but "render unto Cæsar the things which were Cæsar's." Now, in the Old Testament, which consists of the public records of the Jews, greatly venerated by the whole nation, and at the same time constantly under the public eye, (guarded therefore by every thing that can ensure a book from being corrupted by alteration, or contaminated by any addition not perfectly known to be authentic), we have a register of public national events, marking the course of time to a thousand years after the books of Moses must have been written; because, through the whole course of those thousand years, we see that the laws and institutions, and public customs

(we might say, the very existence) of the Jewish people, prove the prior existence of the books of Moses, in the same manner as the universal conformity of the whole English nation to an act of parliament, proves the prior existence of that act. Yet, even in the latest writing of the Old Testament, we do not find a single passage from which we could gather that there was ever such a people as the Romans in existence; which therefore makes it evident, in a manner to our very sight, what a vast change must have taken place in the state not of one nation only, but of the world, between the time of the latest writer of the Old Testament (which was above a thousand years after the death of Moses) and the time of the birth of Jesus Christ, when Augustus Cæsar was emperor of the world.

It will not be supposed that these observations have been made by way of proving the antiquity of the books of Moses; this is perfectly ascertained by the learned in other ways, to a much greater accuracy than what has here been said can reduce it; the intention here has only been to enable every reader easily to understand and believe with what perfect certainty it is ascertained, in order that there might be nothing to prevent his feeling the force of that great evidence of the divine authority of scripture, to which it is the principal object of these remarks to direct his attention.

That conspicuous feature in the history of the world, that great ever-visible rock (as we may call it) in the ocean of past ages, the high temporal glory of heathen Rome, assigning to every thing that is decidedly on the other side of it, the certain distance of at least two thousand years, enables us to perceive at once what a great length of time must have passed between the age of Moses and even the first appearance of the Christian religion.

This was 1,450 years; and it was during the last half of this period that the world made its great advances in all human civilizing knowledge—in all those arts and sciences which tend to refine the mind, to improve society, and above all, to produce good and useful books, and consequently to rectify the notions, tastes, and feelings of men, on all subjects. Of this ancient "march of intellect," the learned are now perfectly capable of judging, from the books written in those times, which are still preserved to us; and as we are now rather trespassing on learned ground, we had better have recourse to the words of one who was competent to speak on such subjects*. "The best writers," says he, "in those languages (the Greek and Roman) flourished in those happy times, when learning and all the polite arts were come to their perfection and standard." The Greek writers here spoken of, lived, most of them, above a thousand years after Moses. Of the Roman writers he says, in another place, "The best authors in the age of Augustus (the Roman emperor) enjoyed happy times and plentiful circumstances, that was the golden age of learning." Yet, observe, at the very highest pitch of this improvement—this advance of the world in human wisdom—when books of taste and feeling were written, which in their own way have never since been equalled, the notions which were entertained, and are now found in the very best of these books, on that subject which is of all others the most calculated to excite careful investigation—the communications said to have been made to man by higher and invisible powers—are all now looked upon with the same degree of credit as we pay to the absurd fables of Indian superstition; whereas the esteem and veneration of the most enlightened nations of the world for these writings of Moses, with their whole chain of miraculous history (written a thousand years before the dawn of that age, "when learning and all the polite arts were come to *their perfection* and standard") is at this day at least as great as ever: and the extent to which they are multiplied and spread, by printing and translations (owing to their being venerated now, as they were by the Israelites "on the plains of Moab," as a real communication from God), far greater than in any former age whatever.

This, however, though it certainly calls for the serious attention of every one that questions the divine authority of these writings, whose effectual influence upon the minds of men has thus outlived all the great changes of human affairs, and in this present age (which we may call, in comparison of all preceding ones, the age of reason, liberty, and truth) stands higher and firmer than ever; still we must not say that it amounts to proof of their divine authority: we will only repeat that it strongly claims the attention of the sincere inquirer after truth.

But it also directs our attention to something much more worthy of being looked into with the deepest interest. Not any conjectural argument, but a direct and full proof, that whatever human hand was employed to write these books of Moses, Omniscience and Omnipotence could alone have been their author.

This unfading glory of these writings, never changing but to increase—"to ride on because of the word of truth;" this victorious subjugation of the principal nations of the world (the principal nations now, which leaves little doubt but the time will come when it will be said all nations) to the acknowledging of these ancient Jewish records as the word of the one only God, is not only in itself a strong argument both of divine authority and divine support, but it affords the actual proof, in a far more wonderful evidence, of "foreknowledge absolute," than that which was noticed above, in Deut. xxviii.

It has been before observed how it fulfils (or rather, is daily more and more fulfilling) the promise made to Abraham, "that he should be the father of many nations," and that in him "all the families of the earth should be blessed;" and repeated to Jacob (Israel), Gen. xxviii. 14, in these words—"Thou shalt spread abroad to the west and to the east, and to the north and to the south, and in thee and in thy seed shall all the families of the earth be blessed." It has been before noticed, how wonderfully these ancient predictions are receiving their fulfilment in the fact, that at this day the principal nations of the world, by their national religion, acknowledge themselves children of Abraham—acknowledge that they are only saved by being Christ's; and that "if they be Christ's, then are they Abraham's seed"—"the Israel of God," and so* "heirs according to the promise."

But let us now consider this great prophecy more attentively, first, with regard to the circumstances under which it was written; and then with regard to the means by which alone its fulfilment has been in such great measure accomplished. For there are three steps to be observed in this great evidence which we are now considering. The first or lowest degree affords a satisfactory proof that the bible is from God; the second raises that proof to a still higher degree of certainty; and the third (which is in fact the addition of another, and still more wonderful, instance of foreknowledge) brings such a fresh accession of evidence as—we will only say—illustrates these words, "if they

* *Blackwall on the Classics.*

* It should be remembered, when we apply to ourselves the comfortable promises of God's favour and blessing, which abound in the writings of the Jewish prophets, and were delivered primarily for the comfort of the faithful few among the Israelites, that our title to these promises is only as being "Abraham's seed" by adoption, and so included in the "everlasting covenant" (Gen. xvii. 4, 7), by which God promised that Abraham should be the father of many nations, and at the same time promised "to be a God to him and to his seed after him"—his seed, either original or by adoption—"to all generations." This is that covenant that was made with Abraham on account of his faith, before the legal token was given, and into which all are received who "believe on him that raised up Jesus our Lord from the dead."

hear not Moses and the prophets"—if they will not acknowledge the divine power manifested by comparing Moses and the prophets with the present great conspicuous features of the world, "neither would they be persuaded though one rose from the dead."

The first or lowest degree is that which has been already stated—the prophecy first given by Moses in the passages from Genesis above mentioned, but afterwards so repeatedly, so confidently, so triumphantly proclaimed in the psalms, and by the later prophets, that the nations of the world should be brought to acknowledge the God of Abraham and of Israel to be the only God. The first and lowest degree of this glorious evidence is the fact, that these prophecies were then written, and that we now see their fulfilment; but let us not forget the circumstances under which they were written—that they were written at a time when all the nations of the world, except the Israelites, had their own peculiar idolatry; to which they were so strongly attached, that we find the prophet Jeremiah appealing to that firm attachment of the heathen nations to their own respective gods, to show in a still stronger light the wickedness of the Jews in forsaking the true God. "Consider diligently, and see if there be any such thing: hath a nation changed their gods? which are yet no gods; but my people have changed their glory for that which doth not profit." What likelihood could there be, then, to any human eye, that these nations would ever give up their favourite idolatry, to worship only the God of Israel? But, farther, there was one principal circumstance in the religion of the Israelites which very greatly increased the improbability (indeed, humanly speaking, rendered it an impossibility) that the great nations of the world would ever be converted to it, namely, that its three great feasts were only to be held at Jerusalem, nor was any temple, or even altar, to be built anywhere else. Now the very idea of distant heathen nations deserting their own temples, and going as pilgrims to Jerusalem, acknowledging not only that there was but one God, but only one temple in the world, and that at Jerusalem—speaks its own impossibility, except by a miraculous interposition of divine power. Yet such were the circumstances under which the great fact was so confidently foretold, that the nations of the world would be brought to worship only the God of Abraham—decidedly the greatest and most important change that has taken place in the world since the deluge; though, under such circumstances, it is not easy to conceive how it could have been accomplished. But we now know that God never designed that it should be accomplished under such circumstances; no, a vast change was first to be wrought in the worship of the God of Abraham, before the nations of the world were to be converted to it. And this brings us to our second step (or degree of evidence)—that which raises the proof of divine authority in this branch of prophecy to a much higher degree of strength, namely, that the means by which its fulfilment has been effected was an entirely new doctrine, which did not appear in the world till fourteen hundred and fifty years after the time of Moses, a thousand after the psalms above mentioned were written, and seven hundred and fifty after the most clear and copious of the later prophecies on the same subject—those of Isaiah.

For, had the great work of the conversion of the Gentiles been accomplished by any thing existing, or of which there was any appearance, at the time when the predictions of it were written; for example, had it been the preaching of the law of Moses, supported and sanctioned by the miraculous facts recorded in the Pentateuch—had it been that the old Jewish religion was at last embraced by the nations of the world—it would indeed even then have been proof enough to take away any reasonable doubt of its coming from God: but yet, in that case, an objector might say that the prediction, though it was fulfilled, did not bring full proof of divine foreknowledge; he might say that the same person who had skill to establish such a religion among his own countrymen, had also the sagacity to foresee that it would, in time, work its own way in the world—that the doctrine of one Almighty God was so evidently superior to the heathen notions, that when the world began to improve in "learning and the polite arts," its superiority would be discerned and acknowledged; and that, as the Jewish religion alone had that doctrine, it would be received, as having that mark of divine origin.

But how widely different was the event from this! Observe, it was fourteen hundred and fifty years after the establishment of the Jewish religion, that heathen Rome had the world under its wings; its luxurious idolatry revelling in splendid temples in Europe, Asia, and Africa, while the religion of the Jews was confined to the despised people of one part of a Roman province. So little were the Jews or their religion likely to do for the conversion of the Gentiles.

This, then, was the state of the world—heathenism thus established with all the strength of unity, as well as of wealth, power, and splendour—Satan's kingdom no longer divided against itself, but thoroughly settled under one head, to which all the inferior parts peaceably submitted. Learning (now in its "golden age"), instead of resisting, or exposing the folly and vices of idolatry, lending all its powers to support, and, as it were, consecrate them by the most refined and exquisite poetry, when, all at once, the long promised conversion began, and "Satan" (heathenism), "like lightning," (with such rapidity did the work go on), "fell from heaven"—from the highest point to which, in his long reign, he had ever attained. And by what visible means? By the preaching of a new doctrine, founded on a new series of facts; not facts said to have taken place a long time before, and when there was little communication between one part of the world and another—but said then to have taken place before the eyes of multitudes, in a populous and important part of the Roman empire; affording therefore the two-fold security against imposition or credulity, the jealous watchfulness of the Jews, and the constant superintendence of the more polished Romans—a doctrine so very far removed from all probability that any Jew would ever have invented it out of the law of Moses or any of their prophets, that their unconquerable attachment to that law, and their deep-rooted and universally adopted notions of the predictions of those prophets, were the very cause of their deadly hatred to the new doctrine, and to every one that preached or received it.

But what! Did not the writings of Moses testify of Jesus? Did not our Lord say to the Jews—"Had ye believed Moses, ye would have believed me; for he wrote of me?" Did he not "expound to his disciples, in all the scriptures, the things concerning himself?" and shew them "that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning him?" He did; and of this we shall speak presently: but observe the words that follow those last quoted—"Then opened he their understandings, that they might understand the scriptures." If, after he had fulfilled them before their eyes, they still needed to have their understandings opened, before they could discern how he had fulfilled them—if Peter, after he had been so long with Jesus, and had seen so much to show him that Christ's kingdom was not to be a temporal one, was still so unprepared to believe that their promised Messiah was to suffer and die before he entered into his glory, that when Jesus himself told him of it, "he began to rebuke him, saying—Be it far from thee, Lord; this shall not be unto thee." Nay, if the Jews, as a nation, to this day reject the Christian interpre-

tation of their prophets, though they have actually seen the great work of the conversion of the Gentiles in such great measure accomplished—how utterly absurd would it be to suppose that they would ever have foreseen or invented that interpretation!

It is plain, then, that that which has been the only means of fulfilling the great prophecy, that the nations of the world should acknowledge the God of Abraham as the only God, was something which did not appear in the world till many hundred years after the prophecies were written, and of which not the remotest idea could have been formed by man till it did appear.

But this, then, brings us at once to that other and still more wonderful instance of foreknowledge, which is the third and highest degree of this proof that the bible is from God. For that a very full and clear idea of the Christian religion must have been formed in some mind, before the Pentateuch could have been written (although not so unfolded as to have been seen by man till that religion appeared in the world), is now as plainly visible to every one who will diligently compare that religion with the writings of Moses, as that a substance must exist before its shadow; and all that has been said hitherto in these observations has been chiefly for the sake of calling the reader's attention to this evidence in its own place and force: for, if there be any thing that we may without difficulty believe to have been contemplated by the Divine Mind before the foundation of the world, and to have formed the subject of prophetic communications from God to man, it is that which was to be the efficient means of restoring the worship of the one Almighty God, in spirit and in truth, among those many nations of the world which, for thousands of years (through man's inexcusable departure from that worship) lay under the miserable darkness of heathenism. This was the Christian religion; and in order to see that this religion was certainly contemplated by the mind to which the books of Moses owe their existence, we have only to compare some of its principal and peculiar doctrines with certain passages in those books, which correspond with them.

This is a task which the reader should diligently perform for himself; the following, however, may serve as examples, and are abundantly sufficient to mention here.

We read in Genesis, chap. iii., that the seed of the woman should bruise the head of the serpent, who had caused sin and death. The Christian religion teaches that one born of a virgin came to "destroy him that had the power of death—that is, the devil."

We read in Genesis, chap. xxii., that in "the seed of Abraham all nations shall be blessed." The Christian religion teaches that one, directly descended from Abraham, is the Saviour of the world. And, in point of fact (though this is quite another argument), the belief of this religion has already, even in this world, been a substantial blessing to millions.

We read in Genesis, chap. xv., that believing in the Lord was "counted to Abraham for righteousness." The Christian religion teaches that "man is justified by faith."

We read, chap. xvii, that Abraham shall be the father of many nations. The Christian religion has caused the principal nations of the earth to profess that, being Christ's, "they are Abraham's seed."

The twenty-second chapter of Genesis being publicly read as the first lesson in our service, on the day when we commemorate the principal distinguishing doctrine of Christianity, its application need not be a second time mentioned here.

We read in Exodus, chap. xii., that the sprinkling of the blood of a lamb upon their houses saved God's *people from* destruction. "Behold the Lamb of God, *that taketh away the sin of* the world!"

We read again, chap. xv.—"Thou, in thy mercy, hast led forth thy people, which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." "Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in." Words which apply at least as well, if not far better, to that which Christians believe, as to any thing that ever happened to the nation of whom they were originally spoken. Compare these words—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

We read in Exodus, chap. xxviii., that this people of God had one high priest, who was to "bear the names of the children of Israel in the breast-plate upon his heart, when he went into the holy place, for a memorial before the Lord continually." And on his forehead he had a plate of gold, inscribed—"Holiness to the Lord;" and it was to be on his forehead, that he might "bear the iniquity of the holy things" (that is, take away all defilement from the offerings of the people), "that they may be accepted before the Lord." What is there in the gospel itself that illustrates, more than these words do, the doctrine of "a great high priest" and intercessor, "who is passed into the heavens," and pleads for those who believe on him, that their sins may be forgiven, and their imperfect offerings of prayer, praise, and obedience, accepted. "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Almost all the book of Leviticus inculcates this one doctrine—that sin, to be pardoned, must be atoned for by blood; that is, by the sacrifice of life—that "without shedding of blood is no remission," but that sin is taken away by being imputed to the victim whose blood is shed. Yet no blood is mentioned but the blood of bullocks, goats, &c. The gospel teaches that "the blood of Jesus Christ, the Son of God, cleanseth us from all sin."

These Mosaic rites bear the marks of the want of some "good thing to come," upon the very face of them; for we find that the high priest himself, who was to take away defilement from the offerings of the people, "needed first to offer sacrifice for his own sins." Compare Hebrews vii. 26, 27, with Levit. xvi. 1, &c. It might be well to read here carefully the ninth and tenth chapters of the epistle to the Hebrews, and still better to read to the end.

In the book of Numbers, we find that, when the people had grievously sinned, "the Lord sent fiery serpents among them, which bit the people, and much people of Israel died;" and, when Moses interceded for them, he was commanded to make the likeness of a serpent in brass, and put it up in the view of the people; "and it came to pass, that, if a serpent had bitten any man, when he looked upon the serpent of brass he lived." The Christian religion teaches, that the holy Son of God was "lifted up" upon a cross, "in the likeness of sinful flesh"—was "made to be sin for us," that "whosoever believeth on him might not perish, but have everlasting life." And experience declares that the effect of believing this is actually that the disorders of human nature are healed, and the soul both purified and comforted.

In the book of Deuteronomy we read, that when the people prayed that God would not speak to them directly (or immediately), but through Moses, as a mediator, God highly approved of this request; and afterwards promised that, according to this request, he would "raise up unto them a prophet, like unto Moses" who acted for forty years as lawgiver, leader, mediator, and advocate. No other prophet was ever raised up like unto Moses in these respects, except our Mediator, Jesus Christ.

These instances, then, are sufficient to show that

there is such a correspondence between the books of Moses and the Christian religion, as completely proves that that correspondence was designed before those books were written; and if so, by whom was it designed? It is plain there can be but one answer—the almighty and eternal God.

POSTHUMOUS PAPERS OF ISAAC EMERSON.

No. III.

THE FANCY FAIR.

VISITING one day a cottage in my parish, inhabited by a blind old widow and her daughter, I observed an unusual shade of melancholy upon the countenance of both. I conversed with them a little while upon indifferent topics, and then contrived, in as delicate a manner as I could, to ask whether any trouble had befallen them? The daughter was silent, but the mother exclaimed—"O, sir, my poor Lizzy is afraid she shall find but few customers this summer; for we have just heard that there is to be a grand day soon at E—— house, and a bazaar, supplied by the ladies, for some religious society. We shall suffer by it; but the Lord's will be done."

I ought to say, that Lizzy Maxwell had long supported her mother and herself by the labour of her hands. The family had known better days; and the father, once a respectable merchant, had given his daughter an exceedingly good education. He was supposed to be in fair circumstances, but on his death a few years before, it was discovered that recent losses, so heavy had been incurred as to leave but the veriest pittance for his widow and child; a part of this, too, was expended in medical attendance made necessary by Mrs. Maxwell's decay of sight. An operation was performed, but without success, and she was obliged to submit to irremediable blindness for the remainder of her days. Lizzy could have obtained a situation as nursery governess, in an opulent house, but she felt it a duty not to leave her mother. With the remainder therefore of their money, they purchased a pretty little cottage in the village of E——, in which it was hoped that, by giving instruction to the daughters of one or two neighbouring families, they might contrive to live in tolerable comfort. This plan, however, proved scarcely adequate to their wants; and therefore, in addition, Lizzy Maxwell spent her leisure hours in working baby-linen and other fine needle-work, in making drawings, card-cases, work-bags, and various little fancy articles, by the disposal of which she realized enough to support her aged parent.

But, unfortunately for her in this respect, there dwelt close by the Marchioness of P——, a lady of many good qualities, among which was much religious zeal, with an ardent desire to promote the very praiseworthy objects of several charitable and pious societies. Once in two years, lady P—— used to have a great sale of work at E—— house. She associated with her three or four neighbouring ladies of consideration, as patronesses. She employed her own daughters, and most of the young people she knew, in preparing articles. She drew together on the day all on whom her influence could be exerted, to realize as large a sum as possible; and, to tempt the inferior ranks, it was usually proclaimed that the gardens of E—— house would be thrown open to the visitors. Now it was very good of lady P—— to be so much interested, at a vast deal of trouble to herself, for a religious society; and it was quite beautiful to see how hard the ladies G——, her daughters, were weeks before at work, to fill the stalls with costly nick-nacks, and secure an abundant return to the charity. Only it might be questioned whether, amid all this zeal for a good work, there was not the alloy of a worldly motive; insomuch that, if a fair calculation had been made, half of what was received might, perhaps, be set down to the score of pleasure, and but half to religion. For certainly all the gay people of the neighbourhood used to come to the fancy-fair with about the same excitement as they attended the county-ball; and, as the fairest young ladies were selected to sell, it may be easily imagined that many nice little flirtations were managed at the same time that a pious work was performed. But it was admirably contrived, that by means of rank and amusement and religion together, a good solid result of many pounds was secured to an excellent society. It was true that poor Lizzy Maxwell and others in her situation suffered; but private interest must give way to the general advantage, and the object was so praiseworthy that an objection to it could not for a moment be entertained.

I was no great favourite with lady P——. Though, as I have shewn, so admirable a woman, she was not insensible to flattery, and my predecessor in the curacy had paid her more attention than my somewhat shy disposition allowed me to venture on. He had visited her almost daily—had carried her all the news of the village—had recommended her tradesmen—had waited till her ladyship was in her pew before he began the morning service—had, immediately it was over, hurried from the pulpit to conduct her in his canonicals across the church-yard to her carriage; and had in a vast variety of ways rendered himself quite necessary to her. He was an excellent man; and, when he was removed to a good living in a distant part of the kingdom, she severely felt his loss. But, though not very intimate at E—— house, I used occasionally to pay my respects there, and was always most kindly received by lady P——, who listened with a great deal of attention and feeling to any religious observations I made. I thought, therefore, soon after the conversation I mentioned with Mrs. Maxwell and her daughter, that I would call; and, though I scarcely expected I could do any good by interfering, yet perhaps a word in Lizzy's favour might cause a few of her pretty articles to be bought for the bazaar.

On ringing at the gate, I was immediately shewn up to the drawing-room, where lady P—— and her two daughters were seated busily at work.

"O, Mr. Emerson," said her ladyship, "you find us laboriously, but pleasingly employed. I am quite in spirits, with the hope of realizing something handsome this year, for the —— society. I have had so many presents, and so many promises from friends to come and purchase on the occasion."

I could only say that I hoped the result of all her anxieties would be good.

"Why, that we cannot doubt," replied lady P——. "I do not offer that which costs me nothing; for both I and my girls have been working for weeks, as if we had our bread to earn."

At this moment the door opened, and the two youngest ladies G—— entered the room.

"Well, mamma," said lady Charlotte, who was about sixteen—"here we are, as wise as when we went. We could make nothing of that ill-natured girl, though Jane and I tried all in our power to persuade her."

"Well, my dear," replied her mother, "it is very provoking, but never mind; we shall do without." Then turning to me, "I wish, Mr. Emerson," she said, "your kind instructions could persuade all your hearers to think less of worldly things, and more of the things which are in heaven. You must know, having occasion to call at Lizzy Maxwell's the other day, I saw a very beautiful baby's cap, of quite a new pattern. You gentlemen don't understand these things very much, but I assure you it was a perfect beauty; so I thought I would send to borrow it, and then I and my girls who are exceedingly clever at such things, could easily make half-a-dozen for the bazaar, which would sell at any price we liked to put upon them."

"And we asked as civilly as we could, mamma," interrupted lady Jane, "but Miss Maxwell said it was against her rule to lend any of her patterns."

"And I was so vexed," added lady Charlotte, 'especially when I saw the room quite filled with pretty things, that I could not help saying, 'You might really furnish us out a stall, Miss Maxwell, for our bazaar; I am sure you can spare, as you have so many on hand, one or two of a sort.'"

"And what did she say?" asked the marchioness.

"Why, with a hypocritical courtesy, she whined out—'Indeed I would most gladly, young ladies, if I could afford it; but all these are for sale, for my poor mother's support.'"

"Sale, indeed," cried lady P——, "I don't fancy she will find much sale for them. I think her customers are falling off amazingly. I declare I don't know that I have seen or heard of any body buying any thing there for this month or six weeks."

Here I endeavoured to edge in an observation—"Indeed then, lady P——," I said, "I am afraid those poor people are then in some distress; for I know that Lizzy has not had so many scholars lately, as she used to have."

"It is just," said her ladyship, "what my dear friend, your predecessor Mr. Wilton, used to say. He always warned worldly-minded people, that they must seek first the kingdom of God and his righteousness, if they would have all other things added unto them. And, for my part, I cannot help thinking it is a judgment on those Maxwells, who, I believe, would stop my bazaar if they could, that their paltry trade might not be interfered with. It is awful to see to what an extent the love of the world will carry people."

"But really," I said, "lady P——, do you not remember that it is their daily bread? they are seeking honestly to earn their livelihood; and besides"—

"*Why surely, Mr. Emerson,*" interrupted the marchioness, "you don't defend such conduct? Think of the great cause the —— society is to promote. Come, come, let us change the subject; but remember," added she, "I expect to see you here the 21st of June, and I hope you will make some purchases."

It was in vain, I saw, to argue the point, and therefore in a few minutes I took my leave.

The 21st of June was a lovely day, and the whole population of the neighbourhood streamed into E—— house and gardens. The ladies, who presided at the stalls, exerted all their influence to allure purchasers, and were most successful, a large sum being obtained for the society. Every body talked of the liberality of lady P——, and a young nobleman present was so captivated by the charms of her daughter, lady Harriet, that a courtship speedily commenced, and in due time was consummated in marriage.

For my own part, I could not be present. I took my solitary walk that day in a different direction, and could not help meditating on the spurious charity which believes that, by inflicting distress on the industrious, it does God service. But my absence was highly displeasing at E—— house. Lady P—— and her family were rarely seen again at my church; and in the course of a little while I met, every Sunday, their carriage conveying them to the next parish, where the rector reminded them so much of dear Mr. Wilton.

For some months, Lizzy Maxwell had few customers; her mother, too, was in the autumn afflicted with serious illness, and how to pay their little debts to their tradesmen they knew not. They discharged the girl that had hitherto lived with them as their servant, and Lizzy, with but occasional assistance, contrived to do the household work. But all her endeavours would have been in vain, had not, in the beginning of the winter, a distant relation died, who left the Maxwells one hundred pounds. This was a little fortune to them; and, as time rolled on, Lizzy found again a ready sale for her pretty articles, and once more, with returning spring, peace and comfort were seen in that humble habitation. I.

THE FRIENDSHIP OF THE WORLD, ENMITY AGAINST GOD:

A Sermon,

BY THE RIGHT REV. JOHN BIRD SUMNER, D.D.,
Lord Bishop of Chester.

JAMES iv. 4.

"Whosoever will be the friend of the world, is the enemy of God."

THIS is the same truth, stated in other words, which our Lord has himself put in such plain terms, when he says—"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and mammon." A man who will be, *i. e.*, who has set his mind upon being, the friend of the world, will in the end become the enemy of God. If this world, and the things of this world, have the first

place in his thoughts and his affections; if he has not resolved upon opposing, instead of following, "the lust of the flesh, the lust of the eyes, and the pride of life," and whatsoever is "not of the Father but of the world"—he will often find himself in a situation in which he must hold to the world, in despite of what he knows to be the will of God. Therefore, it was a part of that mysterious temptation which our Lord underwent in our form and nature, that "the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the earth, and the glory of them, and saith unto him—All these things will I give thee, if thou wilt fall down and worship me." He might have all the kingdoms of the world, and the glory of them, but only on these terms—"If thou wilt worship me." He must cease to set God before him as the object to be loved with all the heart, and served with all the faculties and powers.

The whole of scripture agrees in telling the same truth. When a young man of authority and promise came to our Lord, and asked the important question—"What shall I do to inherit eternal life?"—it was the friendship of the world which caused him to lose his reward, and go away sorrowing. "He had great possessions:" he loved them, and what they would procure; and he could not give up these for treasure in heaven. Again, when, among the chief rulers even, many "believed in the Lord Jesus," convinced by the miracles which they had seen, and the doctrines they had heard, that he was the Messiah, but "did not confess him"—the hindrance was the friendship of the world. "Because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." When, among those who have received the word, many "in time of temptation fall away," and others "bring no fruit to perfection," what is the cause? Love of this present world. We are expressly told so: either persecution ariseth, or "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

This, then, is the truth which I would desire, by God's grace, to impress upon your hearts this morning. The great purpose of Christian faith is to overcome the love of the world, in whatever form it allures—to raise the affections to things above. And the great test, whether ye be in that faith or no, is whether the love of the world be overcome; for "whosoever will be the friend of the world, is the enemy of God." But "whatsoever is born of God, overcometh the world:" it is the sign by which he is known. Whoever is a true child of God, *i. e.*, whoever has the faith which is in Christ Jesus implanted in his soul, "overcometh the world."

Truths are often shown most clearly by example: and it is one of the many blessings which we derive from the way in which the scripture is given us, that it furnishes many examples—examples of every sort; examples of those on the one hand, who have made shipwreck of their faith, "having loved this present world;" and also examples of those who, "by patient continuance in well-doing, have sought for glory, and honour, and immortality."

I shall first draw your attention to a character which might hardly seem likely to afford instruction to a Christian congregation—that of Pilate. But, in truth, the character of Pilate, as far as it is disclosed to us in his conduct relating to the execution of our blessed Lord, is a far more common character than men are willing to suppose. Multitudes act very much as he did, though in very different circumstances. In reading the account of his treatment of our Lord, you manifestly perceive the struggle of two opposite principles within him—on the one hand, natural conscience and sense of right; on the other, love of this world. He had strong compunctious feelings: the calmness of the prisoner who stood before him—his refusal to propitiate his judge—his resignation under mockery and torture—his indifference to life—and, doubtless, the indescribable sublimity of deportment which belonged to him, even in such circumstances; the grace and truth which never could forsake him: all these affected Pilate in a manner to which he was unaccustomed. "Whence art thou?" he inquires. "Speakest thou not unto me?" "Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. And from thenceforth Pilate sought to release him."

These feelings of his own were much strengthened by another circumstance; for "when he was set down on the judgment-seat, his wife sent unto him, saying—Have thou nothing to do with that just man; for I have suffered many things in a dream this day because of him."

Pilate was thus brought into a state of mind which is the state of multitudes in a country like ours. What he felt in regard to the person of Christ Jesus, they feel in regard to the religion of Christ Jesus. They perceive that it is not of man, but of God. Its doctrines show this; so does the power which it exercises in the world. Perhaps many of their friends and relatives have received it, and are governed by its laws, and

supported by its promises. They are themselves at times uneasy, whilst they remain in a doubtful undecided state; and they would be very unwilling to appear the enemies of Christ or of the Christian cause. Why do they stand aloof? Why continue only almost Christians? For the same reason—for a reason of the same sort as that which affected Pilate.

Whilst he was hesitating between conscience and duty on one side, and the demands of the people on the other, the Jews seized the interval of suspense, and cried out, saying—"If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar."

Now Pilate was a governor; and, like other governors, was anxious to approve himself to his superior, which Cæsar was, the emperor of Rome; and, probably, to obtain some higher step, some better appointment. Not to be Cæsar's friend, was to be Cæsar's enemy. And, therefore, "when Pilate heard that saying, willing to content the people, he brought Jesus forth," and, after one more struggle, "delivered him unto them to be crucified."

Because he *would be the friend of the world*, conscience, reason, inclination, gave way. For a while the scale seemed to hang doubtfully; and, if there had been no strong bias on the other side, conscience would have prevailed: but when it became clear that, if conscience was to be obeyed and duty done, the friendship of the world must be given up, the things of the world risked, perhaps lost, there was no further question in Pilate's mind, and the world, the friendship of the world, overcame every other consideration.

Now, a like case frequently occurs in regard to Christian faith. There are many in the state which I was describing—convinced, but not conquered; not denying, not doubting; nay, in their inward mind and judgment, believing. Soon, however, a trial comes, which brings to an issue the real state of their hearts—proves whether the world or God has possession there. "No man can serve God and mammon;" and it must always be soon evident which he is serving. In every rank of life temptations occur; in every station circumstances happen which bring this to the proof. We find these in the different professions in which men are occupied. Some professions afford a strong temptation to take advantage of the weakness, or profit by the passions of our fellow creatures. Others, to neglect the sanctity of the Lord's day, and to employ in secular purposes that time in which one who will be the friend of God refuses to do his own pleasure or speak his own words. In the various ways of business *in which men have dealings* together, none are without the like trials; certain practices are common in those who follow them, which yet no one can admit and imitate who has resolved to "keep a conscience void of offence, both towards God and towards man." Then, again, what are called the pleasures, the diversions of life, in all its different classes: practices which tend to encourage evil passions—which dissipate serious reflection—which waste precious time—which put the souls of others into hazard—which, in some of their concomitant circumstances, increase the too great amount of vice and immorality; these many would renounce, were it not for the friendship of the world: but they cannot renounce them without bringing that friendship into danger. So that, when the trying time arrives, in which it must be shown whether a man's heart is with God or with the world, whether the world or the kingdom of God and his righteousness has the first place, the case of Pilate is acted over again. "If thou let this man go, thou art not Cæsar's friend." So said the Jews. And in the same manner will the world say, "If such is thy line of conduct, thou art not our friend." "Art thou also of Galilee?" "Art thou also this man's disciple?"

Such sayings, or the fear of such sayings, the fear of some worldly risk, the love of some worldly gain, are the immediate cause of ruin to many souls. They lead to compliances and transgressions which grieve and quench the Spirit of God.

Arm yourselves, brethren, against this danger. Remember the warnings of the Lord—"Woe unto you, when all men speak well of you." Beware of loving the praise of man before the praise of God. The world passeth away, and its rewards with it; but he that doeth the will of God, abideth for ever.

Scripture supplies us with another example, which it may also be useful to consider: and I now turn your attention to the conduct of king Darius, as related in the sixth chapter of Daniel.

Daniel, though belonging to a conquered and foreign country, "was preferred above the native princes of Babylon, because an excellent spirit was in him; and the king thought to set him over the whole realm." Thereupon the chief persons of the land sought an occasion to ruin him; and they prevailed upon their king to sign a decree, which they knew must in the end bring Daniel to condemnation. Then they approached the king, and said—"Hast thou not signed a decree, that every man which asketh a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, the thing is true, according to the law of the

Medes and Persians, which altereth not. Then answered they, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a-day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him."

A very similar case to that of Pilate. Both were in a strait, in which many find themselves, who are neither kings nor governors, but ordinary Christians—a strait, out of which they can only escape in one way, by a bold determined course of obedience to God. Darius had not this boldness: and when his chief princes came again before him, and plainly intimated that his crown would be in danger if he did not enforce his decree, "the king commanded"—unjust as he felt it to be, anxious as he was to deliver his valued minister—yet he commanded, "and they brought Daniel, and cast him into the den of lions."

And yet, brethren, this king had not the excuse of ignorance. In that respect he was worse than Pilate. He had learned to know the only true God. He was not one of those who say in their heart, "there is no God," and therefore do even as they list. For he said unto Daniel, at the moment when he consented to his execution—"Thy God, whom thou servest continually, he will deliver thee." So that he had the foundation of true faith. We seem at least to collect from his words here, that he believed that God exists, and "is the rewarder of them that diligently seek him." He had learned this from the children of Judah, who were in captivity at Babylon.

Observe, brethren, by this—and mark it well—how much knowledge, how much belief a man may have, and yet have it only to increase his condemnation. Their knowledge, their conscience, their reason bring many to the door of the kingdom, who yet never get beyond the threshold; they have not faith enough to enter in and close the door behind them—not sufficient faith.

For it appears by the sequel of the history, that faith was exactly the thing wanting to Darius—such faith as is "the substance of things hoped for, the evidence of things not seen;" such faith as bears a man up against the enmity of the world, should it threaten or assail him, and enables him to act as the friend of God.

The power of God was wonderfully exhibited in preserving Daniel—"God sent his angel, and shut the lions' mouths." "Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." This miracle gave an impulse to the king, who just now was so weak and irresolute; it confirmed the faith, which before was sufficient to harass him, but not sufficient to actuate him; all the dangers which he had feared, when he yielded to the demands of his courtiers, vanished from his mind; things below seemed nothing to him; the friendship of the world bore its just value, or rather showed its comparative worthlessness. "He commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions." And he made "a decree, that in every dominion of his kingdom, men should tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever."

We can easily imagine a case, in which Pilate would have been moved in like manner. It pleased our Lord, on one occasion, to give to three of his apostles some sense of his glory—that glory which he had with his Father before all worlds. "He bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." Now, if the form and appearance of Jesus, who was standing arraigned before Pilate, had been suddenly changed, and he had been seen by him as he was seen by the three apostles on mount Tabor, Pilate would have no longer doubted, or hesitated between conscience and the world; he would have decided at once to offend the people, to defy Cæsar, and to discharge his duty to God.

This shows us, brethren, what we all need—exactly what Darius and Pilate needed—such faith as shall enable us to prefer the friendship of God to the friendship of the world. We have Moses and the prophets—we have far more—for we have Christ and his apostles. And it is not for us to wait, like Darius, till God appear in a miraculous interposition, to shut the mouths of lions, but even now to walk by faith, and not by sight: as seeing him who is invisible, even as we ourselves are seen by those eyes which beset us behind and before, and to which the darkness and light are both alike. Our faith must even now make the Lord Jesus manifest to us—not as he stood before Pilate, despised and rejected, a man of sorrows; but as he shall hereafter come in his glory, and all the holy angels with him, and before him shall be gathered all nations. It is the office of faith to give a substantial existence to things looked for; so that they have an effectual hold upon the mind, and govern the thoughts, and words, and practice of our lives.

Without this, it is impossible that the world should be overcome. Men must love

this present world, if they have nothing better to fix their affections on; and that better thing, on which we ought to fix our affections, can only be represented to us by faith. Faith sets before us things that are not, as if they were. Faith makes us act as if we really saw what we hereafter believe we shall see.

Yet I should only deceive you, my beloved brethren, if I led you to suppose that you could generate this faith in yourselves. You cannot. It must be the work and produce of the Spirit of God upon the heart. But still there is much which depends on you in regard to this unspeakable gift. For though you can no more change the bent of your own hearts than you can make a hair of your heads white or black, you can certainly prevent their being changed, and directed to their proper objects.

No such faith as works by love—no such faith as leads to righteousness and true holiness—no such faith as evidences a state of peace with God—no such faith will ever become the principle of your hearts, if you think no more of the word of God when you cease to hear it, than you think of an instrument which has ceased to play, or a wind that has ceased to blow: if you do not habitually bring your minds to recollection, and your state to a test; and inquire whether you are doers of the word, or hearers only; inquire what proof you have of eternal life abiding in you—what proof that you are lovers of God, and not lovers of this world.

But, as you can prevent, so you can also promote, nay ensure, the growth in your hearts of that faith which is righteousness, and peace, and spiritual joy. The gracious terms of scripture entitle us to be bold on this point; and to say, that you may ensure that God shall give you such a measure of the Spirit as shall realise things future and unseen, and make earthly objects lose their hold—prevail no more than they justly and rightly may. You shall be brought to see their perishable nature, and the lasting nature of what God offers in their room. It would be well, for instance, and give good ground of hope if, when you leave the church, instead of allowing ordinary business, or engagements, or companions to rob your souls of all that is most precious, you were to refer to the examples I have set before you, and compare the conduct of Pilate or of Darius, as related in scripture, with your own; bearing in mind, that all act as they did, who suffer their party, their company, their relations, their neighbours, to guide them in what they think, or say, or do, instead of being guided by the law of God, and living in the spirit of the gospel.

Thus to compare what you hear with what you are, is the only way to make instruction profitable. It shows sincerity—it proves anxiety; and, "if any man will do the will of God, he shall know of the doctrine whether it be of God."

And if you should find, my brethren, that in any thing the world, and the things that are in the world, are leading you away from the will of God—leading you to act below your profession as Christians, O remember how short the season during which the friendship of the world can profit!

What remains to Pilate of all that he thought to gain, by complying with the malice of the Jewish rulers? What, but the worm of remorse which dieth not, and the fire that never shall be quenched? And such at last—at last!—how soon that last may come!—such will be the case with all, who in this their present time of trial, prefer the pleasures, or the gains, or the opinion of the world, before a consistent life of faith in the Son of God. For he has said—"Whosoever shall be ashamed of me, and of my words, in this sinful and adulterous generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father and of the holy angels."

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. Burnett, Esq.

No. IV.

BEHEMOTH.

If commentators failed in their explanation of leviathan, it is not surprising that they should commit themselves in endeavouring to point out behemoth; for the same cause, which shut out from their research the true meaning of the animal intended, operated alike in both cases. The word behemoth moreover, as it stands connected with several passages in the bible, is certainly intended to convey a more general meaning than could be attached to any single animal, or even genus of animals; it has, therefore, by our translators been rendered in some places beasts or cattle. Though the word behemoth only occurs once in our English translation (Job xl. 15), yet in Hebrew it is several times repeated: thus, in Psalm l. 10, it is rendered cattle or beasts in general—"For every beast of the field is mine, and the cattle (behemoth) upon a thousand hills." Again, in Psalm lxxiii. 22—"So foolish was I, and ignorant; I was as a beast (behemoth) before thee*." In considering, however, the animal as it is described in the 40th chapter of Job, there is little doubt that the word is intended to be specifically applied; and, accordingly, many writers have very properly regarded behemoth as some particular animal. Thus, Bochart, Scheuchzer, Calmet, Shaw, Stock, Parkhurst, Harmer, and others, thought it meant the hippopotamus; and some of these, particularly Bochart, supported their argument by much learning and ingenuity. On the other hand, Scott, Schultens, Franzius, Bruce, Mi-

* See also Job xxxv. 2.

chaelis, and many others, as learnedly contended that it was the elephant. The wonderful description given of this animal in the above place, is, as Mr. Good observes, peculiarly bold and beautiful, and may challenge the whole scope of Grecian and Roman literature for a parallel. It is not intended here to give the reader any account of the arguments —deeply learned as they are—which these writers have adduced in support of the particular animal which they favoured. The description in the book of Job is far above anything which could apply either to the hippopotamus or the elephant. Yet, in the absence of a knowledge of any more powerful existing animals, these critics may fairly be excused for having made the best use of the means which were placed within their reach. A few years have, however, brought to light a fact which, at the period when these commentators wrote, would have been considered a fairy dream, had they suggested such a thing—no less wonderful than it is confirmative of the divine foreknowledge and omniscience which dictated the inspired writings, viz.—that this stupendous animal, awfully correct as is its description, really formed part of that creation which the Almighty pronounced to be very good, and which we are told he miraculously completed in six days. That behemoth, whatever was the animal intended, really came into existence at the time of man's creation, is positively determined by that expression— "Behold now behemoth, which I made with thee, or near thee." It remains, therefore, for us to shew, whether there is reason for supposing that any of those numerous and gigantic skeletons of extinct animals, found by geologists in the bowels of the earth, will better supply us with the animal intended by behemoth.

Mr. Good, whose annotations upon the book of Job are most excellent, seems to have been the first writer who threw out any suggestion that behemoth was, in all probability, some animal which had passed away in the general wreck of the deluge. "It is most probable," he observes, "that the behemoth (unquestionably a pachydermatous quadruped, or one belonging to the order of this name, to which both the elephant and hippopotamus appertain in the Cuvierean system) is at present a genus altogether extinct, like the mastodonton or mammoth, and at least two other enormous genera, all belonging to the same class and order*." Not that Mr. Good has rightly conjectured the exact animal intended, although he may be said to have opened the way, and given the idea, that some extinct animal was, in all probability, the behemoth of the scriptures. I will first give the description of this animal as it is mentioned in Job—"Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo, now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapt together. His bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes; his nose pierceth through snares."

This animal, in the opinion of Mr. Thompson, is the now extinct saurian, known to geologists by the name of iguanodon, which is found fossil in the same localities with the megalosaurus. The description of it, as copied from Griffith's translation of Cuvier's work on fossil remains, will, in this place, enable the reader to judge of the identity which exists between the two:—"The sand-stone of Tilgate, and the Wealden deposits, contain a quantity of organic remains of various kinds; amongst others, the teeth of an unknown herbivorous reptile, the iguanodon, differing from any hitherto discovered, either in a recent or fossil state." Griffith says—"So great is the difference between the teeth of the crocodile, the megalosaurus, and plesiosaurus, and so much do they differ from other lizard tribes, that it is scarcely possible to commit an error in their identification. But some other teeth were discovered in the summer of 1832 in the sand-stone of Tilgate, which, with an obvious indication of herbivorous characters, exhibited other peculiarities, of so remarkable a kind as to arrest the attention of the most superficial observer, and announce something of a very novel and interesting description. Mr. Mantell made a comparison of these teeth with those of existing lizards, in the museum of the Royal College of Surgeons. The result of this comparison proved most satisfactory; they found in the iguana, teeth decidedly analogous to the fossil in conformation and structure. From the character of the fossil remains which more immediately surround those relics of the iguanodon, it is concluded that this animal was amphibious—a native of the fresh water, and not of the ocean. Calculating on the proportions of the living animal, and supposing the same relative dimensions in the fossil as in the teeth, the individual, which possessed the teeth we have been describing, must have been upwards of sixty feet in length. A similar deduction has been made by Dr. Buckland respecting the size of the iguanodon, from a femur and other bones, in the possession of Mr. Mantell. It would appear, from the researches of Mr. Mantell, that the iguanodon bore on its head a remarkable horny appendage, as large as, and similarly formed to, the small horn of the rhinoceros. What he discovered of this is externally dark brown; some parts of the surface are smooth, others furrowed, as if for the passage of vessels. Its structure is osseous, and there is no external cavity; it does not appear to have been joined to the skull by a bony process, like some horns of mammiferous animals. The horned species are by far the most abundant among existing iguanas. The iguana cornuata, of St. Domingo, is like the common species in magnitude, colour, and general form; but upon the point of the head, between the eyes and nostrils, are found four large and bony tubercles; behind them rises an osseous and conical horn, which is enveloped by a single scale. The fossil horn of which we have been speaking was, beyond all question, a dependency of this description; there were even found upon its surface impressions of the tegument by which, in all probability, it was connected with the cranium."

If the scripture account be attentively read, it will appear plain to the reader, that there are three points in the description of behemoth which are more particularly dwelt upon. First, that he is herbivorous —"he eateth grass like an ox." Secondly, that he

* The book of Job critically translated, &c., by John Mason Good.

has a remarkable power in his tail—"he moveth his tail like a cedar." Thirdly, that there is some very conspicuous appendage to his nose—"he that made him, hath fastened on his weapon. His nose pierceth through snares." Had these three distinguishing marks been of no uncommon character, it is unlikely that the description, beautiful as it is, would have rested upon them. But, in all probability, they were pointed out to Job as being something very wonderful, and out of the common course of nature.

First—"he eateth grass like an ox." The leviathan was a saurian, which, as regards his food, did not deviate from the rest of his genus, in being carnivorous, like the common crocodile, and therefore this point is not alluded to in his description; but here was an animal which differed from all other saurians, in being herbivorous. This fact, then, is particularly pointed out to Job. "You will have noticed," says Mr. Thompson, "that Mantell and Cuvier, who seem never to have dreamed of the iguanodon and behemoth being identical, pursue the very same course in pointing out, from the form of the iguanodon's teeth, this remarkable circumstance relative to it, as contrasted with other large fossil saurians, namely, that it fed on vegetables."

Secondly—"he moveth his tail like a cedar." The tail is noticed as being possessed of some very remarkable property, for all other gigantic saurians have immoveable tails; but in behemoth it is flexible. "The pliability of the iguanodon's tail," says Mr. Thompson," if it resembled that of modern iguanas, would be remarkable, as constrasted with the tail of the crocodile, which, from being not so easily bent, has given rise to the fable—that the way to escape his jaws is to turn frequently, as from the stiffness of his tail he cannot turn so fast as the person pursued. The present race of iguanas have very flexible tails; we may, therefore, from similarity of construction inf the iguanodon, presume its tail to have been very free in its motions, and thus, in contrast with the tails of most other saurians in its pliability. Now, the size and shape of the behemoth's tail is represented to be like a cedar-tree, and so in size and shape must the fossil iguanodon have been in every respect. When we notice this resemblance, we cannot but smile at those authors who have disputed whether the little tail of the elephant, or the small one of the hippopotamus, was most like a cedar-tree, as they maintained one or the other animal to have been the behemoth."

Thirdly, in speaking of the horny appendage on his nose, which must have been so conspicuous in so large an animal, the text expresses it—"he that made him, can make his sword to approach unto him;" or, as Harris translates it—"he that made him, hath fastened on his weapon." This object of attraction upon the head of the behemoth, was rendered still more worthy of notice from the fact, that no other saurian possessed such a weapon of defence, they being provided with different teeth. "I entertain," says Thompson, "no doubt that allusion is here made to the horn, which, in the description of the iguanodon before recited, you will remember is stated to have been placed near the eyes; and that such was the situation of the weapon or horn of the behemoth, I think will appear from the two last lines of the scripture description of that animal—'though any one attempt to take him in a net, through the meshes he will pierce with his snout*.'

* *Bible translation*—"*His nose pierceth through snares.*"

And the iguanodon or behemoth, if armed with a horn upon the snout would, no doubt, with it readily tear any net in pieces, even the iron ones used, as Diodorus says, to capture crocodiles. That the horn of the iguanodon is here alluded to, under the description of the weapon of behemoth, I cannot doubt."

The description of the behemoth's strength and size would ill accord with the known dimensions of the elephant and hippopotamus, which, according to the anatomical knowledge which we possess of their skeletons, could never be said to have ribs like pipes of copper, or a back-bone like a bar of iron; whilst it may, with more correctness, be applied to the iguanodon, from what is known of its gigantic proportions from its fossil remains. These are, then, the arguments on which a strong probability has been justly grounded, for supposing that both leviathan and behemoth were animals in existence before the flood.

The style of the book of Job is too primitive and unique, to allow of its having been written at a period even contemporary with that of the books of Moses; and, even if we suppose it probable, as some have done, that this inspired composition was written before the deluge, there is something at least remarkable, if not confirmative, in the fact of these extinct animals having been pointed out by the Almighty, as created with him. This, to my mind, forms a powerful argument against a popular idea, that the different strata of the earth indicate that successions of animal creations have passed away; and coming, as it does, from the word of God, it ought to have its due weight upon the minds of all true Christians.

Without, therefore, wishing to make this a controversial subject, upon which so much time and labour have been bestowed, and so many doubts have been thrown on the simple statements of scripture, it may not be altogether out of place to recal to the mind of the reader those memorable words of the apostle—"Beware, lest any man spoil you through philosophy and vain deceit; after the tradition of men, after the rudiments of the world, and not after Christ!"

The Cabinet.

THE RELATION OF THE CHURCH TO OUR SOCIAL SYSTEM.—Circulating, as she does, by her varied ministrations, a rich life-blood of celestial influence through the vast frame-work of the social body; who shall duly estimate the pervading energy with which she purifies the hearts and households of the land? Consider, for instance, that, when on every sabbath-day, she unfolds in the gospel the gates of mercy on mankind, and causes the freshness and the fragrance of eternity to breathe over the deadness and dryness of our sin-fevered world; how much of all that constitutes the moral heaven of the coming week—how much of all that is chaste in love, refined in thought, exalted in idea, and benevolent in action, might be traced up to the truths she expounds, to the ordinances she administers, and to the motives which she is authorized to supply? Around her, indeed, as the sun of our social system, the graces of private life may be said to shine and act, while from her they derive the evangelic beauty of their expression, and the philanthropic form of their development. How many crushed hearts does her calming voice revive! How many chilled and desolated natures does she warm and cheer! How many dark, and doubting, and depraved spirits does she enlighten, convince, and restore! and, on the bosom of Jesus, how many a throb-

ead has she pillowed in peace! And consider, w symmetrically adapted is her ritual to that round of experiences which may be said to be ensurate with the circles of social life: whether t at the bridal altar, to hallow the bonds of affection with the principles of divine purity; cing in the baptismal embrace of the child- Redeemer, new-born infancy; or hovering, ll the watching eyes of a spiritual mother, be- ie solemnities of a dying-bed; or chanting over erished dust of some departed saint, the august n of immortality: in a word, whether you con- ite social life in the height of action, or in the of affliction, may we not pour forth a national of gratitude to the Most High, for the influence, aracter, and the principles of the church of nd? Surely he that toucheth her, toucheth the of the nation's eye!—*Rev. Robt. Montgomery.*

. JOHN NEWTON.—As to my experience, it ostly in an even thread. My consolations are abundant and powerful as, I believe, some of ildren of God are favoured with; neither are my nd temptations so great as many meet. The I hope, is leading me gradually to discover and the evils of my own heart. I see myself a sin- at must perish for ever, without a Saviour; and, l be his grace, that I am enabled to see Jesus ch a Saviour as I need—gracious, compassionate, l, and mighty to save. I renounce and disclaim ther hope but him; I believe (Lord, help thou belief), the gracious promises he has made. He en me to know something of his excellency; , though feeble, worthless, helpless in myself, I have righteousness, strength, and peace. eps me from falling away from his truth in langerous times of error and apostacy, and I e will keep me even to the end. I have daily how insufficient I am to keep myself: too often ler and trifle. I sin against his goodness, and my own soul, but I find him a good Shepherd; s me out, and brings me back, when I have ly given my enemies advantage against me. leased, of his free mercy, to interpose on my

He pours oil and wine into my wounds, and y feet again in the paths of peace. O! help praise him. Come, dear sir, and magnify the ith me, and let us exalt his glorious name to-

I doubt not you can join with me in what I aid; nay, you have more to say, you are an older ; you have long been exercised in the field of have stood many a brunt, and received many a ance. I know it affords you pleasure, and fills eart and lips with praise, to look back upon the which the Lord has led you so many years h this barren wilderness—how many comforts ssings he has crowned you with—how he has ted your fears, repaired your losses, and en- ou to rejoice in him, when creature comforts roved empty cisterns, and baulked your hopes. ong experience stands as a fair pillar, inscribed e name Ebenezer; and when you are, as in a me you may hope to be, dismissed from your and warfare, you will have much to say of the lness and goodness of God, to encourage those you to follow in your steps. May the Lord ou a triumphant and glorious entrance into , that your sun may set without a cloud, and u may praise his name with your departing !—*Twenty-five Letters.*

IGNATION.—Resignation of soul, like the alle- of a good subject, is always in readiness, though ays in action; whereas an impatient mind is of disaffection, always prepared to revolt when l of the sovereign is in opposition to that of the .—*H. More.*

Poetry.

THE INN OF BETHLEHEM.

By MRS. ABDY.

(For the Church of England Magazine.)

"There was no room for them in the inn."—LUKE ii. 7.

AND did that roof no refuge give?
And did those walls afford
No fitting chamber to receive
The blest incarnate Lord?
Did not one glad and eager guest
Haste from that crowded place,
And welcome to its sheltering rest
The Saviour of our race?

Yet let us blame them not; they erred
Through ignornnce alone—
The wondrous tidings of the Word
Were yet to them unknown;
They had not by the light been cheered
Of mercy's perfect plan:
The Holy Child to them appeared
The common child of man.

But we, who know and feel his grace—
Our hearts engrossed and cold—
Too oft present no vacant space
Our heavenly Lord to hold:
Each trifling guest can entrance gain,
And kind reception win;
While he, who there supreme should reign,
Is never welcomed in.

These inmates, profitless and light,
Oft wish we to expel,
And fervently our Lord invite
Henceforth with us to dwell;
Yet do we ponder and delay,
Withheld by wavering doubt,
While he, our Saviour, hope, and stay,
Continues still without.

Lord! deign within my heart to rest,
And there sole Sovereign be;
Perchance too oft it greets a guest,
Yet hath it room for thee:
Vain inmates I will bid depart,
Nay, cherish'd friends resign,
If, by their presence in my heart,
They rob me, Lord, of thine.

St. John's Rectory, Southwark.

MODERN DEGENERACY.

By WILLIAM CHAMBERS.

(For the Church of England Magazine.)

WE are not as they were,
Who lived in times of old;
We are not fervent now in prayer—
Our faith is weak and cold.

O! for the zeal which fired
The saints in time gone by;
Which young and old alike inspired,
For holy truth to die.

When every one who took
The Christian's sacred name,
Unwavering bore the bitter look—
The blush of open shame.

Rapt with the truths they heard,
When first of him they knew;
Christ's followers then no trials feared,
But loved his work to do.

May we, O Lord! uphold
The truth which thou hast given,
As did thy holy saints of old,
Who now have rest in heaven.

Garsden, 1840.

Miscellaneous.

THE GALLAS OF ABYSSINIA. The continuance and success of this mission is of vast importance, as it has for its object not only, nor primarily, a reformation of the fallen church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla nation—a nation which surrounds Shoa, and widely extends itself into central Africa. Many of those tribes are subject, others are tributary, to the king of Shoa; and, under his protection, we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a supreme being, whom they call Wak, whose priests, called kalitshas, are sorcerers, gainsayers, and physicians. They also go on pilgrimages to a large tree called Wodonabe, in the Joddo country, on the banks of the Kawash; and address themselves, for the object they desire, to that tree, believing it to be able to help them in every distress. These are the only occasions on which the many different tribes of Gallas meet together. They believe in the immortality of the soul, and in future rewards and punishments: but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do. They offer sacrifices on many occasions; and, from an inspection of the fat of the slaughtered animals, their priests predict prosperity or adversity to those that offer the sacrifice. The relation of the Gallas to their neighbours is hostile. The Abyssinian Christians only visit them for the sake of plunder; and the Mahomedans come among them in order to carry their sons and daughters away, by stealth or force, into slavery. The Gallas are, therefore, a nation hating all, and hated by all. They glory not in the promotion of the glory of their Creator, nor of the happiness of their fellow-creatures, neither in the enjoyment of happiness or the possession of wealth; but they glory in the murder of men that are not of their nation. The Abyssinians, indeed, have attempted, by force and by persuasion, to bring them over to a profession of Christianity; but, except in a few instances, quite in vain: as Abyssinian Christianity is as unable to convert a savage nation as the Jewish exorcists at Ephesus were, at the time of St. Paul, to cast out the devil from the demoniac, whom they adjured by Jesus, whom St. Paul preached. Many an Abyssinian monk has shared the same fate among the Gallas as did the exorcists at Ephesus; and some have fared even worse than the sons of Skeva, for they have lost their lives by their exorcisms. The Abyssinian Christians know little of the sweetness of the love of God in Christ Jesus. They begin by imposing on their converts heavy burdens of outward observances, under which they themselves are groaning, whilst in their conduct they rank but little above *their pagan* neighbours. At the same time, those *Abyssinians who had a little insight* into the doctrines taught by Mr. Isenberg and Mr. Krapf, thought it likely that the Gallas would embrace Christianity; and one of their scholars expressed a great desire to assist Mr. Krapf in his work of evangelization among the Gallas. When Mr. Krapf accompanied the king of Shoa on an expedition against the Metcha Gallas, he met with the son of queen Ithamé, who governs the tributary tribe of the Mulefallada Gallas; and that young prince expressed a great desire for instruction for himself and for his people. Mr. Krapf also mentions two other Galla tribes, among whom it seemed probable the work might be favourably commenced.—*Rev. C. W. Isenberg.*

THE GALLA SLAVE TRADE.—The people of Tadjurra, whose situation favours them more than that of the Abyssinians for commerce, have their grain from Lahadj (in the neighbourhood of Aden), as well as from Aussa and Shoa. They deal chiefly in slaves, which they purchase on the eastern frontier of Shoa, and sell them at Berbera and Mocha. The price of slaves is, at the Shoa frontier, from eight to twenty dollars; at Berbera and Mocha, from thirty to sixty. They are natives of Guraguè, and of various Galla tribes. From what we have seen ourselves, and from the information we have received as to the slave-trade carried on in that country, I think the annual amount of slaves exported from Tadjurra to be about 2,000. When I returned from Shoa, the caravan with which I went had 132 slaves with it, most of them girls, varying in age from eight to twenty years. It was a heart-rending sight, to see all those children—for most of them were so—carried away from their homes, and driven on at the rate of the camel's pace. They went all on foot, each carrying her water in a jar made of an excavated melon; and besides this, they carried each a small supporter for the head, which serves, in all those countries, for a cushion to sleep upon. When any of them were over-fatigued, or had their feet torn, or were sick, they were driven on by scolding and beating. In fact, the merchants paid far more regard to their camels than to their slaves; and it was fortunate for the latter that the former could not move quicker, else we should have seen many of these unhappy creatures dying on the road. Those slaves that are taken out as nominal Christians have to renounce Christianity, together with their liberty. A favourable circumstance at present, for preparing the way for the abolition of the slave trade among them, is the rise of their value on the Shoa frontier, which is not correspondent at Mocha or Berbera. Mahomed Ali told me that, if he had any prospect of a better success in carrying out mules or horses from Shoa, he would give up the slave trade. Nor do I think that he alone was thus minded; and they want but a little encouragement, on the part of the British government, to relinquish that abominable traffic altogether. In consideration of all these circumstances, the committee have resolved to send out aid to Mr. Krapf in his present solitary position. Messrs. Muhleisen and Müller have accordingly been appointed to this mission; and they left London, to proceed, by way of the continent, Egypt, Aden, and Tadjurra, to Shoa, on the 21st of January.

HUMILITY.—An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves.

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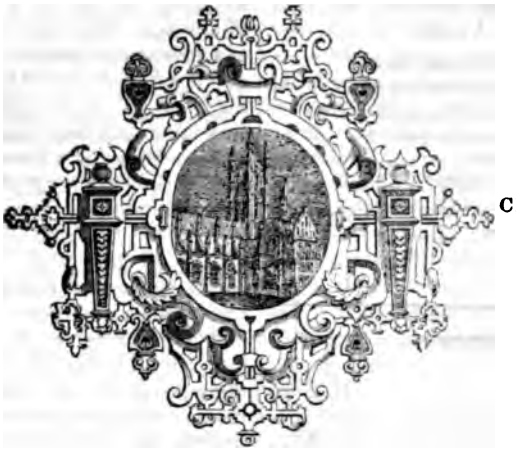

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 280. APRIL 24, 1841. PRICE 1½d.

THE TESTIMONY TO THE DIVINE NATURE OF JESUS CHRIST AFFORDED BY THE GOSPEL OF SAINT MARK.

BY THE REV. T. GRANTHAM,

Rector of Bramber-with-Botolph, Sussex, late Fellow of Magdalen College, Oxford.

No. II.

WE come, lastly, to the evidence in support of the doctrine of our blessed Lord's divine nature, arising from his own personal conduct whilst on earth; and though St. Mark, from the conciseness of his narrative, will afford fewer examples of this species of evidence than might have been collected from the other evangelists, there will yet, I trust, be found sufficient amply to satisfy every unbiassed mind of the truth of the doctrine. We find our Lord, upon two several occasions, in the history of his life as detailed by St. Mark, accused by the Jews of blasphemously assuming to himself attributes belonging exclusively to God; and, if it should appear from an examination of these cases, that the Jews do not seem to have mistaken the tendency of our Lord's words and conduct, no Christian will deny the conclusion that must be drawn from them.

The first case, then, to which I allude, is in the second chapter of St. Mark's gospel, detailed in the following words:—"And they come unto Jesus, bringing one sick of the palsy, which was borne of four: and, when they could not come nigh unto him for the press, they uncovered the roof where he was; and, when they had broken it up, they let down the bed whereon the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy—Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts—Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them—Why reason ye these things in your hearts? whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, arise, and take up thy bed, and go thy way unto thine house. And immediately he arose, took up the bed, and went forth before them all." In the relation of this miraculous cure, we have the exercise of powers peculiar to Omnipotence, in more than one instance, ascribed to Christ, and the Jews spoken of as secretly murmuring against him on account of his assumption of such powers; and yet neither does the Saviour himself, nor the evangelist, take any pains to correct what some would consider the erroneous views likely to arise from such a statement; but clearly maintain that, as Son of man, such powers properly belonged to him. And, that we may be fully convinced that this title of Son of man is applied to our Redeemer in a very different sense from that in which it has been, or can be applied to any other son of Adam, let us compare this miracle of Jesus Christ with one somewhat similar, related to

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have been performed by two of his apostles on the lame man, at the beautiful gate of the temple. On seeing this miracle, we read (Acts iii. 11, 12)—"All the people ran together to Peter and John, greatly wondering; and when Peter saw it, he answered to the people—Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power and holiness we had made this man to walk?" Now, upon the Socinian hypothesis, what material difference is there between our blessed Lord and his apostles? and yet how different is their conduct upon the performance of these miracles!—the one anxiously disclaiming the idea of their having performed the miracle by any power of their own, the other asserting that power properly to belong to him. Had we wished to contrast the conduct of an Omnipotent agent with that of one acting by delegated authority, could we have devised a more striking example?

But I must now draw attention to the other instance, in which the same accusation is brought against Jesus Christ by the Jews. In his examination before the high priest, as narrated by St. Mark, we read (xiv. 61)—"Again the high priest asked Jesus, and said unto him, art thou the Christ, the Son of the Blessed? and Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven: then the high priest rent his clothes, and saith—What need we any further witnesses? ye have heard the blasphemy, what think ye? and they all condemned him to be guilty of death." It would not be difficult to prove from the ancient paraphrases, did the time allow me, that the elder Jews—however the moderns may dissent from them—expected the Messiah to be a divine personage, as they not unfrequently apply to him the name Jehovah; but, supposing this to be the case, can we believe the question of the high priest to be of less import than it evidently appears to be? or can we conceive the answer of our Saviour to be less than an explicit acknowledgment of his divinity, supported as it was by an evident allusion to a passage in the prophet Daniel, where it is declared that "all people, nations, and languages, shall serve the Son of man; his dominion is called an everlasting dominion, and his kingdom such as shall not perish?"

I have now gone through the evidence in support of our blessed Lord's divine nature, which, at the commencement of my paper, I purposed considering; and I trust it has appeared that the gospel of St. Mark—concise as it is, and little professedly *doctrinal as it is, when* read with the views with which it must have been read by the early converts to Christianity—bears no mean testimony in favour of this important article of our faith—an article upon which the whole of Christianity may be said to depend. For, if Christ were not God, then hath he not made an atonement for our sins; and, if no atonement has been made for our sins, then are our hopes as Christians vain and fruitless. But if the divine nature of the Messiah is a doctrine so clearly revealed in the scriptures, both of the Old and New Testament, that he who runs may read it—if Jews, who lived before and after the coming of Christ, derived this truth from their sacred writings, and Christians, who had been Jews, have handed it down, as a part of their belief, to their posterity—if, I say, these different testimonies are sufficient to convince every unprejudiced mind of the doctrine being really a scriptural one; then, doubtless, must there have been some sufficient cause for the Deity's thus manifesting himself: and what more sufficient can be imagined than that which the scriptures assure us to be the real one, namely, "to reconcile fallen man to God, to redeem him from all iniquity, and to purify unto himself a peculiar people, zealous of good works?" With such a view of the subject, the religion of the Jews becomes indeed a schoolmaster to lead us unto Christ; under any other, the visions of their prophets are inexplicable—the ceremonies of their law, unmeaning and absurd. That man did not of himself invent such a doctrine, the cavils of man at it, now it is revealed, sufficiently prove. That its origin is divine; had we no stronger proof, its exact adaptation to the wants of man, when he begins to call his ways to remembrance, is no slight evidence. That under such a view of it, Christianity is not free from mysteries, no one would pretend to deny; but those of the natural world must be first fully explained, and it must be shewn that a divine revelation could be other than attended with difficulties to our finite understandings, before, upon that ground, any solid objection can be taken against it. That a religion which came from heaven, and professed to lead men thither, should tend in this life in the highest degree to promote purity and holiness and every other virtue, is what reason cannot but allow, and what the self-styled rational Christian would be ready to admit; but, by rejecting the peculiar doctrines of Christianity, he destroys the foundation upon which alone these holy dispositions can be built—by "denying the grace of God, which bringeth salvation," he takes away the hopes and encouragements which can alone be effectual in bringing sinners "to deny ungodliness and worldly lusts, and to live soberly, righteously,

and godly, in this present world." Can any one, then, believe that to be a rational view of Christianity, which would render it inefficient for the chief ends for which it was established? Can any one imagine that to be the religion of Jesus, which generates a character the very opposite of his own? Did those who profess themselves orthodox members of Christ's church display in their conduct less practical infidelity, opinions so little scriptural would not so frequently arise; but, whilst those who profess to believe that, such is the holiness of the Almighty, and such his immutable justice, that God became man and died upon the cross, that he might be just, and yet the justifier of those who believe in him—whilst, I say, those professing such a belief, are little careful to purify themselves after the purification of the sanctuary—strive not earnestly, in humble dependence upon the promised aid of the Spirit, to become holy as God is holy, and pure as he is pure—practically deny Christianity to have any sanctifying influence upon their affections, temper, and conduct—what wonder is it that some, seeing no adequate effects arising from such principles, should first call in question the necessity of them, and then deny their existence? That the tone of morals in Christian countries is much higher than that of the heathen world in the time of the apostles, no one would pretend to deny; but that, in the very best, it is very far below the standard of the gospel, is a truth not less clear to all who consider it: nor is there any more dangerous error, or one more effectual in the hands of Satan for the destruction of souls, than the resting satisfied with the opinion of the nominal Christian world, without comparing that opinion with the sacred oracles of truth. Socinianism is perfectly adequate to make Christians such as the world acknowledges she finds no fault with. But do we seek a religion which manifests itself to be from God by fruits unknown to any human system of morality, the mortification of every corrupt affection of our nature, and the formation of a character created after God in righteousness and true holiness—a religion which has enabled the martyr to rejoice amid his sufferings, and taught the persecuted to pray for their oppressors—which can comfort the sick and cheer the dying, deprive death of its sting and the grave of its victory—we shall find it to be one built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, whose gate is strait, whose paths are narrow, and whose praise is not of man, but of God.

LIFE A SEED-TIME FOR ETERNITY *.

THERE is yet one aspect in which the scripture sets life before us, which connects the present with the future, the visible with the invisible, more awfully than any other—I mean that of a seed-time for eternity. "Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Now, the principle here laid down is this:—that that there is an inseparable connection between the several stages of our being. No particle of thought, or feeling, or will, stands alone. Each separate habit, and the whole cluster of habits which constitutes our character, has either its formation or stability affected by every single act of the mind. And even as the child is father of the man, so the man of to-day is father of the man of to-morrow, and the next day onward, even out of time into eternity. Circumstances the most trifling, as considered in themselves, assume an inexpressible importance when looked on in their relative influence—as seeds of a wide-spreading plant of bitterness or of fragrance—as the first term of an increasing series which may run on in inconceivable progression towards an infinity of bliss, or an infinity of woe! I touch not now on the overruling providence of God, and the divine interposition of effectual grace to turn the currents of the soul even as he will; but I point you to the natural tendency of our present state of mind, whatever it may be, to propagate itself throughout our future being; and I pray you to consider the bearing of this principle on your prospects, according as you, my reader, may happen to be an unconverted—or a careless, or a diligent Christian.

Apply the principle to the unconverted Christian. Alas that such a contradiction in terms should be! A Christian—and yet unconverted! A consecrated one—and yet unholy! With the cross of Christ upon your brow—yet not the spirit of Christ in your heart! But nevertheless, so it has been, and so it is. It was so with God's people of old. They searched the scriptures, for in them they thought they had eternal life, and yet our Lord declared to them—"I know you that ye have not the love of God in you." It was so among the Ephesian Christians—"She that liveth in pleasure," says the apostle, "is dead while she liveth." It was so in the church of Sardis. "I know thy works that thou hast a name to live and art dead." Is it so, peradventure, with you who now are reading this book?

Then, if so, let me earnestly, though affectionately ask you—what must be the tendency of your present state? Whither can you be drifting but towards a constantly increasing distance from God, and nearness to destruction?

For distance from God—alienation from the love and service of him who made us—is the radical evil of the unrenewed heart. Amidst all the various forms of ungodliness herein lies its essence. "That which is born of the flesh is flesh"—*i. e.* earthly, worldly,

* From "Live while you Live." By the rev. Thomas Griffith, M.A., 18mo. Burns, 1841. A most interesting and useful little volume.

sensuous; as opposed to God, who is heavenly and spiritual. And in proportion, therefore, as any one is "sowing to the flesh," is providing for the gratification of the earthly, worldly nature—in that proportion is he fostering in himself a will opposed to God, and widening the distance between his Maker and himself. It matters not, I repeat, what may be the form of our ungodliness; whether gross and disgusting sin, or merely selfish and earthly worldliness. For "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." So that "if any man love the world, the love of the Father is not in him."

O how alarming, then, is such a state of mind! You cannot indulge it, without becoming confirmed in it. A deadening process is daily going on. An inward aversion to God is daily strengthening. Another and another ray of heavenly light is daily receding from your mind. A new link is daily adding to that chain whose constantly increasing weight—unless by a mighty effort, through the grace of God, you snap it at once asunder!—is dragging you downwards into everlasting darkness! "Take heed," then, I beseech you, "lest there be in you an evil heart of unbelief in departing from the living God—lest you be hardened through the deceitfulness of sin!"

For what must follow upon this? A constantly increasing nearness to destruction! To recede from God is to draw near to ruin. "He that soweth to the flesh, shall of the flesh reap corruption." "Of the flesh!" Intrinsically—from within himself—from the state of soul which he has fostered in himself! From the seed sown here must spring up the harvest hereafter. From sin must grow out misery. O terrible developement! O inseparable result! And yet men speak and act as if this essential progression could be interrupted by the mere accident of death. As if the stroke which severs the body from the soul, could, at the same time sever the soul from itself; and that which changes the mortal into dust, could change the sinful into holiness. As if the ingrained passions, the consolidated habits, the stubborn aversion of a long course of ungodliness, could be, in a moment, in the twinkling of an eye, in the very article of death, transformed, by a mechanical process, into a love of God's presence, a fitness for his glory? But what is death? A mere affection of matter—and matter cannot alter mind. The unrobing of the man—and this cannot alter the man himself. A physical change—and this cannot operate a moral change. The disposition with which men quit this present stage of being, that must they assuredly carry on with them into the succeeding one. If the tendency of their existence be now in one direction, the mere stepping over a boundary line cannot divert it into another direction. "He that is unjust," says the scripture, "let him be unjust still; and he which is filthy, let him be filthy still?" Woe, woe, to the ungodly, if he go on in his ungodliness. By the very law of his being, he is heaping up for himself wrath against the day of wrath. The materials for everlasting torment he is himself accumulating. Every day he is adding fuel to the fire which shall scorch his *soul. Every day he is fostering* the serpent which *shall sting him to eternity.* Every day he is nourishing that brood of sinful passions which shall for ever prey upon their parent, and torture their progenitor. "When lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death."

But see the bearing of this same principle on the careless Christian. St. Paul applies it in this case, even as in the former—"He which soweth sparingly shall reap also sparingly." And it affords a solemn admonition to a class of characters, which is, alas! but too large. Such as the Lord reproves among the Laodiceans—"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Those whose dispositions towards God we are willing to consider good—whose will, or at least their wish, seems in a right direction—whose life is amiable; but then, there is a languor spread over all, an easiness, almost an indifference, which, like the influence of physical coldness, the more it steals upon us renders us the more insensible to its danger, till it freezes up the soul into the heavy sleep of death.

This, at least, is its tendency; and it is against this tendency that I would warn the too-well-satisfied, indolent, creeping Christian, lest he die!

For recollect the principle with which we set out—the influence, namely, of any one state of mind upon our character and condition, both here and hereafter; and see how spiritual sloth must tend to deaden your conscience in this life, and to lessen your blessedness in the life to come.

It must deaden your conscience. And this is but too easily done. Our very acquaintance with the truths of religion, tends to make us careless of the life of religion. We substitute superficial acquirement, for deep experience; forms for substance; a name and a profession, for the stirring of the soul, through all her faculties, to love and serve her God.

And this tendency is fostered by the necessary imperfection of language. We are obliged to make our approaches to the heart through the mind; and for the mind there must be given formal definitions of piety, which definitions being comprehended, and assented to, the lesson, it is thought, is got; and the learner ranks himself at once as a proficient in the school of Christ.

Besides, religious instruction must be often incomplete, as well as superficial. We have to present religion in its broader features—each one, often, separately as the occasion may require, till the careless mind too readily adopts a part of the truth as the whole truth, and is satisfied if it can find in itself some one mark of conversion, unobservant of the rest. And yet this method of instruction (which indeed is the scripture method), flows unavoidably from our anxiety to put forth only the immediately needful truth for each class of persons we address, and to press on them the one first indispensable step which they must take in the path which leads to heaven. Thus, if we are alarmed at the dull indifference of the unconverted sinner, we feel that there is one thing needful to him as the very first commencement of a life of holiness, and that, for the time, is every thing in our eyes. "O that he had but some sense of sin and danger! O that he did but tremble at his guilt, and feel his

need of Christ for his salvation!" Or again, if we see some whose hearts are opening to God then our anxiety is transferred to a further step in the Christian life. "O that there may come no practical check to the views and dispositions which these awakening minds are being roused to; that there may be no attempt at compromise bcteen conviction and conduct —no halting between two opinions—no dallying with the world. O that they may step out manfully, like soldiers of the cross, and proclaim to all men whose they are, and whom they serve!" But what does the self-deceiving heart deduce from this? Too often, I fear, that just those penitential feelings—or just those evangelical principles—or just that passage from one class to another in society—constitute, of themselves, religion. "I have wept for sin—or I have thrown myself at the feet of Jesus—or I have come out from the world, and therefore the work is done—the great change is effected—I am safe!"

And see, then, what a tendency all this has to the deadening of the conscience with reference to the work of essential piety—a devout, and strenuous, and watchful, and progressive moulding of the moral character in all its parts and actings into the image of our Lord. The man is looking to what he has thought, and felt, and done, rather than to what remains for him to do. He is looking (worse still) to what others may think, and feel, and do, and count sufficient; to what will pass with men, rather than to what God—the heart-searching God, who is no respecter of persons—has demanded of him—to what will pass before the bar of the Most High! And thus, as long as he can keep on a level with those around him; as long as no prominent inconsistency juts out to alarm his friends or himself, the little cravings of self; the secret impulses of passion, sensuality, and pride; the occasional outbreaks, even, of old sins; are borne with as no longer characteristics of our state of mind, but only exceptions to its general tenor, till the good seed is choked by riches, and cares, and pleasures of this life, and brings no fruit to perfection.

And if this be the consequence of spiritual carelessness in this life, what shall be the end thereof? Can the blessedness of the life to come remain entirely undiminished? Are you not told that "as a man soweth, so also shall he reap?" Nay more; that not the kind alone of the future harvest, but its extent and fruitfulness, will depend upon the tendencies of the present character? "He that soweth sparingly, shall reap also sparingly." The servant whose pound had gained ten pounds, received authority over ten cities. But he whose pound had gained five pounds, only over five cities. For "to him that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he seemeth to have."

And can we conceive it otherwise, according to the very first principles of reason? It is an old and weighty axiom, that whatsoever is received, must be received according to the capacity of the receiver. And in the next world, even as in this, can you fill a mind of one capacity with the enjoyments proper to a mind of another capacity? Will there be no fuller measure of that righteousness, *and peace, and joy* in the Holy Ghost, which constitute the blessedness of the kingdom of heaven, possessed by him whose sou has been hourly growing into closer union with his Saviour, than by him whose love is cold, whose will is wavering, who is not dwelling in the light as God is in the light, and therefore has not fellowship with the Father and with his Son Jesus Christ? I do beseech you, therefore, dear young friends, be diligent, be in earnest, in religion! "Sow bountifully, that you may reap also bountifully!" If you have "received, how you ought to walk and to please God, "abound therein more and more!" "Giving all diligence, add to your faith, virtue—knowledge—temperance—patience—godliness—brotherly-kindness—charity; for if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ; and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ!"

Let this, then, be our last consideration. The bearing of this principle, that our present state bears within it the seeds of those to come, upon the diligent Christian.

Can anything be more inspiring than the thoughts which crowd upon the mind, and lift it upwards, and propel it forward, when we think that holiness, diligently cultivated, is the parent of increasing holiness onward into endless life? That the Christian character thus rises, brightens, becomes intensified, shines out in constantly increasing purity and splendour, even as the sun climbs upward from its first faint dawn on the horizon till it culminate in glory? "The path of the just is as the shining light which shineth more and more unto the perfect day."

For just consider how diligence in holiness tends to increase our love for holiness.

Love for holiness is the first mark that unfolds itself, of true conversion to God. It is the earliest blossom that shows the life of God to have begun to circulate through the soul. All service of God which springs only from a desire to escape punishment and obtain reward (needful as is the influence of such motives on the first-awakening mind) comes short of that regeneration of the heart, whose one distinctive mark is love of holiness for holiness' sake—an opening of the mental eye to the surpassing purity, justice, goodness of the divine law—an admiration, free and spontaneous, of the perfections thus revealed to us—a love of God as the being in whom those perfections dwell in all their fulness, who is purity, justice, goodness, and a corresponding desire to become like that Being; to rise above our natural corruption into some participation of this purity, justice, goodness, which we admire and love.

But then, this is at first but very imperfect. It is imperfect in the knowledge of the law of holiness. The light of it has but just dawned upon us; it is like the morning spread upon the mountains: its very first rays are, indeed, exhilarating, but they are faint; above all, they are limited—they fall not on every object within our sphere, and show not clearly every step of our path. And it is imperfect also as to the affections which even this dawning knowledge excites. We feel towards holiness as towards some dignified

personage to whom we have been but recently introduced; with whose sentiments we are not yet familiar; we reverence, we admire, the manifestations of his character, but we are not at home with him.

But then, what is the result of farther intimacy with such a person? of pondering on his sentiments, and applying his principles? Do we not find ourselves growing in apprehension of what he means—in application of his maxims to every fact of our experience, and in a sympathy which moulds us into similarity with his spirit?

Now just so is it with the holy law of God. The more we give ourselves to walk in its light, the more it warms our hearts. It is the characteristic of all excellence that the better we know it the more we love it. You find this in the things of every-day life. In literature, the more you cultivate your mind, the more you delight in cultivation of mind. In matters of taste, the deeper your proficiency the more devoted your affection. Poetry, painting, music, by whom are they so fondly appreciated as by the poet, the painter, the musician? And friendship, affection, all the charities of father, son, and brother, is it not by exercise, and according to their exercise, that they become consolidated into habits of the soul?

And O how equally true is this of spiritual knowledge, spiritual tastes, spiritual exercises of the heart towards God. "A wise man," says holy scripture, "will hear, and will increase learning; and a man of understanding shall attain unto wise counsels. Give instruction to a wise man, and he will be yet wiser: teach a just man and he will increase in learning." And so says the apostle; "As they that after the flesh do mind the things of the flesh," *i. e.* as habits of sin increase our relish for sin; "so they that are after the spirit do mind the things of the spirit;" the practice of holiness increases our relish for holiness. The more we occupy ourselves in heavenly pursuits, the more the very mind itself, so occupied—its tastes, its impulses, and its enjoyments—will become spiritual. The more we speak with God, like Moses, face to face, the more we cry, like Moses, "Show me thy glory!" The more we receive of his influences, the quicker are our susceptibilities, yea, and cravings for more grace. The spirit already in the heart drinks in the Spirit poured out from on high, even as the water-lily, in the midst of waters, lifts up its broad leaves, and expands its petals, and rejoices in the shower with a quicker sympathy than the parched shrub in the desert.

Observe next, what a tendency spiritual diligence has to increase our ability for holiness.

How marvellous is our deficiency in this! Redeemed into the liberty of God's children, we nevertheless are found too generally in the condition, not of the regenerate Christian, but of the awakened penitent; "the things that we would we do not, and the things that we would not those we do." I stop not now to ask, how much of this spiritual weakness is owing to our neglect of realizing the privileges of the gospel, its child-like dependence, its victorious faith? but I rather press on you the encouraging fact, that in proportion as you practise, with whatever feebleness, *the* holiness you love, you will find a growing *facility in that practice.* In the way of natural consequence, according to the general laws of the human mind, you will find that facility. Whatever we do frequently, regularly, perseveringly, we come at last to do easily. Who would suppose that such complicated things as language, arithmetic, music, could come to be practised by us almost without thought? Who at the commencement of his study of any art could foresee the ease, the dexterity, the pleasure with which he can perform its operations when he has become an adept therein? In all the faculties of body and mind, what makes the difference between the helpless infant and the full-grown man, but just the exercise of those faculties, the daily and hourly application of them to the objects which are fitted to draw them out?

And just so is it with the will, the moral powers of man. Our will is, alas! accustomed to follow, from our birth, the appetites of the flesh, the impulses of the passions, the devices of the earthly nature which thinks only of self-gratification. And it is this custom of sinning which gives its power to sinfulness. It is the exercising of ourselves in ungodliness which renders it more easy for us to break through the law of God than to obey it, to violate our conscience than to reverence it. It is this which produces that bitter, humiliating inconsistency, that we slide into a momentary indulgence, though we know it will work us future sorrow, that we choose self-enjoyment before self-approbation, pleasure before peace, the tumult of passion before the severer joy of duty.

But then—thanks be to God!—the very principle which works our ruin while our hearts are far from him, will help to our recovery when we have returned to him. The habits of evil which by custom have been made easy, by custom also—the custom of watching against them, checking them, interrupting them, attacking them with the whole armour of God—may be made difficult. We may come thus to compel sin, which once obtained such easy victories, to exhaust itself in many a struggle. We may come to render it a laborious thing to smother conviction, to neglect duty. We may approximate to the understanding of what St. John sets forth, as the ideal of the Christian character, the model of what a Christian ought to be (and will be in proportion as he grows in grace), namely, that "whosoever abideth in Jesus sinneth not;" so far as the habit of the soul is that of communion with our Lord, sin is as offensive to it, as hastily rejected by it, as the breath of corruption, the tainted air of pestilence, is nauseated by the healthy system, so that "whosoever is born of God doth not commit sin; for his (*i. e.* God's) seed remaineth in him, and he cannot sin, because he is born of God."

Nor does the Christian, who thus dwells in God, and God in him, less advance in holiness, than recede from sinfulness. As habits of evil are formed and matured by every indulgence, so habits of good are fostered in us by every fresh act of faith, and love, and obedience. That which was begun in weakness is carried on with growing power. The diligent believer learns daily more of his own heart, of his besetting sins, of his peculiar weaknesses, and also of the power of his Redeemer. Each new experience of his insufficiency sends him more simply to cry to the strong for strength. Each effort in the path of life

opens out to him richer prospects. Though faint, he still pursues; though weak, he goes on climbing the arduous steep. One step in obedience gives him spring and animation for another. One difficulty overcome impels him forward with a fresh alacrity to grapple with a further one. His very exertions breathe him. His very efforts diffuse the spirit of life more fully through his soul. He rises progressively into a purer atmosphere, he gets a freer use of all his powers, he bounds with elastic foot from one point to another in the path of life; he goes from strength to strength till he appear before God in Zion!

Dear young Christian friends, use this idea of the tendency of all you do and think and are, to go on in the same direction, as your preservative against every temptation, the very smallest that solicits you; and your stimulus to every duty, the most trifling, that you are called to. Estimate things, not in themselves alone, but in their bearing on your character. Remember, that in any struggle that you make, it is not a present benefit only which you have to seek, by faithfulness to conscience and to God, not a particular momentary victory, merely, over that particular temptation, but it is the moral effect which follows on it, as regards your whole relation to sin and holiness. What is the gaining a battle in itself? The holding possession of a few acres of ground. But what is it in its consequences? The settling, perhaps, a nation's fate. The making rebellion to hang down its head, and loyalty to triumph for centuries to come.

Try, then, by this principle, many things which you, perhaps, indulge, because they seem matters of indifference; many which you shrink from because you think them ascetic and severe. Instead of questioning, "how much self-denial—how much disinterestedness—how much patience—how much meekness—how much love—how much devotedness am I bound to exercise?" Ask rather, "what will be the tendency of each act and exercise of these several graces? What its influence upon my general character? Shall I give thereby one more check to sin? Add thereby one more link to the chain of holy habit? Render myself in any degree more ready, expert, prepared for every fresh attack of evil, and call to good?" There must be a training for conflict as well as actual conflict. There must be an habituating ourselves to self-control in things insignificant, that we may have the power of self-control, ready strengthened to our use, in things important. There must be the constant practice of all holy dispositions in the smallest matters, if we would have those dispositions uppermost and predominant in greater ones. We shall not maintain in public a spirit which we do not foster in private. We shall not exhibit abroad what we are not fashioning in ourselves at home. We shall not be on the field of battle what we have not sedulously trained ourselves to by a daily discipline. "Exercise thyself unto godliness."

And thus shall you enjoy (it is the last thing I suggest) those bright anticipations which the diligent believer gains from the tendency of progressive holiness to increase to him the blessedness of that holiness.

We have only to recollect that all true blessedness can be no other than the *maturity of holiness*, to see that our joy in God must grow in proportion as our love and our ability for the service of God. "Righteousness" is not simply the companion, it is the source of "peace and joy in the Holy Ghost." "Our rejoicing is this," says the apostle, "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." "The good man," says the inspired proverb, "shall be satisfied from himself." "He that soweth to the spirit," says St. Paul, "shall of the spirit reap life everlasting!" Amidst the trials of earth, God's service is the only unmixed joy of those who love him. And when they shall have escaped from these trials into heaven, what is still the sum of all their blessedness? Just this, that "they are before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell with them!" Look back at the dim and fading past; try to recollect any one enjoyment in it which has been entirely pure and satisfactory—which leaves upon your mind the deep repose of strains gone by, whose separate notes have fled, but whose rich harmony has blended with your very soul—and you will find that nothing deserves this character but the lingering sweetness of some work of holiness, some experience of God's presence, some energizing in God's cause. All other delights, however innocent, are as a dream, they moved the surface of your being, but no more. The joys of holiness, those only are deep and permanent. The blessedness of self-improment, this only grows with us, as part of ourselves. The well of water which Christ opens in the soul, this only sheds abroad in us those refreshing streams which spring up into everlasting life!

And O, then, the unspeakable mercy of God, to give his Son to open out in us that perennial fount! O the blessedness, if by his Spirit he has touched our stony hearts and made them to flow forth in love and praise! How cheerful should be the spirit of the Christian! How sparkling his habitual disposition! How, running joyfully, like the sun, the course that God has appointed him, he, like the sun, should scatter gladness round his path; and, bright himself, should brighten every object he beholds! Christian, let your soul magnify the Lord, and your spirit rejoice in God your Saviour! Let none of the clouds of earth throw gloom upon your course. Outward things may come and go with creature fickleness; but you have in yourself a joy which no man intermeddleth with. And this joy is the pledge of constantly increasing blessedness through all eternity. Christ in you now is the assurance of glory hereafter. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "The path of the just is as the shining light, which shineth more and more unto the perfect day!"

FORMS OF PRAYER.*

It is alleged as a fault against this service that it is a pre-composed form. Now, not only is the pre-composition of a devotional service a circumstance which does not in the least degree affect either the nature or efficacy of prayer, or, in itself, tend to damp or deaden the spirit of devotion, but it is frequently forgotten by such objectors, that extemporary prayer is, of necessity, a pre-composed form to every one who joins in it, with the single exception of the individual who originates and utters it; to all besides, it is as much an adopted form of words as our prescribed order of divine service: and the only, but important, difference between a congregation worshipping God according to the formularies of our church, and a congregation whose devotional exercises are conducted by what is called extemporary prayer, is just this—the one congregation adopts, as the expression of its devout feelings and desires, a form of words which has been most carefully prepared—which is drawn, either directly from the sacred scriptures, or from the scriptural liturgies of the purest and primitive periods of the Christian church—which has stood the test of long knowledge and the scrutiny of centuries—which has had the sanction of the use and experience of tens of thousands of the excellent of the earth—whose surpassing worth has been acknowledged by foreign churches, and by some of the brightest ornaments of dissent, and is sensibly felt by our true and spiritual worshippers in the very measure in which the full meaning of the service is apprehended and understood; while the other congregation adopts, as the expression of its feelings and desires, a form of words which has just fallen from the lips of the officiating minister, and which may be sober or extravagant—erroneous or orthodox—spiritual or secular—clear or confused—full or defective—judicious or unadvised, according to the sentiments, knowledge, personal piety, taste, talent, frame, or feelings of the individual, who, at the time, may give utterance to these unpremeditated devotions.

Both congregations pray with an adopted form of words, which they take and use as their own. In this respect they are both alike. But as to the question which is the better form?—which is the more excellent way? I doubt not but that fair and candid experience would confirm an observation which has been made "That if we were to compare the prayers used in the ten thousand churches of the country, during each sabbath of the year, with the contemporary prayers in the other places of worship, we should be constrained to fall down upon our knees, and bless God for the liturgy of the church of England."

But the objection to the liturgy of the national church is sometimes placed on the more plausible ground, that as it is not only a precomposed, but also a prescribed and a set form, it cannot adapt itself to the ever varying circumstances of human experience, or express the peculiar wants and wishes of individual Christians.

But it is forgotten by such objectors that all prayer in which more persons than one unite, or profess to unite, with one accord, ought, in the nature of things, to be common prayer, belonging equally to all, and so expressed as to serve equally for the use of all.

As our formularies, therefore, are intended for the use of an assembled congregation of persons calling themselves Christians, they ought to be so framed as to express such wants and wishes—such praises and professions—as are common to all Christians at all times. The desires of the collective body, in which all should be prepared to participate whenever they may meet together for divine worship, are the only legitimate subjects of common and congregational prayer. Nor ought a confession to be made, or a petition offered, or a thanksgiving rendered, by the officiating minister, in the name of those who are supposed to accompany him, in which every individual throughout the whole assembly could not, at any time, or ought not to be ready at all times, to adopt as his own, and to confirm with his own hearty Amen.

There are confessions, supplications, and thanksgivings, which can be common only to a household, and these are the legitimate subjects of family prayer. There are confessions, supplications, and thanksgivings, peculiar to individuals, in which none besides can participate; and these are the fitting subjects for private prayer, when a man enters into his closet, and shuts his door, and prays to his heavenly Father, who seeth in secret; but to put such confessions, supplications, and thanksgivings, into the mouth of a general congregation, would be to introduce confusion into the worship, and to render the service inappropriate and absurd. The special circumstances of domestic or of individual experience may, indeed, become matters of common interest and of common intercession, by being brought before a congregation for that purpose. Occasions of periodical, or of uncertain occurrence, may, from time to time, arise; or new and unlooked for exigencies may present themselves, calling for special public prayer or praise; but for all these cases—whether they are times of affliction or of mercy—of famine or of plenty—of prosperous or adverse providences—of peace or war—whether they are the changing circumstances of the church or of the nation,—for all such occasions provision is wisely and abundantly made in the constitution of our church, or by the foresight of the compilers of our liturgy.

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* From "The adaptation of the national liturgy to the consecrated house of prayer:" a sermon, preached at St. John's church, Sheffield Park, on its consecration by his grace the lord archbishop of York, on Friday, Oct. 2, 1840, by Thomas Best, A.M., Oxon, perpetual curate of St. James' church, Sheffield. *Published by request. Sheffield,* Ridge and Jackson, King-*street; and Hamilton, London.*

NEVOLENCE AND PURITY ESSENTIAL TO TRUE RELIGION:

A Sermon,

ached at St. Mary's, Gateshead, in behalf of the District Visiting Society recently established in that parish).

By the Rev. J. Davies, B.D.,

:tor of Gateshead, and Master of King James's Hospital, in the county of Durham.

James i. 27.

ure and undefiled religion before God and the 'ather is this—to visit the fatherless and widows in heir affliction, and to keep himself unspotted from he world."

midst the endless diversities of opinion pecting the most important of all ques- ns, which, in a greater or less degree, have rays prevailed in the world, it was not a undless and unprofitable inquiry—what is th? With whatever design, and under : influence of whatever feelings, this ques- n was proposed by Pilate to our blessed viour, it is assuredly a point which de- ves the deepest consideration, and demands serious and devout study of that volume, ich alone can solve the difficulties which it volves. There is another analogous ques- n, and intimately connected with the for- r, on which sentiments, equally at variance th each other, will be found to exist— at is religion? Some may, perhaps, agine that it is little else than a well- anged system of truths to be believed; iers may regard it as a train of warm and rid emotions to be experienced; a third ss would make it consist in a regular ob- vance of certain rites and ceremonial insti- ions; while a fourth would maintain, that s altogether a practical matter, and that in ality it requires nothing more than a decent d reputable discharge of the various duties d obligations of social life.

While, however, religion—the religion of rist—the religion which is revealed, ap- ed, and enforced in the holy scriptures— e religion which regards man as a sinner, d directs his eyes to a Saviour—which com- nes the interests of eternity with those of ne, undoubtedly implies and requires all ese things, its entire character is expressed no one of these distinctive views. Each of em may be regarded as an essential element, a single component part, but comes ort of an adequate definition of the whole. Religion may be contemplated under a riety of aspects, and, according to the pecu- ar view under which it is surveyed, it may : generally defined. St. James, throughout s epistle—influenced doubtless by the cir- mstances of the time in which he lived— nsiders it chiefly in the light of a moral d practical scheme. He fixed his eye principally upon those prominent and conspi- cuous features of Christianity which present themselves on the surface of the character, amidst the various trials, conflicts, and temp- tations of social and domestic life. Among these distinguishing traits of the religion of Christ, benevolence and purity occupy the most important and commanding position. It is, therefore, under this peculiar aspect, and regarding it in the light of a practical system, combining within the range of its operations all that is benevolent and compassionate—all that is generous and disinterested—all that is pure, and holy, and upright, that the apostle declares, that the religion which we profess, and which thus proves itself to be so emi- nently adapted to the exigences of a fallen and wretched world, essentially consists in visiting the fatherless and widows in their affliction, and in the maintenance of a cha- racter unspotted by the world.

Pursuing, therefore, that train of reflection to which the passage before us seems naturally to conduct our minds, and which stands most intimately connected with the leading object of our attention and solicitude on the present occasion, we shall now proceed briefly to consider the necessary influence of true and undefiled religion, as it is unfolded in those two constituents of the Christian cha- racter, which are here exhibited to our view— in the exercise of sympathy and kindness to- wards the afflicted, while this course of prac- tical benevolence is sustained by a spirit of piety and devotion, by a spirit of love to God as the everflowing and exhaustless source of love to man, which rises above the level of the world, and thus escapes those pollutions and defilements with which its atmosphere is so deeply impregnated.

I. It is here asserted, then, by the apostle, in the first place, that religion, in order to be pleasing and acceptable unto God, must ex- hibit itself in acts of sympathizing kindness and compassion towards those who are placed in circumstances of helplessness, difficulty, and distress. As all these manifestations of benevolence could not be enumerated and literally expressed, they are severally embo- died and represented by the apostle under one leading and prominent form—that of visiting the fatherless and widows in their affliction; thus presenting a case of affliction, and an occasion for kindness and condolence, from which no age of the world and no condition of society can be altogether exempt. On no field, in the history of a suffering and dying world—on no section of the crowded and ever-varying and ever-shifting scene of human life, can we discover a spot in which the fatherless and the widow do not form a group, which at frequent intervals meets the eye,

and touches the deepest chords of the heart.

In selecting this as the special object of his regard, and as the representative of the various forms of suffering and distress which are calculated to call forth the assiduous attentions of Christian kindness and benevolence, the apostle evinced his knowledge of human affairs, and his sympathy with human sufferings. He knew that other losses might be more easily compensated—that other sorrows might, with less difficulty, be soothed—that other bereavements would leave less of helplessness and loneliness behind them. He knew that the loss of property might be repaired or alleviated by liberality, industry, and perseverance; that the loss of health was not absolutely and invariably without its remedy; but that the loss of the fatherless and the widow would necessarily leave a vacuum which nothing could adequately supply.

It is to the alleviation of this peculiar form of affliction, therefore, that the energies and the sympathies of the pure and undefiled religion of Him, who cherished every form of social and domestic tenderness—who made little children the objects of his most gracious regard, and manifested towards his mother a most filial and watchful attention—are to be specially directed. In this amiable feature of its character, indeed, Christianity stands conspicuously and honourably distinguished from all the other forms and theories of religion which have ever prevailed in the world. Very different is the character, and far other are the practices, of the Pagan and the Hindoo systems. Instead of visiting the fatherless and the widows in their afflictions, for the purpose of affording them consolation and relief, these polluted and sanguinary schemes exert their malignant influence in extinguishing the natural affections—in teaching their votaries to destroy their children, and to abandon their parents—to employ the orphan in burning the widow on the funeral pile of the husband. Until the establishment of the Christian religion in the world, indeed, hospitals for the sick, places of refuge for the destitute—a practical recognition of the claims of the poor on the bounty and liberality of the rich—a systematic exercise of the noble and generous virtues of philanthropy and benevolence—were utterly unknown. It is the pure and undefiled, the compassionate and godlike religion of Jesus Christ alone, which has taught men their duty in this respect, as well as supplied them with adequate motives to the practice of it. It is this alone which has taught its professors to regard the whole human species, amidst all the diversity of its ranks, and pursuits, and conditions, as one great family—united together *by one common* bond of brotherhood—as so many members of one body, sprung from the same great Parent, endued with the same faculties, animated by the same life, pervaded by the same sympathies, and requiring the same supplies. It is this alone which has taught men to behold in every orphan a child, and in every widow a mother or a sister; and, by thus teaching them to recognize new relations, it has opened new sources of kindness and compassion. It has thus unsealed the great fountains of human sympathy and tenderness, which had hitherto been in a great degree locked up in the unconscious ignorance of our obligations, or concealed beneath the frost of selfishness. Under the influence of these new-born and heaven-born impulses, it has led men to enter on a career of uniform, systematic, and untiring benevolence. It has conducted them to the abodes of misery—to the haunts of wretchedness and vice—to the chamber of the sick—to the cell of the malefactor, and the dungeon of the captive—with the means of comfort and alleviation for this life in their left hand, and with the hopes and consolations of another and better life in their right.

These, my brethren, are the natural, the legitimate, and, in a greater or less degree, the necessary effects of the pure and undefiled religion of the gospel, wherever it has entered into a vital union with the character; and, by considering to what extent it has been productive of these effects in your own character and conduct, collectively and individually, you may form some idea of the measure of influence which it has hitherto exercised upon yourselves; not, indeed, that natural benevolence is an absolute proof, that true religion has taken full and adequate possession of your hearts—for the former may exist to a very considerable degree, where the latter is deplorably deficient: but this we may safely assert, that true and undefiled religion cannot coexist with an utter indifference to the wants and sufferings of the ignorant, the poor, and the destitute; and that it is to the influence of the gospel, direct and indirect, that we are indebted for nearly all the systematic and practical benevolence that prevails throughout the world.

We would only remark farther, in connection with this part of our subject, that the benevolence upon which we have been insisting as the genuine produce of true religion, involves no such chimerical and mischievous notion as, that all men, in respect of their rank and property, and their means of comfort and gratification, ought to be reduced to the same absolute level. Such theories are utterly at variance with the very nature and obligations of Christianity, and with the whole scheme of God's moral government. It is,

indeed, in opposition to the whole order, and to the very frame-work of the universe, which is composed of a scale of being, beautifully graduated, proportioned, and harmonized—rising, in a well-adjusted series, from what is diminutive and obscure, to what is great and splendid—every part, however insignificant in itself, contributing to the regularity, the symmetry, and the solidity of the magnificent whole. And thus in the social scale, as actuated, and regulated, and controlled by the spirit of genuine and enlightened Christianity, every member of the community has his appropriate place, and his appropriate duties assigned to him. Abjuring the vain and ignorant attempt to maintain an absolute equality of condition—in which property, as it would be equally at the disposal of all, would be valued and guarded by none, and thus would speedily be dissipated and annihilated—its whole tendency and spirit is to smooth down its inequalities into a system of mutual kindness and reciprocal dependence and forbearance. Of the rich, according to the relative meaning and import of the term it requires, and imperatively enjoins that, to the full extent of their respective means and resources, they should at all times be ready to give, and glad to distribute to the objects of their bounty, whether it relates to their temporal or their spiritual welfare, or to both combined, as in the case of the institution this day brought before you. Of the poor, it demands with equal authority—and, wherever its spirit has been imbibed, with equal effect—that they should be just, grateful, and respectful. These are at once the requirements and the triumphs of pure and undefiled religion: lifting its lamp of light to illumine the darkest recesses of ignorance—opening its stores for the relief of the destitute—throwing its shield over the helplessness of the orphan, and cheering, with its visits of compassion, the desolate loneliness of the widow. And, wherever the religion we profess has borne its appropriate fruits—in whatever land, and in whatever locality its influence has been adequately felt, and its authority duly recognized, there it has raised trophies of its power, wisdom, and benevolence, unrivalled in the annals of the world. In this view of its genuine character and effects, it would be well for us, my brethren, to bring our own conduct to the test, and to inquire whether our religion, in respect of its individual influence on ourselves, will bear the searching application of this sound and practical criterion.

II. But, in connection with the exercise of sympathetic kindness and practical benevolence, the apostle subjoins another essential constituent of pure and undefiled religion—that it maintains a character unstained by those various forms of moral and spiritual pollution, with which the atmosphere of the present world is so deeply impregnated. This is not less a necessary than it is a difficult and arduous requirement of true religion. It is immediately connected by the apostle with the former branch of duty, because men are naturally prone to imagine that a liberal and generous discharge of the one, will be accepted as a substitute for the other—that the exercise of the humane and kindly affections, and the ready outpouring of the means of relief for the poor, the afflicted, and the destitute, instead of being the spontaneous emanation of the spirit of pure and undefiled religion dwelling in the heart, affords a license to plunge, with less of scruple and hesitation, in the dissipations and pollutions of the world. Such a notion is at variance with the whole character and requirements of Christianity as a system—not of compromise between virtue and vice—not of a graduated scale of indulgences at a stipulated rate, but of uniform, compact, and harmonious duties, each requiring the aid and support of the other, in order to the adequate and effective discharge of its own functions. Such an idea poisons the very spring of charity, which it is of the utmost importance to keep pure and unalloyed by any earthly and heterogeneous elements, and deteriorates those hallowed streams which are designed to make glad the city of God. Christian charity must be not less pure than generous; though she is in the world, she must not be of the world; though she blesses the earth with her presence—traversing its length and breadth—plunging into its scenes of deepest sorrow, and guilt, and wretchedness—visiting its fatherless and its widows in their affliction—her origin is from heaven, and she must never forget the high and holy motives by which she is to be actuated. Like the sun-beam, she must illumine the darkest recesses of ignorance and vice, without being contaminated by the contact—she must warm the desolate abodes of poverty and want, without kindling into pride and self-righteousness—she must dispense her blessings with an open, free, and unfettered hand, and yet ascribe all the glory to that Father of lights, from whom cometh down every good and perfect gift—she must be willing, as occasion requires and her strength allows, to mingle in scenes, from which the eye of taste and the sensibilities of worldly refinement, which have not been trained in the discipline of Christian humility and self-denial, would recoil; and yet she must be "as the wings of a dove, which are covered with silver, and her feathers with yellow gold."

But this exemption from the predominant sway, and the polluting influence of the world, as contradistinguished from true and scriptural piety, is not only necessary as the concomitant of pure religion in general, but it is also indispensable to the due exercise of the duty previously inculcated. The spirit of Christian benevolence, and the spirit of the world, are diametrically opposed to each other. The natural tendency and design of the former is to soften, and expand, and ameliorate the heart; that of the latter is to harden, and contract, and deteriorate its best instincts and affections. The one tends to quicken, and refine, and exalt its sensibilities; the other, to deaden, corrupt, and degrade them. The one, to widen and enlarge—the other, to narrow and contract the circle of its social sympathies.

In order, therefore, to rise to the full requirements of the former branch of this definition of pure and undefiled religion, it is indispensably necessary that the Christian should keep himself unspotted from the world, in the sense of an inordinate love of its wealth and possessions. In the midst of a scene of mercantile and manufacturing activity, which exhibits the whole of life as one vast concourse of human beings, each of whom appears to be engaged in a race of eager competition for the treasures of earth, it is no easy matter to preserve the mind from becoming unduly absorbed by its pursuits. Where every effort of labour, and science, and art is directed, with such intense and unwearying energy, to the main end of multiplying and accumulating wealth, it requires a more than ordinary measure of watchfulness and prayer —of the generous, and effusive, and constraining influence of the love of Christ shed abroad in the heart, to keep it untainted by the contracting and indurating spirit of covetousness and grasping selfishness. It is not against the healthy, and vigorous, and well-regulated activities of industry and enterprise, which are essential to the comfort and well-being of mankind, that the prohibition of the apostle is directed; but against allowing these pursuits—on whatever scale they may be conducted—so to engross the heart as to choke up the channels of its kindly sympathies, and to prevent the genial flow and the refreshing circulation of those streams of beneficence, which are so conducive to the happiness of the individual, as well as to the healthfulness of the community at large. An immoderate addictedness to the pleasures and amusements of the world is not less hostile to the adequate and uniform discharge of the duty implied in our text, as constituting an essential part of pure *and undefiled* religion. Whatever has a tendency to concentrate the thoughts and feelings upon self, and to make the enjoyment of personal gratification the great business of life, must inevitably impede the free and spontaneous development of that great and diffusive principle of Christian love, which, like its divine Author, delights to impart the happiness of which it is the source and the centre, and to extend its own genial glow of affectionate and generous sympathy throughout the whole range of its influence. A religion, thus pure and enlightened—thus tender in its sensibilities and comprehensive in its views—does not confine its aspirations and exertions to the relief of the temporal wants, and the promotion of the physical welfare, of the objects of its compassion; but, regarding every human being as destined to be happy or miserable for ever, she considers their present weal or woe, though not unimportant, yet as comparatively secondary and subordinate.

Rising, therefore, above the low and grovelling pleasures, and the frivolous dissipations of the world, she endeavours to direct their thoughts and attract their affections towards a region of more serene enjoyment, and of more solid and substantial satisfaction. Amidst the various trials and sufferings which are incident to their lot, and which in a degree, more or less, are inseparable from the present state of existence, she unfolds to their view, a world where sin and sorrow are unknown—a world whose atmosphere is health, whose resources are boundless and exhaustless, whose pleasures are pure and untainted, and whose honours are unfading and perennial—a world in which there are neither fatherless nor widows, because all earthly unions and relations have been lost and absorbed in the delightful fellowship of one great family, of which God himself is the father, Jesus Christ the elder brother, and the eternal Spirit the all-pervading bond of holy and affectionate communion.

Thus it is, my brethren, that the pure and undefiled religion of the gospel engages and enables its sincere professors to combine the two great and indispensable requirements of practical benevolence and of exemption from the defilements of the world. Thus it is that Christianity proves itself to be adapted to our nature, in all relations and prospects—in its state of sorrow and suffering here below, and in its views of holiness and happiness in the world beyond the grave—in its liability to the snares, and dangers, and temptations of the life that now is, and in its required training, through a course of progressive sanctification, for a higher state of existence hereafter. It is to meet this two-fold exigency of our nature, and to bring the resources of a pure

nd undefiled religion to bear upon its various wants, and dangers, and privations, oth temporal and spiritual, that the Institution, to which your attention is on this day particularly directed, is designed. It is not necessary that we should here enter at any considerable length, and with any minuteness of detail, into an explanation of its character and objects, and of the instrumentality by which it is intended that, under the divine blessing, they should be realized. All this is indicated in the rules which have been circulated, and has been done in those personal communications which, to a considerable extent, have already taken place. I deem it important to remark, however, that, as intended to embrace and embody the whole spirit of that comprehensive definition of religion contained in our text, this society was not established with an exclusive, or even with a primary view to the temporal relief of our fellow-creatures. Institutions of that nature are, in themselves, and as far as their sphere of exertion extends, important, and the present is designed to interfere with none such. But these supersede not the necessity of others of a more enlarged and spiritual character. That charity is very narrow, and confined, and imperfect, which regards man simply as a suffering and dying creature, without extending its views beyond the limits of his present short-lived existence.

True Christian charity—that charity which is the offspring of a pure and undefiled religion—views man in a very different light; and hence is constrained to make a very different provision for his sorrows and his exigences. Actuated, as we trust, by the motives, and guided by the dictates suggested by that sacred principle, we are desirous, in this institution, of directing our first and paramount attention to the spiritual and eternal welfare of those around us. Viewing them as rational and accountable beings, the futurity of whose existence will derive its whole colouring and complexion from the present, we are desirous of bringing them into contact with the light and warmth of the atmosphere of Christian truth. We are desirous of cultivating their minds, and of imbuing them, from an early age, with the civilizing, and purifying, and elevating principles of that gospel which is the power of God unto salvation to every one that believeth. We are especially desirous of teaching those dense masses of our remote and secluded population, which seem to be immersed in a darkness that may be felt, and which, from their number and locality, defy every effort of unaided clerical labour—we are desirous of teaching such persons the privileges and obligations of the sabbath, which to them is known only as a day of indolence and debauchery, and the duty and blessedness of attending the house of God, the aisles of which are never replenished by their presence. We are, morever, desirous of affording them a periodical supply of interesting and useful reading, to employ the moments of their week-day leisure, and to suggest topics of profitable and edifying reflection. Nor is their temporal welfare intended to be by any means neglected. I am convinced, indeed, both from observation and from the suggestions of the most enlarged view of human nature and human society, that the most effectual—though perhaps not the most palpable and direct method of promoting the temporal comfort of the poor—is to make them deeply sensible of the value and importance of their spiritual and eternal well-being. By this means, the powers of the world to come are brought to bear, in a most salutary and effective manner, upon the interests of the present, as inducing those habits of regularity, industry, economy, foresight—of honourable independence, and of decent self-respect, without which, no manufacturing prosperity, no legal arrangement, and no amount of almsgiving, however lavish and profuse, can be a security against wretchedness and want. Cases of distress and destitution, however, will inevitably occur; the poor, whatever shallow theorists may assert to the contrary, will never cease out of the land. These cases—whether they be those of the widow or the fatherless, those of sickness or of old age—it is our desire, and our duty as Christians, after strict and careful investigation, promptly and generously to meet: and, as all this labour of love—so far as our own institution is concerned—is to be carried on by the members of our own congregations, and, under the guidance and sanction of those who have been appointed "to watch over you in the Lord," it is in entire accordance with the spirit and discipline of the church to which we belong, and will, we trust, under the divine blessing, secure that harmony of operation, and that permanence of effort, that on no other plan could have been expected in a work which, we are bound to acknowledge with gratitude, has been commenced with so much of energy and zeal.

I have only to remark, in conclusion, that to carry all these benevolent purposes into execution, will require a large amount of funds. A considerable sum has already been expended in the purchase of tracts, and other preliminary measures; and we look to you this day, my brethren, for the means of further prosecuting the work. St. Paul directs the Corinthian believers, "on the first day of the week, to lay by them in store for

charitable purposes, according as God had prospered them;" and I thought I could not do better than address you a similar exhortation, and afford you a like opportunity, on this first sabbath of a new year. In the exercise of Christian charity, it is of the utmost importance to adopt a regular and systematic plan—to set apart, at the commencement of the year, a fixed portion of our income, whether it be the tenth, or the twentieth, or even thirtieth part of the whole—and no man in easy circumstances assuredly, ought to devote to purposes of pure benevolence less than the last of these proportions—and then the discharge of duty will become easy and unembarrassed. Act therefore, my brethren, on this, and on all similar occasions, as under the eye of heaven; and let the ear of faith be penetrated by the far-sounding echoes of that voice which, on the last day, will soothe the bosoms of the unnumbered myriads of the blest—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

JOSEPHUS.*

As if the Jewish historian were to gather to himself every rare prerogative that can secure an immortal reputation, he has, besides linking himself to the destiny of his nation, linked himself also, undesignedly, to the Christian dispensation, by furnishing an unimpeachable evidence, most ample and remarkable, in attestation of the literal fulfilment of our Lord's predictions. Josephus apart, a few lines of scornful allusion to the Jewish war, in the pages of Suetonius, Tacitus, and others, would be all we could produce in confirmation of an argument now so conclusive. Yet it is not in this direct manner alone that the writings of the Jewish classic subserve the evidence which establishes the Christian system. Josephus is the only writer of the apostolic age, ecclesiastical or profane, in whose pages we find that sort of vivid portraiture of manners, and of modes of feeling in the east, which enables us at once to connect the Christian records, in a distinct manner, with the scenes, customs, personages of the times; and to feel, in all its force, and with the impressiveness of a strong contrast, the divine excellence, the purity, the beneficence, and the reason of the doctrine and morality of Christ. It is not until we have, by the aid of a writer such as Josephus, placed ourselves intellectually in contact with the men and things of the times of Tiberius, that we can be fully qualified to repeat, cordially and with vivacity, the profession of him who said—"Master, we know that thou art a teacher come from God."

Josephus, then, irrespectively of his merits as a writer, claims regard on grounds that are altogether peculiar; and yet his intrinsic merits are of no common order; and in proof that they have so been considered by the most competent judges, in every age, we shall presently furnish some evidence.

Thoroughly familiar, as he proves himself to have been, with the entire circle of Grecian literature, and master too of the rhetoric and critical science of his times, he went back for his models to the purest age, and seems to have chosen Thucydides as his exemplar. Far more chaste and correct than many of his contemporaries, and careful to avoid the faults which were then becoming common, he has left a work which may take a place of honour among the best of a better era.

Josephus is perspicuous, nervous, and generally so happy in his epithets and his descriptive phrases, as to offer to the reader's mind a vivid idea of the scenes and actions spoken of. On this ground, in truth, a peculiar praise may fairly be claimed for him. Combining in his own intellectual conformation, and by the discipline he had passed through, that glowing sense of the sublime and beautiful in nature which is the characteristic of the people of the east, with that nice taste and artificial skill in the management of language which belong to the Greeks, he has known how, while using the inimitable medium he had adopted, to blend in his descriptions, the depth, the strong colours, and the splendours of an eastern noon, with the fresh coolness and the delicious serenity of an Attic morning. In his pages we look at nature as she is in Syria; and yet we hear her spoken of in the subdued tones of Greece.

Nor are there wanting in this remarkable writer, some of those excellencies of style, which his long intimacy with the public men of Rome would be likely to infuse. That practical bearing of the mind, and that terse and vigorous good sense, and that adherence to reason and utility, which marked the Roman character, make themselves apparent in almost every page. He shews himself, moreover, to be master of the powers of irony, and of caustic reasoning; and when the occasion permits, he can be humorous or satirical. He had indeed his faults—faults as a patriot, as a Jew, as a man, and as a writer: nor will any reluctance be felt, in the course of the work now projected, in making a candid avowal of such delinquencies, when the proof and instance shall come before us.

* From a prospectus of a new and illustrated translation of the *genuine works of Flavius Josephus*. By Robert Traill, D.D., *rector of Schull, &c. &c. pp. 16. R. Clay, printer, Bread-street-hill, London.*

The Cabinet.

THE TRUE PHILOSOPHY OF HISTORY.—The bible alone teaches us the true philosophy of history. If we open any uninspired record of the past, we find that the secret spring which produced every change is entirely concealed, or is lost to view in a cloud of uncertain speculations. The rise or fall of empires is ascribed to the march of this conqueror, or the abilities of that leader, while no notice is taken of that Almighty Power, which "girded them with strength for the battle," and crowned their efforts with success. The writers are contented with looking only to second causes. They add one link after another to the chain, but forget the last link which binds it to the throne of the Eternal. This it is which renders all profane history so vague and unsatisfactory. But scripture, on the contrary, tears aside the veil, and discloses the secret causes which produced all these results. It pourtrays to us the powerful monarchies of the elder world—the Assyrian, Babylonian, and Persian—stricken in their pride, and crumbling successively into the dust, because God had determined it should be so. It reveals him as raising up the foe which was to work their ruin (Isaiah v. 26; xiii. 1-5), and so overruling all things that human wisdom and human valor were powerless to arrest the blow. And, that the world might know beyond a doubt that his hand was the one which did it, the prophets were directed, centuries before, to proclaim that these events should happen. Here, then, is the true philosophy of history—the solution of all its mysteries—that revelation which shows us the Most High ruling among the inhabitants of the earth, and visiting the nations for their sins. He has established certain immutable principles of justice and right, by which it is the duty of nations

ded. And unless they do so, he visits them, is, with his judgments. They can no more ne certainty of retribution, than can an indi- ope that his sin will be covered, and he evade hing eye of the Omniscient. And it is the duty inisters of God, at times to raise their voices, ublish these great and solemn truths to their nen, that the land in which they dwell may et there is a God who is shaping out its des- When wickedness is rife around them, and sins are waxing greater, they must proclaim ling warning—"the nation and kingdom that serve God, shall perish." Let it not, then, that subjects like these are inappropriate to pit. It is not thus to be narrowed down in ence. These themes fall within its legitimate

The ministers of the sanctuary are sta- pon the towers of Zion, to look over the ho- id discern, if possible, the approach of any ing evil. The cry goes up to them—"Watch- at of the night?" When they see, therefore, my clouds arising, and a moral darkness roll- the land, they must needs answer—"Behold, t cometh."—*Rev. I. Kip, Rect. St. Paul's,*

s.—He that is proud of the rustling of his e a madman, laughs at the rattling of his fet- or, indeed, clothes ought to be our remem- of our lost innocency; besides, why should of what is but borrowed? Should the ostrich ff the gallant's feather, the beaver his hat, the gloves, the sheep his suit, the silkworm his s, and neat his shoes (to strip him no farther desty will give leave), he would be left in a dition. And yet it is more pardonable to be ven of cleanly rags, than (as many are) of slovenness. The one is proud of a molehill, r of a dunghill.—*Fuller's Characters.*

English Church. — In the eye of our no relation which man bears to this world is but it is pre-eminently over the destinies of al consciousness, that she bends her watchful earied gaze: and, in order to discipline the in- time for its manhood in eternity, she per- brings before the responsible soul its ever- lationship to Godhead in the triune aspect of , Redeemer, and Judge; and, in all the detail supernatural hidden life which religion incul- here is a celestial provision for counteracting ction of that lower form of visible and worldly ich our blended experience must continually Heavenly and holy, indeed, must that church t unteaches human pride before she teaches nowledge—that every where subordinates the ual to the moral, the temporal to the eternal; contrast with the baseness of expediency, e vagaries of opinion, authenticates sacred e as the only standard of what is right, and d of God as the only test of what is true. ll, while by her litany (so to speak) our vene- hurch vocalises the national conscience in e to sin felt and salvation needed, what irra- of joy does she attract from the sanctuary of bove, wherewith to illumine this blighted world ness, graves, and tears! Mindful that the heaven of the spirit consists in that moral n of our Maker which holiness begets within, r sets before the eyes of her people the promo- the divine glory as the great purpose of their nd the exhibition of divine love as the great of their hearts; and teaches them that, not in acquired, not in rank enjoyed, not in the f intellect, not in the pursuits of science, but spiritual reconciliation with God in the con- the perfective grandeur and ennobling hap- f our nature can be found. Profoundly, in- es she show the way to be happy, by afford- ing the means how to become holy. And if it can be proved that universal truth is the object of the intel- lect, and universal good the object of the will, what is the church of England in her doctrinal voice but the spiritual echo of the Almighty's heart, whose utter- ance is—"Be ye holy, for I am holy?" And to this command let all the people say, "Amen!" So, when the angel of eternity shall peal the trumpet-knell of time, shall we "wake up after thy likeness, and be satisfied with it." *Fecisti nos ad te, et inquietum est cor nostrum, donec requiescat in te.* Thou hast created man for thyself, and man's heart hath no rest till it can repose in thee.—*Rev. R. Montgomery.*

Poetry.

THE TRUE FRIEND.

(For the Church of England Magazine.)

"The same yesterday, to-day, and for ever."

Many the friends we've lov'd of yore,
Whom now we cease to greet;
O! let us, therefore, prize the more
The few that still we meet.

They, too, in this sad world of change,
May quickly disappear:
Then, let no fault of ours estrange
The hearts that still are dear.

No; rather add we link to link
In true affection's chain,
That some may still—though others shrink—
Affliction's shock sustain.

But chiefly seek we him as Friend,
Who shall unchanging prove:
Whose faithfulness shall never end;
Whose name itself is "Love."

He can alone our souls support,
When health and strength decay;
O! let us, then, to him resort,
Through Christ the "living way."

L.

Doncaster, Jan. 19.

ON CHRIST'S SECOND COMING.

(For the Church of England Magazine.)

Hark! a mighty clarion sounds!
Through air, and earth, and sea it bounds—
Its heavy blast, its deaf'ning peal,
The quick and dead now trembling feel.

'Tis the archangel's trump I hear!
The signal that the Lord is near—
While the deep sound hangs on the gale,
Lo! see! "men's hearts begin to fail."

The Lord appears on clouds of fire;
All nature now must soon expire;
The sun and moon, so heavenly bright,
Must, with the stars, withdraw their light.

The Lord is come, in kingly pow'r;
Nor men nor angels knew the hour:
Once a babe in a manger laid,
Now in dread majesty array'd.

The Judge is come! "the earth does quake,"
And all its deep foundations shake;
The vaulted heav'n asunder rends,
And in one mighty ruin blends.

The dead are rais'd ; the quick arise
To meet the Saviour in the skies.
On him the eyes of all now gaze ;
To him their only homage raise.

The trumpet peals a joyful sound,
To those in happy Zion found ;
Whose robes are wash'd and made all white,
To meet their bridegroom with delight.

Alas ! for those who have not sent
To him one look, or knee have bent ;
On them the sound will dreadful fall,
While to the rocks they vainly call.

A. R. SANDERSON, M.D.

The Vicarage, Banbury, Oxon, Oct. 26, 1840.

Miscellaneous.

INCOME OF THE CLERGY.—The total net income of the benefices of England and Wales is 3,055,451*l.* calculating the 178 benefices not returned upon the average of those which have been returned. Of these benefices, 297 are under 50*l.* per annum; 1,629 betwixt 50*l.* and 100*l.*; 1,602 from 100*l.* to 150*l.*; making 3,528 livings under 150*l.* Of the other benefices, 1,354 are 150*l.* and under 200*l.*; 1,979 from 200*l.* to 300*l.*; 1,326 from 300*l.* to 400*l.*; 830 from 400*l.* to 500*l.*; 954 range betwixt 500*l.* and 750*l.*; 323 betwixt the latter sum and 1,000*l.*; 134 are from 1,000*l.* to 1,500*l.*; 32 are betwixt 1,500*l.* and 2,000*l.*; and 18 upwards of 2,000*l.* In the latter class, one is the rectory of Stanhope, in the county of Durham, of the net annual value of 4,813*l.*; and another is the rectory of Doddington, in the county of Cambridge, of the net yearly value of 7,306*l.* The annual average income of each benefice, as appears from the table, is 285*l.*, but as many as 8,972, or considerably more than four-fifths of the whole, do actually range betwixt 50*l.* and 500*l.* a-year, the average being a little more than 200*l.* Deducting 424,549*l.* for 5,227 curates, after the rate of 81*l.*, it will reduce the average income of the whole of the incumbents to 244*l.* per annum for each. And it should not be forgotten that the income of the clergy, the aggregate of which is 3,055,451*l.*, is not derived from tithes merely, but includes all their receipts and emoluments, both voluntary and legal. Only about two-thirds of the lands in England and Wales are tithe-able; nor does a tenth or even a fiftieth part of the produce of the entire country fall into the hands of the clergy, if the annual value of the agricultural produce of the kingdom be rightly estimated, as it has been of late, at 150,000,000*l.* The reports of the commissioners upon ecclesiastical revenues (from which the above table is compiled) have tended very much to disabuse the public mind of the erroneous views produced by the statements of various writers respecting the enormous revenues of the bishops and inferior clergy. "Black" and red books, &c., have represented the revenues of the church as amounting annually to eight, nine, and even ten millions. As specimens of the wilful and wicked exaggerations of these writers, it may suffice to say, that by one of them the bishop of Winchester is said to receive 90,000*l.* per annum! and the bishop of Lichfield's 3,923*l.* is magnified into 12,590*l.* with forty-eight livings! Another writer upon tithes is pleased to tell his readers that, if tithes were abolished, the state would be able to remit twenty-one millions of taxation! The whole amount of tithes paid to the clergy during a year, when wheat was 3*l.* 18s. 3d. per quarter, was 1,426,527*l.* 18s. 0½d.—*Liverpool Standard.*

HARVEST THOUGHTS.—When we witness the *many dangers which* threaten the springing of the rising corn; when we reckon up in our thoughts th opposite dangers of drought or of moisture, of parch ing heat or of pinching and untimely cold; th blights which may taint the air, the worm whic may consume the root, and all the other alarm which the husbandman feels or fears; we cannot bu be aware that something more than the industry o man is required to make him happy or prosperous and that it is with good reason that, in our daily prayer, we ask our "daily bread" of God, since n day in the year can be found in which his blessing n not needed, either to preserve the seed or to prospe the tender stalk, or to fill the ear, or to rebuke the mildew or the storm by which the maturer crop is endangered. And even, when the food of many days is waving before our eyes, we cannot choose but feel an anxious joy, a solemn, and in some degree a mournful thankfulness, when we compare our own unworthy lives with the unbounded mercy of God; when we recollect how little and how seldom we have thought of him who careth for us continually; and when we tremble lest, even now, our sins should interrupt the streams of his mercy, and that the improper use which we too often make of plenty should, even yet, turn our abundance into hunger.—*Bishop Heber.*

BEAUTIES OF NATURE*.—I invariably experience a variety of sensations when I survey the heavens on a calm, serene night, about the end of the month of May. I can then inhale the sweets of the woodbine and other flowers, whose fragrance is drawn out by the gentle dews of evening. The nightingale breaks the silence by his sweet and varied notes; and the full moon, "walking in brightness," and rendered still more beautiful by the lustre of so many shining stars, which appear in the wide-extended firmament, completes the loveliness of this nocturnal scene. Then I begin to reflect upon my own insignificance, and to ask myself, what am I, that the great Author of the universe should be mindful of me? His mercy, however, then presents itself to me as well as his majesty, and the former affects me more than the latter. I listen to the bird which appears to be pouring forth its little tribute of gratitude and praise, and my heart prompts me to do the same. The very perfume of the flowers seems to be an incense ascending up to heaven; and, with these feelings, I am able to enjoy the calm tranquillity of the evening. The distant lowing of the oxen, the tinkling of a sheep-bell, the well-known cry of the corn-crake, disturb the silence, and remind me where I am. Beneath the gloom of a large spreading oak, I can now and then discover the fern-owl or night-jar, as it hawks for moths or cock-chafers, sometimes amongst the branches of the tree, and at others nearer the ground. The bat flies past me with a silence and rapidity which prevent my watching its motions; and on the dead branch of an old decayed elm, an owl settles, and utters his melancholy note. Such is the scene of a peaceful night in the country.

POVERTY.—Poverty, like every thing else, has its fair side. The poor man has the gratification of knowing that no one can have any interest in his death; and in his intercourse with the world, he can be certain that wherever he is welcome, it is exclusively on his own account.

* From "Gleanings in Natural History." By Edward Jesse, Esq., F. L. S. 2 vols. 12mo. London: Murray, 1838.

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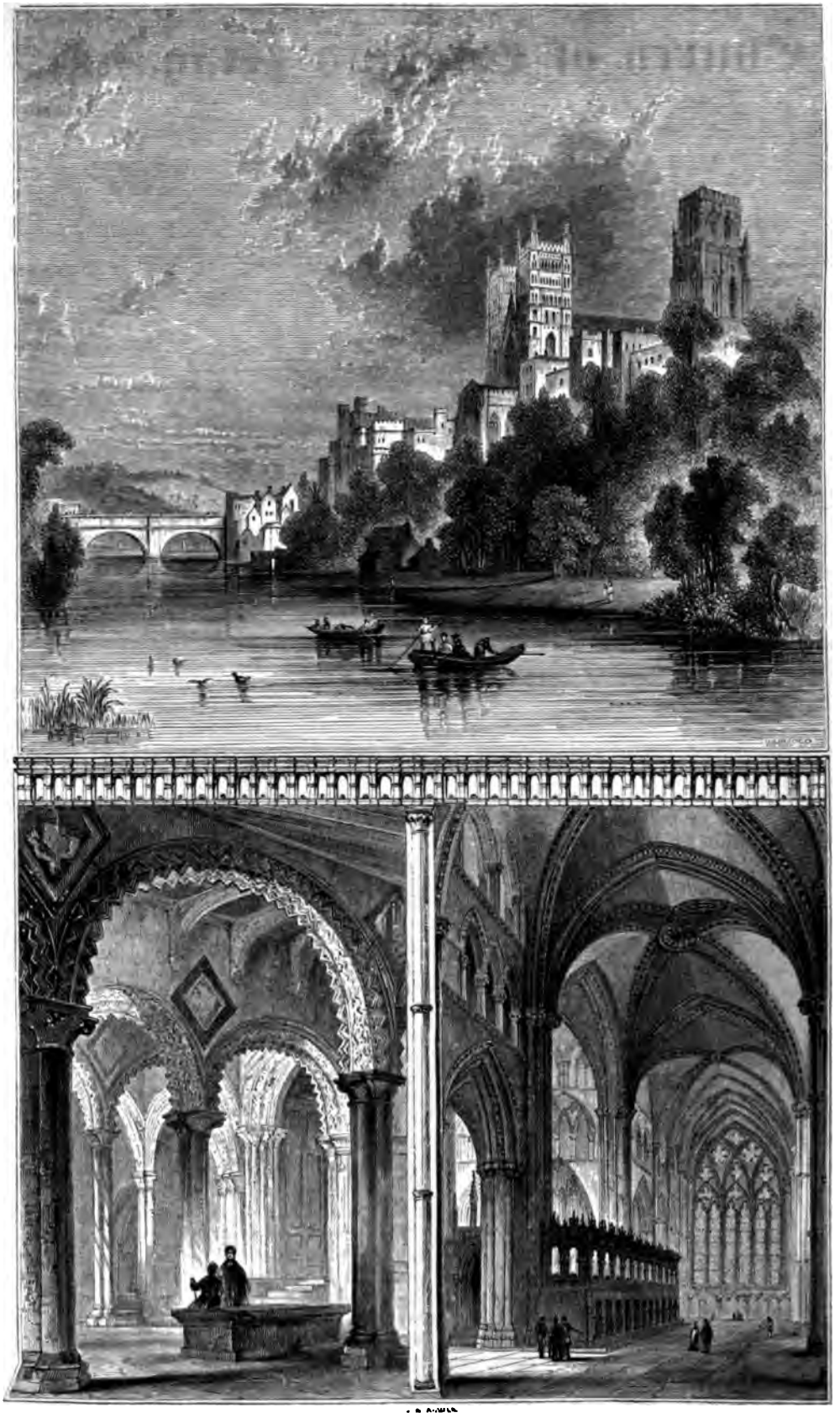

DURHAM CATHEDRAL.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 281. APRIL 30, 1841. PRICE 1½d.

DURHAM CATHEDRAL.

THE see of Durham, anciently called the patrimony of St. Cuthbert, and one of the richest and most powerful in the country, was founded at Lindisfarn*, now "Holy Island," by Oswald, king of Northumberland; but, after a succession of fourteen prelates, on the second invasion of the Danes, the church was deserted. Of these prelates, the most remarkable was Cuthbert, who consented that his remains should be interred in the cathedral, on condition that, if ever the monks should leave the church, these remains should be carried with them. It is reported that the body was buried in a stone coffin; and that, it being the wish of the monks some ten years after to enshrine the skeleton in the church, the body was found "entire, flexible, and pliant."

The bishop of Lindisfarn, with his clergy, carrying with them their treasure and the body of Cuthbert, wandered from place to place until, in 882, they settled for a short time at Craike, near Easingwould, from whence they removed to Cuncacestre (now Chester-le-Street), where king Guthred had built a cathedral. Nine bishops in succession presided over this see; but again the bishop and his clergy were obliged to flee on the advance of the Danes. They settled at Ripon until the departure of the Danes, when they returned to Chester-le-Street, but found their cathedral there, which had been built of wood, in a state of dilapidation; they therefore resolved finally to fix themselves at Durham, where in due time a cathedral was built; which was dedicated, Sept. 4, 999, by Aldhune, then bishop. This church was deserted, A.D. 1069, in consequence of the approach of the Conqueror, to punish the citizens of Durham for having burnt alive in his house, Comin, one of his generals. The clergy fled to Lindisfarn, with the coffin of St. Cuthbert. The king, however, did not carry his threats into execution, and in the following spring the monks returned; but they found the western tower of their church, which had caught fire from the house of Comin, burnt to the ground, and their splendid crucifix, the gift of earl Tosti, prostrate upon the pavement, and spoiled of its costly embellishments. The utmost veneration was paid to the remains of this favourite saint. The people of the county, it is recorded, regarded themselves as *Hal-werk* men, exempted from all other but holy work—that is, the defence of Cuthbert's bones. They pretended to hold their lands by this tenure, and refused to serve out of the county, either for king or bishop. Edward I., however, broke through these privileges. It is needless to observe, that the most absurd legends were believed concerning the miracles wrought at the shrine of this saint. Even at the present day, fossil remains of the *entrochi* are picked up on the coast of Holy Island in great abundance, and sold as St. Cuthbert's

* The church of Lindisfarn was destroyed by the Danes, A.D. 893. After the Norman conquest a Benedictine priory was established here, as a cell to that of Durham. Its foundations may be traced over a space of nearly four acres; but the only considerable remains are those of the church, a noble cruciform structure, displaying in the nave, choir, and part of the central tower, the Norman and early English styles of architecture.—*Lewis's Top. Dict.*

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

beads. One of the many wonders related of the saint is, that long after his death he was seen during a heavy tempest seated on a rock in the neighbourhood, forging these beads on an anvil.

The present cathedral owes its foundation to bishop Carileph. The original was pulled down, and in August, 1093, or 1094, the three first stones of the present church were laid by the bishop, Malcolm, king of Scotland, and Turgot the prior, subsequently bishop of St. Andrew's. This church, as finished in the time of Flambard, Carileph's successor, consisted of a choir with side aisles, the whole ending towards the east in a semicircular termination. In the choir, a screen cut off the semicircle, in which, in 1104, was enshrined the coffin of Cuthbert. The transept and nave, with the exception of the roof of the latter, were finished in their present state during the time of Flambard. This church appears to have suffered somewhat at the reformation by the hands of dean Horne, A. D. 1551, and dean Whittingham, A. D. 1563, who destroyed much of its splendour — and, ultimately, by the Scottish prisoners lodged in the church after the battle of Dunbar, A. D. 1650, who are said to have warmed themselves at a large fire composed of the wooden work of the choir, and to have destroyed the fine paintings with which Hugh Pudsey, or Pusac, the eleventh bishop, had embellished the windows. It is not easy to conceive the grandeur which, in other days, the cathedral must have presented. Enough, however, now remains to testify its former magnificence—fully to bear out the truth of the statements regarding that magnificence.

The cathedral is situated on a woody eminence, almost encircled by the river Wear, and presents a most commanding appearance. Near it, opposite the northern side, is situated the bishop's castle, founded by the Conqueror; on the banks, sloping to the river, stand the houses of the canons. The centre tower, of the height of 212 feet, has, within the last few years, undergone a thorough repair. It is open to a great height, and was obviously the work of different periods; upon the summit was a cupola, burned down in 1429. The height of the western towers is 143 feet. These are Norman below, the upper portions English, with an intermixture of semicircular and pointed arches, to which, during late repairs, pinnacles and pierced battlements have been added.

Entering *the nave*, in length 240 feet, by a door in the northern aisle—the great western entrance having for many centuries been *closed by bishop* Langley, on account of some *alterations made by him* in the Galilee—we behold a magnificent specimen of the solid Norman style of architecture. The columns are variously ornamented, each opposite pair corresponding with each other—but no two on the same side being similar. There are side aisles of the same character. The groining of the roof is pointed and of stone, erected in lieu of the original one of wood, about 1240. Two tombs of the family of Neville of Raby are much dilapidated and defaced. The west, and one or two other windows, form exceptions to the general style of architecture.

The font was the work of dean Hunt and the chapter. The first child baptized in it was "Richard, sonne of Mr. John Robson, parson of Morpethe, 24th March, 1621." It is described by a traveller, who visited Durham in 1634, as "not to be paralleled in our land. It is eight square, with an iron grate raised two yards every square. Within is a fair ascent of diverse steps. The cover opens like a four quartered globe, the stone is of branched marble, and the story is that of St. John baptizing our blessed Saviour, and the four evangelists curiously done and richly painted within the globe, all about so artificially wrought and carved with such variety of joiners work, as makes all the beholders thereof to admire." Much of the above ornamental work has disappeared. In the middle aisle of the nave, there presents itself in the pavement a cross of blue marble, which, tradition says, marks the boundary beyond which females were not permitted to advance towards the shrine. The Galilee, which had been built for their use, and the western part of the nave as far as this boundary, were open to their curiosity; but there are instances upon record of females who were enjoined a severe penance for having, in disguise, advanced beyond this line of demarcation.

The monuments of Sir George Wheler and of Dr. Zouch, both prebendaries, deserve attention; on the latter is an elegant inscription in latin, from the classical pen of the rev. James Tate, now canon of St. Paul's, and vicar of Edmonton.

The north and south transepts are nearly in the same style as the nave, with the exception of the great north window. The monument, erected to the memory of bishop Barrington by Chantrey, is placed in the western side of the south transept; the bishop is represented as in the act of prayer. The memory of this bishop will long be remembered with veneration and regard, for the benevolence and Christian manner in which, he presided over the see, and for his patronage of those who, wholly unconnected with him, were by piety and talent likely to prove ornaments to

the church, and to promote the best interests of religion. Below the south window is placed the clock, erected, A.D. 1632.

Entering *the choir*, through the door-way beneath the organ, there is much to attract notice. The stall work, not older than the reign of Charles II., is of good workmanship. The pulpit and marble pavement are of recent date. The high altar, dedicated to the Virgin, St. Oswald, and St. Cuthbert, was the "goodliest in all the church." The altar screen was finished in 1380. Seven masons were employed a whole year in its erection. It was originally painted with most gaudy colours; the niches, now empty, were filled with alabaster images. Before this altar, was buried, in 1333, bishop Lewis Beaumont, of the royal family of France, and cousin to the queen of England, who is said to have begged of the king her husband, upon her bended knees, this high preferment for her relative. This prelate was, when on his road to Durham for the first time, accompanied by two cardinals from Rome, seized by a band of Northumbrian marauders, at Rushyford, and conveyed to the castle of Mitford, where he was confined until a heavy ransom was paid in his behalf. Perhaps the monks repented them of their liberality, when they afterwards heard him, during the process of his inthronization in their church, swear more than one round oath at words in the documents in connexion with that process, which he could not read, much less understand. A drawing of the richly-ornamented stone which was placed over his grave, and which was in existence at the time of Dugdale's visitation, in 1666, is preserved in the College of Heralds.

Nearly on the same spot, in 1836, were deposited the remains of the late bishop Van Mildert—a prelate to whom the see is indebted for most munificent acts of liberality, calculated to benefit the church and the clergy. No other bishop of the see had been interred within the cathedral since the burial of bishop James, in 1617, who is said to have died of violent disease brought on by "perfect vexation," owing to a scolding received by him from king James, at the castle in Durham, three days before.

Bishop Hatfield's tomb, surmounted by the throne, is worthy of the most minute examination. They were erected by that prelate during his life-time, and dying in London in 1381, being then lord high chancellor of England, his remains were afterwards removed to Durham by the bishop of Hereford and others, and deposited in the grave prepared. The effigy itself is a piece of exquisite workmanship, illustrative of the episcopal costume *of the period; but it is* now visible from the aisle only, and that with difficulty, on account of its elevation. The front view of the tomb and effigy, in the direction of the nave, is concealed by the wainscot in the prebendaries' pew.

The shrine of St. Cuthbert was the great object of veneration. A doubt was then entertained with respect to the alleged perfect state of the body of the saint; and two examinations were made into the truth of the belief entertained by the monks, that the body, although interred 417 years, was still clothed with skin and flesh, with joints flexible, countenance calm and composed, and resembling one asleep rather than dead. The first investigation was made privately, at midnight, by the monks themselves, lest the tale of the incorruptibility of their saint should, during the removal of his remains into the shrine, which was to take place three days afterwards, be proved to be a fable. A very minute account of their proceedings is upon record; and so well were matters arranged, that, in the second and final examination, in broad day-light, Sept. 4, 1104, in the presence of Alexander, king of Scotland, and a numerous assemblage of church dignitaries, there was very reluctantly exhibited, after much doubt, and delay, and altercation, a figure in the coffin of Cuthbert, which appeared to confirm the creed of the monks; but, when many advanced to witness more closely the reality of the exhibition, the prior compelled them to retire, and permitted only an ecclesiastic of his own order to touch the body, and move some of its joints. Bishop Flambard, although in Durham, took no part in the investigation, but contented himself with preaching to the multitude, after the conclusion of the solemnity. The historians of this transaction describe, with great minuteness, the coffins in which the body was enclosed, the robes in which it was clad, and the various ornaments and relics buried along with it. In this state the coffin of Cuthbert was placed in the shrine, on a bier of stone, supported by nine stone pillars, the gift of Alexander, king of Scotland, where it reposed till the year 1372, when John Lord Neville, of Raby, the principal contributor to the altar screen, presented to it a more dignified resting-place, a table of marble and alabaster, executed in London, at the cost of 200*l.*

In 1542, the remains of St. Cuthbert were buried within the shrine, under a marble stone, disturbed for the first time May 17th, 1827, when such discoveries were made, as proved that the grave it covered contained the reputed remains. The blue stone was found to rest upon soil eighteen or twenty inches thick, beneath which was a large slab of freestone, of nearly a similar size, containing upon its

lower face the name of "Richard Hoswell," a monk known to have died before the year 1446, and which must have been removed in 1542, from the cemetery garth on the south side of the church, the only burial place of the monks, to serve as a cover to the vault below it. Its surface was purposely turned downwards, to show it was converted to a use for which it was not originally intended. In a walled grave beneath this stone, of the form of a parallelogram, appeared a chest of a similar shape, in great decay, made strong originally by rods of iron, with iron rings on its sides and ends. This was the new coffin made in 1542. The remains of an earlier coffin next appeared, probably that described in the investigation of 1104, as covered with skins; for there were observed upon it evident traces of some such envelope. In connection with the fragments of the lid of this second coffin, were discovered, towards its lower extremity, in a confused state, numerous human bones, some of them those of children; probably relics preserved in the shrine at the dissolution, which might naturally enough have been enclosed in the new coffin, prepared for the saint in 1542. The discovery of the remains of children warrants this supposition, as the monks are known to have been in possession of bones passed off as relics of children slain by Herod. After these bones were removed, a third coffin presented itself, which, although in great decay, was of a character materially different from those already described. The character and decorations of this third chest, proved it to be the self-same coffin so minutely described in 1104; and, in consequence, the identical coffin in which the remains of Cuthbert were placed at Lindisfarne, in the year 698. Its lid and sides, and bottom, and ends, exhibited rude delineations, in lines carved apparently with the point of a knife, of evangelists, apostles, saints, &c.; and the inscriptions in connection with each figure were in characters used at the time of St. Cuthbert's death, and of a period long anterior to the settlement of the monks at Durham. In the lower end of this third coffin, and apparently originally placed beneath its lid, which was much broken, was discovered a full-grown scull in a somewhat decayed state. This was probably the reputed scull of Oswald, king of Northumberland, the only human relic which was suffered by the investigators of 1104 to remain in the coffin of Cuthbert. When the fragments of the lid, and sides, and ends of this last-mentioned coffin had been removed, its contents, along with the bottom *on which they rested*, were raised from the *grave and placed by its side*; and then it was *discovered that the* dark dingy mass of matter before the eyes of the investigators, consisted of a human skeleton swathed in robes originally of great beauty, but most of them in great decay.

The bones of Cuthbert, and the other human relics found in his grave, were re-interred the same evening in a new coffin, with the various fragments of the two external coffins already mentioned, and the grave was closed as before. Such portions of the inner coffin as were preserved, including one of its rings, with the fragments of the silver altar, and that of wood, together with the cross, the ivory comb, the stole, the two maniples, the bracelets, the girdle, the gold wire from the scull, the remains of the five outer robes, and some of the rings of the outer coffin made in 1542, were removed into the manuscript closet of the library, where they are now carefully preserved.

To the east of the shrine stands the eastern transept, called the *Nine Altars*, which is 134 feet long, and 38 broad. This is of later date than the choir itself, and the style is that of the early English, and exceedingly light and beautiful.

The Galilee at the west end of the cathedral, resting upon a solid rock, which rises nearly to the pavement in the adjoining end of the nave, and built by bishop Pudsey (1154-1197)—in consequence of a failure in the foundation of a similar structure which had been projected by him upon the site of the present Nine Altars—stands unrivalled in the kingdom, as a perfect specimen of our national architecture at that most interesting of its periods, when the early English style, as it has been well denominated, was gradually superseding that of the Norman character. The struggle between the two styles for a while is here most strikingly proved; and what is still more singular, the order in which they might have been expected to manifest themselves is strangely, but perhaps characteristically reversed. Heavy Norman arches, deep with Norman mouldings and colouring, much of which still remains, were made to rest upon slender early English columns of two pilasters only (for such they were originally), as if they were purposely designed to press down into the ground the slender support upon which they were placed, because it had superseded the massy columns with which they had been long associated.

"This singular structure—the beauty of which is now, we rejoice to say, duly appreciated—was doomed to destruction in 1796, that Mr. Wyatt's plan of a carriage road from the castle to the original western door-way of the church, and from thence into the college might be carried into effect; and so far had the mischief proceeded, that dean Cornwallis

›p of Lichfield and Coventry), upon
d at Durham in the summer of that
keep his annual residence, found it
stripped of its lead, that the demoli-
s walls might be commenced. The
vever, to his infinite credit, put an
stop to this barbarous proceeding.
the Galilee,' was his lordship's fre-
st to the writer of these pages many
; and the writer of these pages as
y pledged himself to record a fact,
a posterity will reverence the name
Cornwallis. To say nothing more of
a which the destruction of the Galilee
ave caused in the history of our
chitecture, where would have been
n services now performed within its
nd the blessings of religious in-
from men able and willing to teach
? During the present state of the
f St. Oswald, the chapter have per-
e Galilee to be used for divine ser-
that parish. They had previously
d within its walls a Sunday evening
uring the summer months, which is
by crowded and devout congrega-
hink of this, and then think of Mr.
coach-road, with the loss of the
ato the bargain*."

eastern end are two full-length
upposed to be Richard I. and bishop

Over the tomb of bishop Langley
mains of an altar, once dedicated to
n. The tomb of the venerable Bede†
ays be viewed with interest.

hapter-house—previous to repairs
1799—was one of the most splendid
s of architectural beauty in the king-
was built by bishop Galfrid Rufus,
43), when the Norman style had
its perfection. It measured inter-
nut eighty-eight feet in length by
en in breadth. It was lighted by
ows in its eastern termination, one
rom its southern side into the ceme-
three in the direction of the cloister,
the lower two were not glazed, but
by bars of iron. A large door-way
to it from the cloister, and it com-
l besides with the parlour and the
The door-way and window on the
he cloister were richly ornamented
A range of Norman columns and
ng arches, running between rich
lecorated the north, east, and south
alls of the fabric, beneath which ran
ier of stone benches, giving it the
of an amphitheatre. Against the
wall, in the centre of its semicircular end, stood an ancient stone chair of Norman work, in which the bishops of the see had, from the earliest period, been each in his turn installed. A roof of ornamental groining sprung, in the body of the fabric, from demi-columns of three members, rising from the wall above the upper horizontal string, and, in the eastern termination, from four very peculiar, I may almost say unique, corbels or caryatides; of which, as three of them are preserved in the shrine, I forbear a more minute description. Of the eastern external termination of the chapter-house, the windows, and three of the buttresses of which were the work of the decorated period, we give an engraving from one of Carter's sketches, which contains, besides, a portion of the vestry destroyed in 1802. The floor within was rich with inscribed slabs and brasses, commemorating the bishops whose remains rested beneath its surface.

The library was built by bishop Cosins.

The bishopric of Durham was long famed for its magnificent endowments, and for the high temporal as well as spiritual dignity of those who held the see. Edward I., and subsequently Henry VIII., in some measure deprived the bishop of his grandeur. Previous, however, to the late new ecclesiastical arrangements, the bishop held the rank of a temporal prince. He was sheriff paramount of the county; appointed his own deputy; and had the power of presiding in person in any of the courts of judicature. His office is now, however, of a more strictly spiritual character; and, in consequence, his revenues, once the greatest of any bishop, very materially diminished. The patronage of the see is very valuable. The diocese extends over the counties of Durham and Northumberland.

In the reign of Henry VIII., the church, distinguished by the name "*Ecclesia sanctæ Mariæ, et Sancti Cuthberti,*" obtained the appellation of "*Ecclesia Cathedralis Christi, et beatæ Mariæ.*" It was munificently endowed; with provision for a dean, twelve prebendaries, twelve minor canons, &c. The stalls, on account of their value, have generally been termed "golden." The prebendaries, now canons, will be reduced to six.

To the liberality of the dean and chapter, aided by the bishop and others, the university of Durham, opened October 28, 1833, owes its existence. A bill passed to enable them to appropriate parts of the property of their church to such an establishment. Against this bill petitions were got up, for the purpose of throwing open the university to persons of all religious creeds and denominations; but, as was to have been expected, were of no avail. This appropriation of part

\ Brief Account of Durham," &c. 1833.
uder is referred to C. E. Mag., No. lxviii.
l *particulars of the life* and burial of this
an.

of the funds was strictly in accordance with the design of the founder, namely, that the cathedral should not only be for the maintenance of the church of England, but also for the promotion of hospitality, and the instruction of youth in religion and literature. On this point the statement of archdeacon Thorpe, the present warden of the university, is peculiarly worthy of careful perusal:—

"We have a pleasing prospect in the promised opening of the Durham university at the ensuing autumn term. The arrangements of the dean and chapter, for this purpose, are of a liberal and satisfactory kind; and the care bestowed upon the appointments, whilst it is a proof of the present anxiety of the body for the success of the infant institution, offers a pledge of their future watchfulness over its interests. They have the high satisfaction of bringing into effect the views of Cranmer and of Pole, with the hope of conferring a lasting benefit upon the church, and upon the country; and they proceed with confidence in the work, because they feel that they are directing to objects contemplated by their constitution, and to none other, that portion of the funds and energies of the body which, by the consent of the bishop and the powers of parliament, are devoted to the purposes of the university. An effort has been made to represent this appropriation as a diversion of church property from its legitimate uses, and to wrest it to an argument and precedent for spoliation. But this I can confidently say, that in no case would the dean and chapter have been parties to such a wrong. Their founder looked to and provided for sound religious learning, as a leading object of the institution; and when, in the lapse of time, his ordinances became inadequate to their purpose, the dean and chapter felt it to be their duty to follow them in the spirit rather than in the letter, and to secure by the powers of the state, as he had done, not such an education as suited an early age and a poor and thinly peopled country, but such as was adapted to the present state of the world, and to a numerous and opulent community. Nothing can be more unfounded than that the dean and chapter have either violated their statutes, or misapplied ecclesiastical property. They have sacrificed no principle—they have diverted no funds entrusted to them from their allotted purposes; but they have acted in all their proceedings strictly in the spirit of their foundation, and have done, at personal cost and inconvenience, what no law could have required them to do—but what their founder, judging from his acts and statutes, would have done, had he formed his *establishment upon his own principles, at the present day."—Report of archd. Thorpe's charge in the Durham Advertiser.* M.

ADVICE TO A YOUNG PERSON ON FI RECEIVING THE SACRAMENT*.

When you read these lines, you will have dedic yourself both soul and body to Christ the Lor congratulate you on this public avowal of your tachment to him and to his cause. You profes have a spiritual perception of the demerit of sin spiritual consciousness of your own guilt; and, by reception of the broken body and poured-out bloc Jesus, you acknowledge that all your dependenc salvation is on that offering for sin, which Jesus sented when "it pleased the Lord to bruise him put him to grief." The obligations and privil connected with this surrender of yourself to God neither few nor unimportant. By receiving the secrated elements, you have taken the "sacramen allegiance to Christ as your Lord; you have ple yourself to obey his commands in all things, and tc low him "whithersoever he goeth." Others may v and pursue the pomps and vanities of earth, henceforth these are to have no charms for you; must renounce them all, for you are Christ's. must also cultivate spirituality of mind, designat scripture by the phrase—"walking with God."

I can assure you, from bitter experience as we from sweet, that without this there is no solic joyment in religion. If destitute of this, all livel of feeling in ordinances will be artificial; we offer strange fire before the Lord. Seek then t tain spirituality of mind; let it not merely b act, but a habit of the soul. By watching vigil over the wanderings of your heart from God struggling against the motions of sin within much communion with your Father, which see secret, by an habitual regard to his presence, ar humble and frequent consultation of his word, will become spiritually minded; you will gro grace, and learn to walk with God. "To be spirit minded is life and peace." You have bound yo this day to consistency of conduct. Alas! what we say on this subject? The heart of a Chri bleeds at viewing the inconsistency which is too to be seen in the professing church of God. Yo however, to be a follower of others only so far as are followers of Christ. Whatever you see th "lovely and of good report," admire and imitate; for the sake of your own soul's safety, and fo honour of that gospel which you now profess, l let any example, by whomsoever set, occasion y think lightly of the most trivial sin, or for a mo to tolerate the indulgence of it in yourself. Meel of temper must be manifested notwithstanding irritating circumstances, and general holiness of duct must be exhibited in spite of all inducemer the contrary; "Let the same mind be in you v was also in Christ Jesus." Throughout life your and pursuits must be spiritual, as far as a temp abode on earth will permit them to be. Let no allure you to depart from the strict line of duty, a rigid adherence in all things to your Saviour's

* From Memoir of the rev. John George Breay, B.A., ter of Christ Church, Birmingham, and prebendary of Lic London: Hamilton, and Co.; Nisbet and Co.; Bellby, Bi him. 8vo. pp. 472. An excellent volume, to which w have soon occasion to advert.

at admirable book), "Thou, O God, hast made
or thyself, and our hearts are restless, until they
repose in thee." Yet he, at this time, had by no
is any deep sense of his own sinfulness; he merely
reary of life; and often, in the sleepless nights
ioned by an oppression of the chest, to which he
been subject from childhood, he would exclaim,
were I but freed from the burden of existence!"
ppening one day to call upon his friend Da Costa,
und that he had just received a letter from pro-
r Bilderdyk, with whom he corresponded on
ry subjects. Da Costa read to him the letter,
her with some verses which were enclosed in it.
rdyk, in his poem, forcibly and feelingly de-
ed the glorious hopes of Israel, and concluded
the words—

"Friend, be a Christian, and content I die."

dose, at this, was filled with indignation, and
luded that the professor had laid a plan to seduce
riend from the Jewish faith. He expressed his
cions to Da Costa, and immediately took leave
m. But the words of Bilderdyk sunk deep into
nind; he pondered them over and over again;
was surprised that a learned man, who had never,
ig the course of his residence at Leyden, spoken
lable to him on the subject of religion, should
think of addressing his friend in the solemn
ner mentioned above. His high opinion of Bil-
yk's honour and sincerity did not prevent him
conceiving that there was a secret plot to seduce
Costa, and perhaps himself, from the Jewish
on.

it Dr. Capadose and his friend were both from
time impelled, by the guidance of a hand which
then saw not, to study the scriptures closely and
ntly. The former now, for the first time, paid
attention to the New Testament; and, on perusing
ospel according to St. Matthew, was struck with
ircumstance that, from the very commencement,
vangelist appeared anxious, not to subvert the
rity of the law and the prophets, but to show
they were the foundation upon which the Christian
on was built. He was accustomed to take fre-
t walks with Da Costa, and they discussed to-
r the subjects which had been suggested to them
e course of their scriptural reading. After some
, they resolved to prosecute their studies in con-
ion; and therefore they spent a portion of every
n a private apartment in the house of Dr. Capa-
s father; where, undisturbed and unsuspected by
family, they perused the word of God with deep
daily increasing interest. They read no other
at the same time, except a treatise on the evi-
es by professor Heydeck, entitled, "A defence of
Christian faith." This learned man had been a
an rabbin, and having been converted to Ro-
sm, was made professor of oriental languages at
rid. His work is in the form of letters, and, M.
dose says, "with much life and knowledge of
criptures, defends Christianity against scepticism."
at this period, the two friends could perceive,
the powerful reasoning, which appeared in those
of Heydeck's book where he rebuts the cavils
fidelity, altogether vanished when he undertook
to combat the opposition made by protestants to the
principles of popery.

During this very interesting period of serious and
earnest investigation, M. Capadose, on one occasion,
went into his uncle's library and turned over a num-
ber of books, in hopes of finding some one which
might be of service in leading him to an acquaintance
with Christianity. As was to be anticipated, he
searched for a considerable time in vain; but at last
came to a huge folio containing the works of Justin
Martyr. He was previously altogether unacquainted
with the writings of that early ornament of the Greek
church; but the title "martyr" arrested his attention,
and led him to expect that the volume would be useful
to him. He accordingly opened it, and the first
article upon which he fixed his eyes, was the dialogue
of Justin with Tryphon the Jew. He read it with
eagerness and attention, and found that it contained
a succinct exposition of the prophecies relative to the
Messiah, which was very useful to him. Thus, the
discussion of the ancient philosopher and martyr,
which had failed to convince his antagonist of his
errors, now, seventeen hundred years later, proved in
the good providence of God a means to direct an
inquiring child of Abraham to the knowledge of the
gospel. The bread cast upon the waters was found
after many days.

One evening Dr. Capadose was reading the fifty-
third chapter of Isaiah, when suddenly the light
flashed on his mind, and he clearly perceived that
Jesus Christ was the promised Messiah. He had
often perused that portion of God's word before, but
now he read it with spiritual discernment, for the
Holy Ghost enabled him to penetrate its meaning.
The veil was now removed from his heart, and from
that hour he was a Christian. Shortly after he was
meditating upon that other remarkable passage in
Isaiah—"Behold, a virgin shall conceive, and bear a
son, and shall call his name Immanuel," when he was
called down to see a Jewish physician, a friend of his
uncle, who had called. This gentleman was turning
over the leaves of a new edition of the bible. He
showed his young friend the very text which he had
been just considering, and said, "There is a fatal
passage, which we cannot easily wrest from the
Christians." Soon after, Dr. Capadose's uncle ap-
peared; and the physician, who knew him to be well
versed in rabbinical learning, asked him what the most
celebrated doctors said about the difficult text in
question. "Alas!" said he, "only a heap of non-
sense," and then changed the conversation. The
young convert inwardly thanked God, for having thus
given him a proof of the unsatisfactory nature of the
defence made by the most distinguished advocates of
the Jewish faith. The testimony of a Christian might
have been suspected, but that of his uncle, a deter-
mined enemy to the gospel, was unexceptionable.

M. Capadose was now placed in very trying circum-
stances, from the bigoted attachment of his family to
Judaism. He dreaded to make the discovery of his
conversion to those nearest and dearest to him, be-
cause he knew that their enmity to the gospel was
fixed and rooted. But, the more he grew in grace, the
more anxious he became to confess his Saviour before
men; and the fear of offending God by silence

Fear not! the cross sustains thee, and its aid
In that last trial shall thy succour bring;
Go fearless through the dark, the untried shade,
For sin is vanquish'd, and death hath no sting.

"Conquer in this!"—Strong in thy Saviour's might,
When bursts the morning of a brighter day,
Rise, Christian victor, in the glorious fight,
Arise, rejoicing, from thy cell of clay!
The cross, which led thee scatheless through the gloom,
Shall, in that hour, heaven's royal banner be;
Thou hast o'ercome the world, the flesh, the tomb;
Triumph in him who died and rose for thee.

Miscellaneous.

THE EASTERN CHURCHES.—Whatever may be the motives by which Mahomed Ali has been actuated—whatever be the immediate political effect upon his oppressed subjects at the present crisis, still here is the door opened, and that with especial encouragement to the English, for, the introduction of all the blessings which Christian wisdom may suggest, or Christian love supply; for, although it may have been the fashion in the east to depreciate British diplomacy, and the interest of many French, Italian, and Russian adventurers to compete with the English, yet certain it is, from undeniable evidence, that from the pasha at Grand Cairo to the poorest Jew in the shambles at the foot of the mount Sion, the name of England and the character of Englishmen is respected and esteemed. And whether we appeal to the testimony given in favour of the British system of education by the pasha; or to the admission of an Englishwoman to the harem, with a view to instruct the ladies of the court; or to the employment of English engineers to construct railroads at Toura, to work the mines in Lebanon, to erect smelting furnaces, and superintend the cotton and sugar manufactories; or to the manufacturers of iron-work; or to the Scotch gardeners at Rhoda Island; or to the English furniture of the palace at Alexandria; or to the warehouses built of bricks imported from England at Rosetta; or to the effect produced by the passage from Alexandria to Suez of the Indian travellers, with their agencies, hotels, and conveyances, conducted by Englishmen; or to the number of protestant residents at Cairo and Alexandria, probably not less than 300, who are making every exertion to obtain a resident minister and erect a church at the latter place—(we announced in our last paper that they had succeeded)—these, and many other particulars which might be noticed, prove that the name of Great Britain has not lost its popularity, from the days of Sidney Smith to the present hour. While we have been thus stretching out the hands of political and commercial interest, have we, as a nation of professing Christians, extended, *pari passu*, the influence of the gospel? Have we, as a protestant church, followed our children into these regions, and established the witness for our religious principles? Is it not rather a shame and a disgrace to us that, while self-interest, curiosity, or ambition, has induced agents, secretaries, engineers, merchants, and travellers, to risk their persons and fortunes in these countries, yet, at the moment at which I write, there is not one resident Englishman in holy orders in Abyssinia, in Egypt, and in Palestine. A great blessing would result from the appointment of a bishop for the Mediterranean, at Malta, who would act as an overseer and head to the many labourers around its shores, in Italy, Sicily, Greece, Turkey, Syria, and Egypt. How gladly would such a boon be received by the American episcopalians, who have already, I believe, made an appeal to the bishop of *London upon the* subject. What a token for good *would this be, if England* should take the first step in planting a model-church, as a witness of primitive truth, government, and discipline, in the very regions from whence the light of the gospel first beamed, and where the perfect day will soon appear*.

SWEDEN AND DENMARK.—SABBATH.—I could not perceive any difference between the natives of these countries with regard to a proper observance of that sacred day. It is true that service is performed in places of worship, but many of the shops are open, and trades carried on, not only after, but actually during the time of divine service. On returning from church, I perfectly recollect my ears being assailed with the loud noise of a blacksmith's hammer, that might be heard at a great distance, although the law of God under the thunders of Sinai, and for our government on this day of rest, lays down expressly that "no manner of work" shall be done on it. I have also seen peasants with articles for sale, and carts driving about. In the afternoon the inhabitants appear to have a regular "turn out;" for gardens are let, where crowds assemble and regale themselves, while bands of music are playing, and may, in some degree, be compared to Vauxhall. The roads to them are covered with carriages and pedestrians, and the organ is heard in the streets in the evening. To others the theatres are open, where I actually saw enter ministers of religion; and at one house I was asked to take tea, to my astonishment the card-table was afterwards brought in, and a clergyman formed one of the party at play, when I remonstrated with him on the violation of the divine law, and how different was the conduct of our English divines on the "seventh day." The fact is, after six o'clock strikes, the sabbath is, in these countries, supposed to be at an end. Now if this had taken place in a catholic country, it would not at all have excited surprise, as in one where, like our own, protestantism is the established religion. Under such circumstances, I would remark that these are crying evils, and hold out a most dangerous example, especially to a rising generation; and to those who practice it, I am justified in exclaiming—"What evil thing is this that ye do, and profane the sabbath day?" and, in the sublime language of prophecy, add—"Blessed is that man who keepeth the sabbath from polluting it, and taketh hold of my covenant." — *Travels in Norway, Sweden, and Denmark, by W. Rae Wilson, F.S.A.*

BURIAL AT SEA.—Perhaps one of the most solemn and affecting scenes in the world is that of a death and burial at sea. At this time every thing seemed combined to make it so. The green clad isle of pines visible in the distance; the vessel gliding noiselessly on the bosom of the unruffled sea; the sun had just gone down, leaving no traces of its late reign, except the golden clouds which gathered in the west, emitting enough light whereby to read the solemn service, and casting on all around a holy calm. An unusual silence seemed to reign, which was broken only by the whistle of a passing bird, and the splash of the water as it received the lifeless body of our shipmate, from the plank on which it was carried to the side. Not the least affecting part of the service was the serious looks of some of the weather-beaten tars.—*Colonial Churchman.*

* Address to the right rev. the lord bishop of Lincoln, respecting the present state of the eastern churches, by the rev. W. R. Fremantle, M.A.

TO OUR READERS.

We beg to apprise our readers that on the conclusion of our twelfth volume a general index will be given to the work from the commencement.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PRAYER OF JONAH.

BY THE REV. THOMAS BISSLAND, M.A.,
Rector of Hartley Maudytt, Hants.

No. I.

THERE are few instances recorded in holy scriptures which more powerfully illustrate the propriety and import of the apostolic injunction—"Is any among you afflicted, let him pray"—than that of Jonah. Cast into the depths, as the merited punishment of disobedience, the prophet was there mercifully preserved; time was allowed him for reflection, for contrition, for repentance; and his deliverance from the miraculous prison-house, and restoration to the dry land in safety, are proofs that the Lord's ear is ever open to the cry of his servants—that, though he visits their transgressions with the rod, and their sins with scourges, he does not cast them off in his righteous indignation—that he looks down from the height of his sanctuary, to hear the groaning of the prisoner, to loose those that are appointed to death.

The prayer of Jonah, as it now stands, was obviously composed after his restoration. It may be regarded, however, as a compendium of what he uttered in his distress. It is an important document; as it illustrates the state of his feelings, and as it sets before us a beautiful and instructive form of supplication.

I. The first point to which the attention is directed in the review of this prayer, is the depth of the prophet's misery—"I cried by reason of mine affliction unto the Lord; out of the belly of hell I cried. The floods compassed me about; all thy billows and waves passed over me. The waters compassed me about, even to the soul; the depth closed me round about; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever." This was true in a literal sense. The prophet was in the utmost jeopardy: he was surrounded on every side by the tempestuous billows—he knew not but that death might speedily be his portion, and the belly of the fish his sepulchre. He could scarcely hope it would be otherwise. Though favoured with many communications from on high, it does not appear that he had any assurance that he was to be delivered from his dreary prison. He must therefore have been in constant alarm, lest God should suddenly call him into his presence. But his misery arose chiefly from the agony of his soul—the conviction that he had been arrested in an act of wilful disobedience—in the attempt, vain as that of the first fallen pair, to escape from the presence of the Lord.

It will be observed that many of his expressions are similar to those of the psalmist—and it is probable that with these he was well acquainted—and that much was applicable to him in a literal sense, which was applicable to David in a spiritual. David felt the bitterness which is the invariable result of a departure from the living God—the intolerable anguish which arises from a consciousness of guilt, when the conscience, by habitual transgression, has not been seared, and reverential fear of God not rooted out from the heart. Hence many of the psalms

[*London*: Joseph Rogerson, 24, Norfolk-street, Strand.]

are peculiarly appropriate for the penitent mourner; they supply him, as they supplied Jonah, with language admirably adapted for his case. "The spirit of a man," says Solomon, "will sustain his infirmity; but a wounded spirit who can bear?" That is, natural fortitude, liveliness of temper, buoyancy of disposition, may support a man amidst life's heaviest trials; but who can bear up against the agonies of a conscience overwhelmed and tormented with a sense of guilt? Or, as it has been well asked, by an old father—"What pain more grievous than this?—is it not rather to be avoided than weakness, than poverty, than banishment, nay, than death itself?" The inconceivable agonies of the place of torment will consist chiefly, I doubt not, in the intolerable, unceasing reproaches of conscience. This will be the worm which will never die; and horrors little less fearful must now have been the portion of Jonah. What a strange unparalleled situation! Around his dark and dreary prison-house the waves, threatening destruction, rolled; but there was a more turbulent agitation in his soul—an agitation, the result of a deep sense of the helplessness of his situation, of bitter remorse for his wilful rebellion, and that it was indeed a fearful thing to fall into the hands of the living God. "Will the Lord cast me off for ever?" may have been his agonizing enquiry; "and will he be favourable no more? Hath he forgotten to be gracious? hath he in anger shut up his tender mercies." When we contemplate the prophet in his dark hours of terror and agony, and behold the inevitable wretchedness which is the natural consequence of disobedience, we cannot but admire the wisdom, while we should seek to follow the example, of that apostle who declared in the presence of Felix, that he exercised himself to have always a conscience void of offence toward God and toward man—that apostle who, while an inmate of the prison-house of Philippi, having already been cruelly scourged, and expecting on the morrow that he might be given up to the rage of an infuriated multitude, yet sang praises with his companion to God—that God who gave them songs in the night; and, even while his feet were fast in the stocks, enjoyed that delightful freedom and liberty wherewith Christ maketh his servants free. Jonah was interrupted while shrinking from duty, St. Paul while in its zealous performance—here was the difference. If our hearts are really right with God, and if it is our earnest desire to walk in the way of his commandments, we need fear no evil; whatever calamities may befal the faithful follower of the Lord Jesus, all shall eventually be overruled for good.

But, though thus depressed, thus desponding, Jonah did not give way to despair. Though cast out of God's sight, he yet called to mind his mercies—mercies which he had formerly experienced; he looked again towards his holy temple—an expression which implies that he turned his thoughts to those sacrifices which he knew were then offering at Jerusalem—sacrifices typical of the one great sacrifice to be offered once for all, and by virtue of which he trusted that his prayer might be accepted by God. At the dedication of the temple, Solomon, invoking the divine blessing on the noble work as he stood before the altar in the presence of the congregation, besought the Lord that whenever the people of Israel prayed, looking toward this sacred edifice, their petitions might be heard in heaven, God's dwelling-place, and that forgiveness might be obtained. Hence it was customary for them to pray with their faces towards Jerusalem, as was the case with Daniel when a captive at Babylon, and when, notwithstanding the royal edict, he kneeled three times a day, the windows of his chamber being open, and gave thanks to God. Jonah might not turn to Jerusalem—he could not know its relative position—but his heart was there. His prayers ascended with the incense to heaven.

And to whom should we betake ourselves in the hour of affliction, from whatever source it may arise, but to that God who dwelleth not in temples made with hands—that God who is a spirit, and whose chief requirement it is, that they who worship him, should worship him in spirit and in truth? If, like Jonah, we consider his mercies—mercies as innumerable as the sand on the ocean's shore—mercies as multiplied as they are undeserved—vouchsafed in creation, preservation, but more especially in the redemption of the world, &c.; if we meditate on his character as it is portrayed in his word, that he, the Lord God merciful and gracious, careth for us, though dwelling in houses of clay, and crushed before the moth, we shall feel it an inestimable privilege to pour out our hearts before him. We shall not look to other sources for that comfort which Jehovah can alone bestow; this were, to use the prophet's own language, to forsake our own mercy by observing lying vanities—to forsake the fountain of living waters, for cisterns which can hold no water. God's arm is mighty, when every human arm is paralysed; none can deliver after his "sort." Thrice happy the man who, realizing the omnipresence, omnipotence, and boundless mercy of Jehovah, can exclaim in the language of the psalmist—"God is our refuge and strength; a very present help in trouble. Therefore

will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof: the Lord of Hosts is with us, the God of Jacob is our refuge." As Jonah, however, looked to the temple, and thought upon the legal sacrifices there offered, so must we, in all our addresses to the throne of grace, have respect to the meritorious efficacy of that great sacrifice by which the Lord Jesus hath averted the Father's displeasure, and opened a way of access through his blood. Though our iniquities have separated between us and our God, and our sins have hid his face from us, that we might doubt whether he will hear, we have the assurance that, whatsoever we ask in the Saviour's name, THAT, if it be expedient, will be granted to us; we are assured that, however unworthy in ourselves to beg any favour, yet we are warranted to approach God as the disciples of his Son. All our petitions, therefore, should be offered in that Son's name, through his merits and mediation. The humiliating confession of the father of the faithful, as he interceded for the guilty cities of the plain, must be ours—"Who are we that we should speak unto the Lord, who are but dust and ashes?" Unworthy as we are, and sinful as we are, it is our privilege to know that we have an advocate with the Father, Jesus Christ the righteous; and that, though now ascended up on high, he is occupied in the furtherance of our salvation—that he presents our petitions at his Father's throne—that, retaining a fellow-feeling for all our infirmities, he pleads in our behalf the merits of his cross and passion. The knowledge of this fact is invaluable. It is one of the great encouragements to prayer—for to none, while here on earth, did the Saviour ever refuse to listen; and his promise standeth sure for ever—"Him that cometh unto me, I will in nowise cast out."

THE PEASANTRY*.

It will be generally found that, in proportion as communication between the metropolis or any of the greater towns and any country district is increased, so do the decorum and propriety of behaviour, the purity of manners, and respect for religion, which have previously existed, diminish; and that, where this intercourse does not take place, the orderly and religious habits prevail which are usually found in a country village—a fact in itself sufficient to lead us to the conclusion, that there must be some one circumstance connected with a rural life which, independent of that calmness and repose belonging to it, possesses sufficient power to counteract the temptations incidental to its own nature, since this corrective influence generally manifests itself where the manners of the population are not corrupted by communication with a great town. The question is—what this is? We answer, unhesitatingly—the prevalence of religious principle. Notwithstanding the absence of those temptations peculiar to large communities, we must not forget that, wherever human beings are brought together, even in the limited numbers of a small country village, there must always be evil inclinations in existence, dormant, indeed, but ever ready to be called forth, if not kept under restraint by some controlling power. Now the peasantry in the rural districts of England are accustomed, from childhood, to feel the influence of this restrictive power, in the form of respect for religion. As children, they are brought to church on each successive Sunday, they are catechized by the clergyman of the parish, and are, generally speaking, instructed in the Sunday school. And such is the happy effect of this early discipline upon the mind, that in after-life they seldom lose the habit thus acquired of attending upon divine service. Judging from our own experience, indeed, and we believe the experience of most persons conversant with country manners and life will fully bear out the assertion, we should say that they not only regard their attendance as a duty, but look forward to it with feelings of gratification and pleasure. So strong and permanent indeed is the effect produced by this habit, that, if any particular individual in a country village absents himself from attendance at church, he becomes in a certain sense a marked character, not only in the eyes of the clergyman and of the rest of his superiors, but also with his neighbours and equals, and is very soon looked upon with a degree of suspicion and mistrust. They go not to church with a wish to doubt, or to cavil, or to detect any inadvertent slip or imperfection in the sermon delivered to them by their spiritual instructor—far from it. They attend, filled with feelings of respect for their pastor, and with the determination to receive not only what he reads to them from the word of God and from the book of prayer, but what they hear from the pulpit as well, with implicit faith and unhesitating trust. How enviable is such a frame of mind! How devoutly should we all strive to attain it; and yet, little as some persons may imagine the likelihood of such a result, the acquisition of this disposition is placed in the power of all—of all, we mean, who possess the wish. It requires not any commanding power of intellect, or any persuasive force of genius; it is more an effect of the will than of the understanding, which is necessary for the full development of belief. Nothing can be so foolish, so absurd—nothing can display more striking or palpable inconsistency, than the practice which is adopted by some persons (who imagine that in so doing they are only indulging in what they call a candid and philosophical spirit of investigation) of discussing in a cold and unimpassioned manner the great truths of revelation, of examining into their comparative clearness and obscurity, and speaking of them as if it were even a matter of question whether they are to be made a subject of belief or not. If we acknowledge the omnipotence of the Deity, we are guilty of the most gross

* From "Sketches of Country Life and Country Manners." Rivingtons, 1840.

and absurd contradiction if we do not receive, without either cavil or question, every truth, however inscrutable by our limited faculties, which he condescends to reveal unto us his weak and dependent creatures. A humble and teachable disposition, a prostration of the understanding, and an obedience of the will to the words of inspiration, are all that is required to enable the Christian to receive the most sublime truths of his blessed faith. The philosopher, the man of science, and the worldling, may each learn a lesson from the sincere and confiding belief of the country peasant; and one, moreover, of life and hope unto the soul.

Such is the general character of the peasantry of England: But it would be well for us to recollect, that there are causes now at work, actively and zealously at work, to counteract all the excellence of this character—to awaken all the evil parts which belong to it—to kindle into a flame all those slumbering sparks of wickedness which reside in every human breast, and to make them the instruments for effecting the base and villainous designs which are contemplated by the persons who put these causes in motion.

CONVERTS FROM JUDAISM—CAPADOSE AND DA COSTA*.

No conversion upon the continent has attracted greater attention, or called forth a deeper interest in its subject, than that of Dr. Capadose, a physician of Amsterdam; who, along with his intimate friend, Isaac Da Costa, likewise a converted Jew, and a lawyer by profession, has been distinguished of late years by his zealous and indefatigable efforts in the defence of "the faith once delivered to the saints." Although Dr. Capadose does not possess the extraordinary talents and vast erudition which have gained for Dr. Neander a [an] European reputation, and entitled him to rank among the first scholars and divines of the day, he is a man of considerable abilities and attainments, which have acquired for him distinction in the profession to which he has devoted himself. But the chief cause which has contributed to the deep impression made by his conversion, on the continent and in this country, is the very interesting account which he has himself given of the various circumstances which occasioned and attended it. Several editions have been published of this remarkable tract, which possesses much of that thrilling interest excited by the confessions of Augustine, and other records by eminent Christians of God's gracious dealings with their souls. No one on perusing it can fail to observe the hand of Divine Providence leading him on, often in a most mysterious way, to that full and firm faith and love in which he now finds comfort and repose. A brief abstract of so remarkable a case may not be uninteresting or unacceptable to the reader.

M. Capadose was, like his friend Da Costa, an Israelite of Portuguese extraction; descended from the refugees who sought shelter in Holland from the tyranny of their own sovereign. His parents were in respectable circumstances, and his uncle was one of the first physicians in Amsterdam. From an early age, he showed a very decided bias to the study of literature and science. His studious habits marked him out as one qualified for a learned profession, and accordingly his parents destined him for the practice of medicine; hoping that he would, in due course of time, succeed to his uncle's very extensive business. In order to acquire the requisite knowledge, he was sent to the university of Leyden, along with his friend M. Da Costa, to whom he had been warmly attached from childhood. While at Leyden he attended the lectures of professor Bilderdyk, whom he describes as "a man of extraordinary genius, a great poet, an excellent historian, a profound philosopher, and more than all that, a true disciple of Christ." The acknowledged talents and acquirements of this distinguished person, coupled with his excellent private character and amiable temper, disposed both Capadose and Da Costa to look with favour upon a religion which could boast of the attachment of such a man. At this period he became dissatisfied and disgusted with the services of the synagogue, which appeared to him to be performed with the utmost coldness and formality; and he especially disliked the use of the Hebrew language in the prayers, as it was an unknown tongue to three-fourths of those present. He now entered into a resolution, with his friend Da Costa, to practise the law most strictly, unseduced by the irreligious spirit of those around them; and thus, to use his own words, "to force Christians into greater respect for the Jewish nation." But this determination, formed in a self-righteous spirit, and by persons who were, at the time, ignorant of the deep depravity of the human heart, which completely disqualifies it for keeping the commandments of God, was not of long continuance. They found that they had miscalculated their own strength; and relinquished a task in which they would never have engaged, if they had been acquainted with the plague of their own hearts.

M. Capadose now completed his medical studies, took his degree, and returned to Amsterdam; where his uncle adopted him as his assistant and successor, having no children of his own. He was thus introduced to a large circle of the most wealthy and influential citizens, whom his uncle attended as a physician. His prospects were thus very bright, and he seemed to be destined to pursue the same successful career which his uncle had run before him. But his own heart was not at rest. Occupied as he was by the cares and toils of a laborious profession, he had no leisure to disquiet himself with merely imaginary evils. But he felt the unsatisfactory nature of worldly things; he found that the alternations of business and amusement are not all that is requisite to give comfort and happiness to the human soul; and he experienced the truth of the expressive words of Augustine (which, occurring as they do near the beginning of the confessions, form the key to the spiritual meaning

* From "The History of the Jews, from the taking of Jerusalem by Titus, to the present time." Edinburgh: Oliver and Boyd, Tweeddale Court. 1840. This small volume contains "a narrative of the wanderings, persecutions, commercial enterprises, and literary exertions of God's ancient people, with an account of the various efforts made for their conversion." It is a work which commends itself to the attention of those who are anxious on the subject of Jewish conversion. Can there be any sincere Christian who is not so? But this compilation, we must add, is defective, as presenting scarcely anywhere a date or an *authority. It also assigns* to the events of late years a disproportioned *share of its pages.*—ED.

at admirable book), "Thou, O God, hast made
or thyself, and our hearts are restless, until they
repose in thee." Yet he, at this time, had by no
is any deep sense of his own sinfulness; he merely
reary of life; and often, in the sleepless nights
ioned by an oppression of the chest, to which he
been subject from childhood, he would exclaim,
were I but freed from the burden of existence!"
ppening one day to call upon his friend Da Costa,
und that he had just received a letter from pro-
r Bilderdyk, with whom he corresponded on
ry subjects. Da Costa read to him the letter,
her with some verses which were enclosed in it.
rdyk, in his poem, forcibly and feelingly de-
ed the glorious hopes of Israel, and concluded
the words—

"Friend, be a Christian, and content I die."

dose, at this, was filled with indignation, and
luded that the professor had laid a plan to seduce
riend from the Jewish faith. He expressed his
cions to Da Costa, and immediately took leave
m. But the words of Bilderdyk sunk deep into
nind; he pondered them over and over again;
was surprised that a learned man, who had never,
ig the course of his residence at Leyden, spoken
lable to him on the subject of religion, should
think of addressing his friend in the solemn
ner mentioned above. His high opinion of Bil-
yk's honour and sincerity did not prevent him
conceiving that there was a secret plot to seduce
Costa, and perhaps himself, from the Jewish
on.

t Dr. Capadose and his friend were both from
ime impelled, by the guidance of a hand which
then saw not, to study the scriptures closely and
ntly. The former now, for the first time, paid
attention to the New Testament; and, on perusing
ospel according to St. Matthew, was struck with
ircumstance that, from the very commencement,
vangelist appeared anxious, not to subvert the
rity of the law and the prophets, but to show
hey were the foundation upon which the Christian
on was built. He was accustomed to take fre-
t walks with Da Costa, and they discussed to-
r the subjects which had been suggested to them
e course of their scriptural reading. After some
they resolved to prosecute their studies in con-
ion; and therefore they spent a portion of every
n a private apartment in the house of Dr. Capa-
s father; where, undisturbed and unsuspected by
family, they perused the word of God with deep
daily increasing interest. They read no other
at the same time, except a treatise on the evi-
es by professor Heydeck, entitled, "A defence of
hristian faith." This learned man had been a
an rabbin, and having been converted to Ro-
sm, was made professor of oriental languages at
rid. His work is in the form of letters, and, M.
dose says, "with much life and knowledge of
criptures, defends Christianity against scepticism."
at this period, the two friends could perceive,
the powerful reasoning, which appeared in those
of Heydeck's book where he *rebuts* the cavils
fidelity, altogether vanished when he undertook
to combat the opposition made by protestants to the principles of popery.

During this very interesting period of serious and earnest investigation, M. Capadose, on one occasion, went into his uncle's library and turned over a number of books, in hopes of finding some one which might be of service in leading him to an acquaintance with Christianity. As was to be anticipated, he searched for a considerable time in vain; but at last came to a huge folio containing the works of Justin Martyr. He was previously altogether unacquainted with the writings of that early ornament of the Greek church; but the title "martyr" arrested his attention, and led him to expect that the volume would be useful to him. He accordingly opened it, and the first article upon which he fixed his eyes, was the dialogue of Justin with Tryphon the Jew. He read it with eagerness and attention, and found that it contained a succinct exposition of the prophecies relative to the Messiah, which was very useful to him. Thus, the discussion of the ancient philosopher and martyr, which had failed to convince his antagonist of his errors, now, seventeen hundred years later, proved in the good providence of God a means to direct an inquiring child of Abraham to the knowledge of the gospel. The bread cast upon the waters was found after many days.

One evening Dr. Capadose was reading the fifty-third chapter of Isaiah, when suddenly the light flashed on his mind, and he clearly perceived that Jesus Christ was the promised Messiah. He had often perused that portion of God's word before, but now he read it with spiritual discernment, for the Holy Ghost enabled him to penetrate its meaning. The veil was now removed from his heart, and from that hour he was a Christian. Shortly after he was meditating upon that other remarkable passage in Isaiah—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," when he was called down to see a Jewish physician, a friend of his uncle, who had called. This gentleman was turning over the leaves of a new edition of the bible. He showed his young friend the very text which he had been just considering, and said, "There is a fatal passage, which we cannot easily wrest from the Christians." Soon after, Dr. Capadose's uncle appeared; and the physician, who knew him to be well versed in rabbinical learning, asked him what the most celebrated doctors said about the difficult text in question. "Alas!" said he, "only a heap of nonsense," and then changed the conversation. The young convert inwardly thanked God, for having thus given him a proof of the unsatisfactory nature of the defence made by the most distinguished advocates of the Jewish faith. The testimony of a Christian might have been suspected, but that of his uncle, a determined enemy to the gospel, was unexceptionable.

M. Capadose was now placed in very trying circumstances, from the bigoted attachment of his family to Judaism. He dreaded to make the discovery of his conversion to those nearest and dearest to him, because he knew that their enmity to the gospel was fixed and rooted. But, the more he grew in grace, the more anxious he became to confess his Saviour before men; and the fear of offending God by silence, or

man by speaking, at last so shook his constitution, never very strong, that he was advised by his uncle, who saw the effect without suspecting the cause, to go into the country for some time to recruit his health. His mother, whose solicitude for his recovery was very great, accompanied him. He, on one occasion during their stay in the country, merely hinted his change of sentiments to his affectionate parent; but she immediately changed the subject of conversation, and took care that it should never again be introduced. On her return she told M. Capadose's brother what had passed, and warned him to be on his guard against all attempts to shake his faith.

Dr. Capadose, after his return to Amsterdam, felt very painfully the difficulty of his situation. The repulse which he had met with from his mother, convinced him that the disclosure of his opinions would bitterly grieve and wound the hearts of his family. He was especially afflicted at the thought of the pain which he must occasion to his uncle, who had uniformly acted with the utmost kindness towards him, and regarded him as the support of his old age. He even feared for the life of his aged relative, which might be endangered by the shock of the disclosure. In these circumstances he betook himself to earnest and constant prayer; beseeching the Lord to smooth the way before him, and give him a favourable opportunity of avowing his conversion. One day his uncle, after dinner, read from the newspaper an account of the conversion of a rabbin of Hamburgh; and remarked, that, if the proselyte acted from conviction, he deserved respect and not censure. M. Capadose seized the opportunity of expressing his delight at the tolerant sentiments of his uncle, and added that the case of the Hamburgh rabbin was precisely his own. At the same time he embraced the old man with the utmost affection, thinking that he had now nothing to apprehend from his opposition to the gospel; but he was mistaken. His uncle was surprised at his unusual conduct, and thought him out of his senses. He left the room for a time, to allow his nephew leisure to recover himself, and when he returned spoke of something else. Perceiving that he did not attach to his words the importance which they deserved, M. Capadose the next day told his uncle, in explicit terms, that he had become a convert to Christianity. A most heart-rending scene followed. The poor old man beat his breast, wished that he had never been born, and cried out, in the bitterness of his soul, that his nephew would bring down his gray hairs with sorrow to the grave. Next day he communicated what had passed to the parents of Dr. Capadose. It was agreed to treat the new convert with kindness for some time, in order to see whether he might not be induced, by such a course of conduct, to renounce the views which he had recently adopted. But his relatives soon perceived that this was hopeless; and they now, with the single exception of his brother, treated him with the utmost coldness and contempt. By a firm but respectful remonstrance he checked the blasphemous invectives against his divine Saviour, to which his unhappy uncle had on more than one occasion given way in his presence; but he never exhibited the provoking shocks of impatience under the trials which he had to endure from those nearest and dearest to him. Grief, at what she considered the apostacy of her son, had thrown his mother into a dangerous illness; and this was a fresh source of affliction to M. Capadose's affectionate heart. His friend Da Costa had likewise embraced the faith of the gospel; but the death of his parents some time previously freed him from any such domestic trials as those to which Dr. Capadose was exposed. Their conversion now attracted considerable attention among the Jews of Amsterdam, who grieved especially for the loss of Da Costa, as his great acquirements, and particularly his poetical powers, had previously reflected considerable lustre upon their community. A rabbin, highly esteemed by his brethren for his virtue and learning, sought an interview with the two converts, and laboured to bring them back to the Hebrew faith, but without the least effect.

Shortly after the two friends, with the wife of Da Costa, who shared his convictions, left their native city, and repaired to Leyden, with which they had so many pleasing recollections associated. Their purpose in visiting that town was to be there admitted into the Christian church by baptism, as M. Capadose felt some scruples of delicacy about openly professing his conversion in the city where his father and uncle resided. On the 20th of October 1822, the three converts were publicly baptized, having solemnly renounced the errors of that creed in which they had been educated.

A few days after his baptism, Dr. Capadose received a letter from his uncle, informing him, that after what had passed he could not again allow him to dwell under his roof; but adding, that he by no means wished to debar him from coming to visit him, if he would abstain from mentioning the subject of religion in his conversation. Severe trials awaited him on his return to Amsterdam. His father's intellect began to be disturbed, and at length the family were obliged to have recourse to the very painful expedient of putting him into confinement. After some time he got gradually better and better, and hopes were entertained that he would soon be restored to the bosom of his family. Dr. Capadose saw him more than once; and found, to his unspeakable delight, that the hatred which he had so long manifested towards him, had been changed into affection; and that his previous resolute aversion to hear the subject of Christianity mentioned, had been succeeded by a willingness to listen to the truth. These were pleasing symptoms to the mind and heart of his affectionate son; but, alas! the hopes which he cherished were soon disappointed, for his father was seized with a sudden and violent illness; and, when M. Capadose was next admitted into his chamber, he was insensible and in the agonies of death. The loss of his father was speedily followed by that of his uncle. In the midst of these sad bereavements, Dr. Capadose had derived much satisfaction from the anxiety manifested by his brother to be informed of the nature and spirit of the gospel. He entertained strong hopes that this beloved relative would be brought to a saving knowledge of the true faith; but these expectations seemed to be cruelly disappointed, when the object of them was seized with a fever which threatened to prove speedily fatal. The sick man suffered much in body, but still more in

mind; for, although he discerned the errors of Judaism, and was speculatively convinced of the truth of Christianity, the tempter was busy with him, trying to persuade him that there was no hope of salvation for such a sinner. Dr. Capadose's mind was scarcely less agonized than that of his brother, and he wrestled earnestly in prayer for him with God. Nor were his petitions unanswered. His beloved kinsman grew worse and worse; but one day, when he was in a state of great exhaustion, he seemed to be endowed with supernatural strength, and made a clear and loud confession of his trust in the Lord Jesus Christ as his Redeemer. At the same time he professed his belief in the Holy Trinity, and expressed his desire that his conversion should be made known to the synagogue. The next day he departed from this world to join the society of the church above. Shortly after, M. Capadose lost two aunts—one his father's and the other his mother's sister, and thus had to mourn at once for the deaths of five relations.

Dr. Capadose subsequently married, and had several children. He suffered very much from asthma, and was obliged to repair to Switzerland in the autumn of 1836, for the recovery of his health. There he staid some weeks under the roof of M. Petavel, a minister of the Swiss church, and professor of Belles Lettres at Neufchatel. This gentleman treated him with the utmost kindness; and persuaded him to draw up an account of his conversion, for the benefit of those who take an interest in the ancient people of God. He afterwards remained some time at Clarens, near Vevay, on the lake of Geneva; where he had the misfortune to lose his wife, who had for several years proved indeed a help-meet for him. She departed in the faith of the gospel, resting her hopes of salvation only upon the merits and mediation of the Lord Jesus Christ. Her husband, though deeply afflicted by his bereavement, was privileged to partake of the consolations provided in the New Testament for those who have truly believed in Christ. Amidst troubles of various kinds, he has written a work in defence of the Christian faith, with especial reference to one of its most cardinal articles—the divine nature of our Lord. Of this book, which is entitled "Jehovah-Jesus," M. Petavel thus speaks:—"The Christian church abounds with works which demonstrate the divinity of the Son with equal learning and weight of argument; but in no other does the exposition of scripture appear to us so striking as in that of M. Capadose. He shows how necessary for the soul is that fundamental truth; he presents it with force to the heart. One feels that the faith of this true Israelite is spirit and life, drawn from the very bowels of truth."

To a pious mind it is deeply interesting to contrast the blessed change which has been wrought by the Spirit of God upon the minds of Dr. Capadose and his friend Da Costa, with the dreadful fate of Uriel Da Costa, the grand-uncle of the latter. The family to which this unhappy man belonged, had been, like many others of their countrymen, compelled to embrace Romanism, and several of its members had filled high offices in the Portuguese church and state.

About a century ago, Uriel Da Costa was a canon of one of the cathedrals in Portugal. He was a person of an active and enterprising turn of mind, and might have raised himself very high in his profession. He learned, however, from his mother, that his ancestors had been obliged to abjure the Hebrew faith, in order to avoid banishment from their native land; and this information gave him a dislike to Romanism, and a predilection for the proscribed creed of Israel. He perused the Old Testament with care; and the result of his inquiries was, that he became convinced of the superiority of Judaism to that corrupted form of Christianity with which alone he was acquainted. It was impossible for him to profess his change of sentiments in a country where no dissent from the dominant religion was allowed; and he could not endure the thought of hypocritically joining in the services of a faith which he had internally renounced. He therefore, with his mother and brother, who shared his convictions, resolved to repair to Holland, where Judaism was tolerated, and its professors were in possession of wealth and estimation. Accordingly he went to Amsterdam; but there he did not find the peace and pleasure which he had flattered himself would be the consequences of his altered views. He soon discovered that ancient and modern Judaism differed widely from one another; and perceived with surprise and sorrow, that a vast variety of traditions had usurped the reverence which he thought due to the law of Moses alone. He communicated his opinions upon this subject to the chief men of the synagogue; who did not deign to argue with him, but, as a punishment for his heterodox views, inflicted on him forty stripes save one, according to the Jewish law. This ignominious treatment did not induce him to acquiesce, without further opposition, in the sentiments which prevailed among those around him. He continued his inquiries into religion; and these, prosecuted it is to be feared in a spirit of rash and reckless speculation, conducted him at last to the dreary conclusion, that it is impossible for man to ascertain the truth in matters of faith. There may have been persons who could rest contented with such a state of scepticism, and do their utmost to enjoy the pleasures of the passing hour, deeming it folly to think of aught beyond it; but Uriel Da Costa was not one of these. He found himself so miserable in his condition of unbelief, that he committed suicide. Before he thus terminated his chequered life, he wrote an account of his fluctuations of opinion, and summed it up with these bitter words—"Reader, be not displeased with me; I sought the truth, but found it not!" This melancholy narrative fell into the hands of his grand-nephew; in whose mind it contributed to excite an earnest desire to become acquainted with the evidences of the Christian faith. Thus, in the mysterious providence of God, the wretched scepticism of one man was made a means of ultimately promoting the religious welfare of another.

THE GOSPEL MESSAGE:
A Sermon,

By the Rev. Edward Parker, M.A.,
Vicar of Stoke Gifford, Gloucestershire.

2 Corinthians v. 20.

"We are ambassadors for Christ."

It is our custom on a person calling at the door, to enquire whence he comes, and what is his business. Should he prove to be a messenger from persons of distinction, and bearer of important intelligence, considerable attention is given to what he has to say; and this attention will ever be found bearing an exact proportion to the amount of interest we feel ourselves to have in the communication. Now it is an indisputable truth, that, compared with the interest we have in eternal things, every other sinks into insignificance —is lighter than a shadow or a dream— smaller than the small dust of the balance. How comes it to pass, then, that a messenger of mercy from the great and glorious God does not command the undivided respect, attention, and gratitude of guilty, polluted, perishing men? There is but one answer to that question: it is this—they are, alas! unconscious of the tremendous concern they have in it—un-awake to its overwhelming importance. Sin, Satan, and the world have thrown so thick a veil around their spiritual perception, as to shut from their view the realities of eternity, and thus cause them to treat with neglect the declarations of love from on high. The immense majority of mankind, in all ages, have passed it unheeded by—there is in him of whom it speaks, to them "no form nor comeliness;" and, when they see him, there is "no beauty that they should desire him." The prophet Isaiah asked in his day—"Who hath believed our report?" Was it not unheeded when he that spake as never man spake, published the "good tidings?" Was it not unheeded when the "joyful sound" issued from the lips of his inspired apostles? Have not the ministers of the cross, from that time to the present hour, had lamentable cause to complain that, as to the generality of their hearers, they have "spent their strength for nought?" To come nearer home—have not the ministers of this church abundant reason to utter a similar lamentation? It is a painful, and ought to be a startling truth, that "the old way which wicked men have trodden," has ever been, and is broad and densely thronged, whilst "narrow is the way which leadeth unto life, and few there be that find it."

The weight of responsibility attached to both preacher and hearer of the gospel is, *my dear friends,* far greater than most are *apt to imagine. An hour* is on the wing in which, placed in the balances of eternity, it will be read in lines of light. As a "steward of the mysteries of God," my account must then be rendered; and, with an amenableness hardly inferior, so must yours. That I may do it "with joy and not with grief," and that it may be "profitable for you," God of his infinite mercy grant, through Jesus Christ our Lord. Should it in that dread hour be shewn that I have been an unfaithful shepherd, your "blood will be required at my hands;" and should you have been careless or neglectful hearers, the word will prove "a savour of death unto death"—you will perish with an aggravated ruin, beneath an increased condemnation. That such may not be the awful result, but that on the contrary we may then and through eternity "rejoice together," I again occupy this solemn place to address you; and purpose, through God's assistance, to shew the character of the message which, as an ambassador of Christ, I have been commissioned to deliver—and next enquire, what treatment it has received at your hands?

I. Let me shew the character of the message which I have been commissioned to deliver to you.

Though vastly comprehensive and infinitely important, it is contained in a few words—"Christ Jesus came into the world to save sinners." "Sinners"—who can unfold the full meaning of that single word? What mind can conceive, what language convey any thing like an adequate idea of the enormity of man's guilt—the depth of his depravity—the grossness of his ignorance—the perfection of his helplessness! Under condemnation as a rebel alien from his Maker— "every imagination of his desperately wicked heart only evil continually"—as destitute of all spiritual and saving knowledge as the stupid "foal of a wild ass"—with no more moral power or disposition to quit the miry paths of iniquity, than has the Ethiopian physical ability "to whiten his skin, or the leopard to change his spots." "How is the gold become dim! how is the most fine gold changed!" O sin, what hast thou done! what desolation caused! Pitiable, heart-rending sight, to behold the noble creature man, once pronounced to be "very good," now so "vile and abominable as to drink in iniquity like water"—his Maker's image effaced, and that of the prince of darkness stamped in its place; at enmity with God, the best of beings—in league with Satan, the worst; refusing the holy, happy, blessed service of the one—a willing captive in the degrading bondage of the other. Some of my hearers are in a state of unconversion; others, it may be, have been accustomed to those honeyed words, silky sentences, and

hat pretty little no-meaning silvery phraseology, in the use of which but too many authors and preachers of this meretriciously-refined age manage to lull their readers and hearers into a fatal security, and, by giving soft names to hard things, virtually cry "peace, peace, where there is no peace." Those, to whom either or both of these characters attach, will consider my representation of man's fallen state to be exaggerated, and the terms unnecessarily strong. In reply to any such cavilling offspring of ignorance and pride, I can only assert, upon the high authority of heaven, that the delineation is faithful as far as it goes, because it is scriptural. That the picture is dark, I admit; but yet contend that its failure is in the want of a deeper colouring—that more vivid ideas may be clothed in more vivid language, and all far enough within the limits of truth. Contemplate, then, man's fearful, degenerate condition. Ah! hearer, if still in a state of nature, behold in it thine own: over thee suspended the sword of divine vengeance—every faculty and sense polluted by the leprosy of sin—thy understanding so darkened as to exclude all spiritual perception—thy heart hard, thy will perverse, thy affections impure—every moral energy paralyzed—with none to help, none to uphold, none to comfort—about to sink into the "blackness of darkness for ever"—and let thy heart bound for joy on hearing hat "Christ Jesus came into the world to ave sinners." Who? You heard aright—Christ Jesus." The anointed of the Father Jehovah the Saviour—a truth which infiels scoff at, Socinians deny, and Christians elieve. The "child born" was "the mighty od"—the "Son given" was the "everlasting ather." The tears at the grave of Lazarus —the blood in Gethsemane's garden—the xclamation "I thirst" on Calvary's cross, roved him to be "made of a woman;" hilst, on the other hand, the voice of Omipotence that bade Lazarus "come forth"—he "I AM he" that hurled in dust the hostile and—convulsed nature, the rending rocks, he opening graves, the darkened sun, and the mple's cleft veil, combined to declare that the Word was God"—though "bone of our one, and flesh of our flesh," as touching he manhood, yet "equal to and one with the ather" as touching the Godhead. In the ne nature he suffered—in the other gave efficacy to the atonement. Such is "the great mystery of godliness, God manifest in the flesh."

The message goes on to say, that this ugust Personage, this "Lord of all," "came nto the world:" quitted the glory and felicity f heaven; became the inhabitant of our sinolluted globe; lived among us for thirty-our years in the character of a servant; submitted with consummate patience to every indignity and every cruelty which the ingenuity of man, which the malignity of hell, could devise and inflict. When oppressed, he "opened not his mouth;" when "reviled, he reviled not again." Though he "went about doing good," upon every occasion the helper of the helpless, yet had he not "where to lay his head," or wherewith to satisfy the cravings of hunger: he was "despised and rejected of men"—that at which the finger of insult was pointed, and the tongue shot out in derision. At last he was "led as a lamb to the slaughter," suffered the ignominious death of the cross—yes, "for the foulest of the foul he dies;" was buried; burst the grave's strong bands; arose in triumph from the tomb; ascended on high; where, "having led captivity captive," he ever lives to make intercession for, to be the infallible "Advocate" of, his blood-bought church.

And next observe for what all this was done and suffered—"To save sinners;" to make satisfaction for iniquity; to bring in everlasting righteousness; to rescue from the grasp of destruction—to save from going down to the pit all who through grace had rested, did rest, or should rest upon the mighty deliverance, and plead, as the sole ground of their hope, the ransom which he had found—the means of pardon which he had procured. Here, brethren, I call on you to pause. Review what has been said. Weigh every word of the message—"Christ Jesus came into the world to save sinners;" and say, is it not a fitting subject for our wonder? We cannot contemplate the works of Jehovah's creative hand without astonishment; every thing within and around is calculated to elicit admiration. If we take a survey of the formation of our own bodies—the combination of powers and parts—the adaptation and beautiful harmony of limbs, faculties, and senses—the marvellous union of mind and matter, we are compelled with the psalmist to exclaim—"I am fearfully and wonderfully made." Nor can we direct attention to the starry heavens—behold the sun travelling in his strength—the moon walking in her brightness—the planets undeviating in their courses, without amazement at the power, wisdom, and goodness that must have been exercised in their production, and that is manifest in their preservation. But, when we see him who made all these with a "let them be" (and which probably are but a speck in that universe of which he is Lord), quitting scenes, the felicity, grandeur, and magnificence of which we can form no adequate conception of, coming down to apostate rebels, and for their salvation submitting to be the subject of his creature's cruelty, the object of his crea-

ture's scorn, and finally permitting those whom he might have slain with the breath of his mouth, to imbrue their hands in his blood, we admit without hesitation that the wonders of creation give place to the wonders of redemption; and feel amply justified in denominating that a marvellous message, which announces that "unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful!"

What a fact too for our belief! Its authenticity is established beyond a doubt. Foreshadowed in type—foretold in prophecy—attested by miracle—recorded in history. Never was any thing so true; having such variety and strength of evidence upon which to rest its claims for belief. Between its friends and its foes there has been, as it were, a struggle for the precedency in bearing testimony to its truth. Whilst the avowed followers of the Lamb have by their self-denial, endurance of persecution, patience under injury, renunciation of the world, purity of life, and the unshrinking resolution with which they have encountered death even in the flames of martyrdom, witnessed it to be a "faithful saying;" the enemies of Christianity, whether in the character of early "persecutors," or "latter-day scoffers," have unconsciously placed themselves among the most powerful advocates for its veracity. What demonstration does it afford that God is love! This is inscribed upon the walls of creation—may be read in the pages of Providence; but is written in characters of flame upon the mighty act of redeeming love. Nothing could augment, nothing detract from Jehovah's bliss; our "goodness extendeth not to" him, and our enmity can affect him no more than the wolf-howl does the moon. Nevertheless, when he saw man in his low estate, in all the ruins of the fall, love and mercy interposed, compassion broke forth, and grace—free unmerited grace—plucked him as a brand from the everlasting burnings. And why? What reason can be assigned? "God so loved the world, that he gave his only-begotten Son."

Again, how exactly does it meet our necessities! What a supply for our every want! Does the law pronounce our condemnation? "Christ hath redeemed us from its curse." Are we met by its requirements? Christ hath "fulfilled all righteousness." Are our natures depraved? Christ can "create us anew." Does the world form an impediment to our heavenward course? Christ has "overcome the world." Do besetting sins harass and torment? Christ is *our* infallible "Advocate." Do we suffer *from the assaults of* Satan? Christ will not permit us "to be tempted above that we are able." Do we tremble at the thought of death? Christ has extracted its "sting." Do we need provision for eternity? Christ is gone to "prepare mansions" for his people.

Not to dwell, allow me to inquire, is not that a most suitable message—one admirably adapted to the circumstances of man—which tells him that he may be saved from the guilt and power of sin, through that glorious Redeemer "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption?"

Once more, what an exhibition does it afford of Jehovah's perfections! It is upon the cross of Calvary, and upon that cross alone, that all the attributes of deity shine forth resplendently, reflecting lustre one upon the other. His uncontrollable power, his unlimited wisdom, his infinite goodness, may be seen in those heavens which declare his glory, and in this earth which is his handy-work: but it is reserved for the economy of redemption to lay open for our inspection his inflexible justice, his unsullied purity, his unfailing faithfulness, his boundless love and mercy—it is here that "mercy and truth have met together—that righteousness and peace have kissed each other."

Such is the message; so marvellous, and yet so true—so gracious, so glorious, and withal so suitable.

II. I come to inquire, secondly, what treatment it has received at your hands?

Contemplating its character in conjunction with the sinner's fearful condition, we cannot hesitate a moment in deciding what reception it ought to have experienced. That you should have welcomed it with delight, thanksgiving, and praise, the most hardy will not be hardy enough to deny. When, on the field of Waterloo, the desolator of Europe was hurled from his seat of power—when Napoleon fell, it gave delight to half a world: but what achievement so glorious, what victory so great, what deliverance so signal, as to deserve a comparison with that which was accomplished when the Captain of our salvation uttered the triumphant shout—"It is finished!" In the contrast all others are put as the glimmerings of a star to the full splendour of the meridian sun. How, then, ought your hearts, dear brethren, to be exhilirated at the joyful tidings! Hosannas should ascend, not only from Stoke, but from every quarter of the globe; and heaven's broad arch ring with acclamations at its announcement. Has it been so? Alas, alas! far otherwise. So small is the chosen remnant—so few are those who hail it as good news—that they are made a "spectacle"

of contempt unto the world, and looked upon as "a sign and a wonder."

For the truth of what follows, I appeal to conscience. My hearers, I entreat you not to stifle its voice. There are those who refuse to give it a hearing. Notwithstanding the employment of every legitimate means to induce an attendance upon the public ordinances of religion, and, among others, a letter of remonstrance addressed to each individual, yet are there two or three of my parishioners who have never been seen in the house of God since I have been your minister, nor, I understand, for many years previously. Some, too, are to be found, who occupy their pews occasionally, perhaps once in a fortnight or month; and yet strange—passing strange — these persons entertain hopes of heaven. What astounding ignorance —what presumptuous presumption, to expect the favour of God whilst openly trampling upon his laws, bidding him defiance, and, in unconcealed rebellion, rushing upon the thick bosses of his buckler. Ah, my unhappy friends! your hopes are delusive, your expectations vain; and, as you "judge yourselves unworthy of everlasting life," and set at nought the message of mercy, I have for you a message of a different kind. You will find it in Prov. i. 24-32.

There are others, who can listen to it with unconcern. What! shall a condemned criminal, awaiting the day of execution—tottering upon the very brink of eternal woe —have announced to him, that a pardon may be had, a reprieve obtained, his dreadful sentence reversed—and shall he manifest indifference? Yes; so lamentably is his mind blinded, so callous his heart, so all-pervading is the spiritual paralysis with which sin has benumbed him, that man can remain regardless of his immortal interests, even at the very time the ambassador of Christ is exhibiting his disease, and proposing the remedy—pointing to his danger, and directing to the refuge. Ah ye, who loll and perhaps sleep in your seats—ye who, by occupying the mind with temporal matters, convert the house of God into a "den of thieves"—ye, whose attention the opening of a door, a window, the ribbon on a neighbour's bonnet, or any other trifle will divert—ye, upon whose rocky hearts no impression is made, and who, in all probability, will never be awakened until the flames of hell are wrapping about your ears; to one and all of you I must in faithfulness (read Jer. xxiii. 26-29) declare, that you perish upon worse ground than even the almost Christian and Laodicean professor, God's indignation against whom may be read in Rev. iii. 15, 16.

Some, perhaps, have rejected it with scorn. That there are such characters in the community we have abundant evidence to prove; and there may be such among you, though, if so, without my knowledge. These persons make the subject of religion the butt of their ridicule, and profess to esteem as weak enthusiasts all who believe the statements of revelation; contending, that it argues irrationality to credit what we cannot comprehend. Let us try these wise-acres upon their own principle; and it will instantly be manifest, that the mental imbecility which they ascribe to others is the distinguishing characteristic of themselves—that it is they who have lost, or never had, the control of reason. There is no man upon the surface of the globe who has so just a claim to be considered a weakling as the infidel. Can these pretenders to the lofty attribute of superior intellect tell me the mode of union that exists between soul and body? Can they explain the process whereby infancy progresses to childhood, childhood to youth, and youth to manhood? Can they tell me how the seed shoots into the sapling, and onwards to the tree? Not to tax them too heavily, can they account for the growth of a blade of grass? They cannot. However trifling the subject might appear, still it not only mocks at the puny efforts of the superficial unbeliever to unravel, but sets at defiance the most acute investigation of all earth's philosophers. Now they firmly believe all these, and a thousand similar things, and by no means consider the facts incredible because the modes are unintelligible. Then why not be guided by the same rule in reference to religion? If we understand not fully earthly things, how childish to expect that we should heavenly. If there are inexplicable difficulties in the page of creation, is it not a part of good sense to anticipate mysteries in that of redemption? Nay, may it not be most logically argued, that it is their absence which would justify doubt, and that their presence should strengthen belief? What wisdom, then, is there in those moral maniacs who have "rejected the word of the Lord," and who, like physical ones, esteem everybody insane except themselves? But the real reason why ungodly men refuse their assent to the truth of Christianity is this—they do not wish it to be true; and the desire is "father to the thought." They have discernment enough to perceive that it seals their condemnation; and therefore "the fool hath said in his heart" (not in his head, you observe), "there is no God." Should any such unhappy being be present, may the Lord in mercy open his blind eyes, and soften the obduracy of his heart, that he attend to the warning contained in Acts xiii. 40, 41.

There is a class of professors who only pretend to have received this message. Let it not be supposed that I mean to charge such with deliberate hypocrisy; there is something so odious in wilful dissimulation, that the basest character is hardly degraded enough to be guilty of it. The individuals I refer to are, with much propriety, termed "antinomians." They object to the law as a rule of life. You will find them having a considerable acquaintance with the doctrines of the gospel, but disobedient to its precepts; understanding in some good degree its nature, but nevertheless walking contrary to its requirements; believing facts, but uninfluenced by principles; having light in the head, but no love in the heart—like persons who understand music as a science, but never sit down to the instrument. Many of them can argue to the splitting of hairs upon controverted points—discuss to a nicety questions in divinity—talk and quote scripture like very apostles—and all the while continue immersed, and wallowing in the mire of sin; and, by their unholy lives and ungodly practices, designating to all around that they are "his servants whom they obey," even the prince of darkness. O ye, that thus "rebel against the light"—that "hold the truth in unrighteousness"—that would make Christ "the minister of sin"—that will be "beaten with many stripes"—awake to your presumption and your peril; and do not flatter yourselves with the idea that your real character is unknown, that you impose upon your fellow men. They are well aware that "notion is not motion—that talking is not walking." The cloak you have assumed is too flimsy to conceal you from detection; a glance reads your hypocrisy; the most undiscerning perceive that you are not what you profess to be—that "the voice is Jacob's voice, though the hands may be the hands of Esau."

Not a few have misunderstood it. It is truly astonishing to see how men and women, with minds sufficiently acute upon all other subjects, will sit, year after year, beneath the preached gospel, and yet entertain the most erroneous notions, not only of what it is, but more especially of the means and order by and in which its blessings are communicated to a sinner. They hold, in words, that there is a Trinity of Persons in the Godhead, but remain ignorant of the offices involved in the doctrine. That salvation had its source in the Father's love, that it has been procured by the active and passive obedience of the Son, and that it is applied to the soul by the Holy Spirit, are glorious truths of which they have no distinct perception; *and then, instead* of receiving it by faith, they seek it by the works of the law, in the very teeth of such texts as—"By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The impression on their minds appears to be, that they must be sanctified before coming to Christ, and justified afterwards; they are sagacious enough to think that a cure should precede an application to the physician. Thus, tenaciously adhering to the old covenant, they "go about to establish their own righteousness," and at last "lie down in sorrow," and "perish with a lie in their right hand." That they are moral, may be true; so are many pagans and Mahomedans; that they observe the letter of the law, is not denied—so did "the young ruler," and yet he "lacked," as do they, the "one thing needful." Morality may, and often does exist without religion, though religion cannot exist without morality. O ye, to whom this character applies, be assured, upon the high authority of revelation, that you might as well expect to build a house upon the wave, to scale heaven by a ladder, as merit anything by your own doings and deservings; it is written—"By the deeds of the law there shall no flesh be justified in his sight." And do not harbour the absurd idea of resting partly on Christ, and partly on yourselves. Is that house secure that is founded partly on the rock, and partly on the sand? Can he maintain his balance, who has one foot on the shore, and another on the sea? Be no longer satisfied with the form of religion, without its power; with a name to live, whilst dead; with profession, whilst destitute of principle. Draw near to a throne of grace, approach Christ with self-renunciation, with earnest prayer for that change of nature—that "rinsing of the inwards"—that new birth, without which none can see the kingdom of God, and accompanying, or rather following which, will ever be found a godly sorrow for sin, a fiducial resting in the Saviour, and holiness of life, walk, and conversation.

Thus has this precious, this glorious message of reconciliation been treated—first, by those among you who neglect to attend regularly the public worship of God; secondly, those who listen with careless inattention; thirdly, those who jeer at, or make light of, religion; fourthly, those who unite scriptural views with unholy practices; fifthly, those merit-mongers, commonly denominated the self-righteous. My main object in delineating these characters has been to afford you, dear hearer—for I would now address you individually—an opportunity of self-examination—a most important duty at all times,

ut more especially in a day when profession nd delusion go almost universally hand in and. Let me entreat you then, honestly, ındidly, without prejudice, and by the light f scripture, to try your ground—to see how ıatters stand between God and your soul—to ıcertain whether you are included in one or ıore of the five classes referred to; and, ı conducting the inquiry, use as a prayer the ıst two verses of psalm cxxxix. But, as ıere are none more confident than those ho have the least cause, perhaps you are ot jealous of yourself—it is an unfavourable, ot to say a fatal symptom. How many ıconsistent characters will boast of their full ısurance, which, by the way, they would be ır more accurate in denominating presumptıous impudence. Forget not that your good pinion cannot alter your real condition; the oor sick man's thinking himself rich and ell, does not confer upon him wealth and rength. I will not, however, conclude that lf-love has so blinded and besotted you, as) lead to the consideration, that it is unneessary to "examine yourself, whether you e in the faith;" but will rather suppose that, aving submitted to the test of the word, aving been "weighed in the balances" of ıe sanctuary, you are, alas, "found wantıg." Then you are an unbeliever—have no ıterest in Christ—no solid hope for eternity! ou are exposed to all the curses of a vioıted law—to the righteous vengeance of an ısulted God—must soon be food for the orm that dies not, and fuel for the fire that ever will be quenched! O horrible, most orrible! your doom, how dreadful! Are ou anxious to escape it? Do the concerns of our soul appear the most momentous upon hich your mind can fix its solicitude? Are ou crying earnestly, "God be merciful to ıe a sinner?" Then do not despair. You re not yet cut down. Still on praying round—within the reach of mercy. Take a ord of advice from one whose "heart's deire and prayer to God for you is, that you ıay be saved." Use diligently, regularly, nd prayerfully, every means of grace. Keep ut of evil company. Renounce bad habits. Do nothing of which you doubt in any egree the lawfulness." Frequent the house f God. Study the bible; "pray without easing," "looking unto Jesus, the author nd finisher of faith." Thus act, and it shall et be well with you; since God is "not illing that any should perish, but that all ıould come to repentance." Only defer not, elay not—"now is the accepted time, now the day of salvation."

Lastly, there is a remnant who have reived this message as good news. You, ear brethren, like others, were once eager in the pursuit of this world's honours and pleasures. It is no longer so. The veil that concealed its emptiness and vanity having been drawn aside, you perceive that the best it has to offer is neither certain, satisfying, nor permanent. You find that nothing short of heavenly treasures can meet the cravings of an immortal soul. The Spirit has likewise taught you that you are guilty, depraved, and helpless; made you feel the burden of sin to be intolerable—to cry out beneath it, and permitted you to find no rest for the sole of your foot but upon the Rock of Ages. As the sting of the tarantula can be cured only by music, so you have experienced that a cordial reception of the "joyful sound"—"Christ Jesus came into the world to save sinners," can alone extract from death that sting which sin has implanted in it. Repentance, faith, and holiness, are the features by which you are distinguished. Having been led to avoid antinomian licentiousness on the one side, and the pride of legalism on the other, the narrow path "unseen by the vulture's eye, untrodden by the lion's whelp," in which you walk, is "the depending entirely on Christ for justification to life, and yet being as zealous of good works as though your salvation depended on them." You know where to place obedience in the scale of redemption—are aware that a saving belief of the bible doctrines must ever precede an observance of its precepts; you are not unreasonable enough to expect the tree will grow before it is planted, or the ship sail before she is launched. Now, to you who have been thus instructed by the Teacher from above—who have an experimental acquaintance with the great gospel lesson, that the amount of holiness must bear an exact proportion to strength of faith—to all such, my message is—Bless and praise God for distinguishing grace; "fear the Lord, and serve him in truth, with all your heart; for consider how great things he hath done for you." Let your life be spent in his service, attempting nothing in your own strength; but "be strong in the Lord, and in the power of his might." "Be faithful unto death, and he will give you a crown of life." In every difficulty and danger you shall find in him ample security—"an hiding place from the wind, and a covert from the tempest;" in every trial and trouble, abundant consolation; "as rivers of water in a dry place, as the shadow of a great rock in a weary land." He will guide you here by his counsel, and afterwards receive you to glory.

A WORD ON THE DIVINE PROMISES, AS TO THE RESTORATION OF THE JEWS TO THEIR OWN LAND.

BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

AT a time when great political events are taking place in the east, particularly in Egypt and in Syria, all of which seem to be ushering in the complete fulfilment of those divine prophecies which speak of the restoration of the Jews to their own country, is it not surprising that, though in a very few years the land of Judah may be an independent kingdom in possession of its ancient owners, so little seems to be done by this people for the acquirement of those necessary branches of science, particularly in agriculture and mining, by the use of which, under God's blessing, that country shall yield her full increase of fruit, and her now hidden riches of mineral strength?

At present the earth mourns under the curse which the Lord put upon it for the trangression of Adam, —"Cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee*." But when the remnant of Israel shall be gathered from the four quarters of the earth, and Messiah's kingdom be set up in their hearts, that curse will be removed. "Then," and not till then, "shall the earth yield her increase, and God, even our own God, shall bless us†." "And the fruit of the earth shall be excellent and comely, for them that are escaped of Israel‡."

But though the prophecies are so circumstantial, that the land of Judah shall yield an unprecedented fruitful harvest to the husbandman, the necessity of using the appointed means is obvious, and absolutely commanded. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed," &c.§ "And the desolate land shall be tilled‖."

The same remarks apply equally to mining, or searching for the treasures concealed in the bowels of the earth. Moses, describing the land of Canaan to the Israelites, calls it, "a land whose stones are iron, and out of whose hills thou mayest dig brass¶." The prophet Isaiah, speaking of the greater glory of the latter days, seems pointedly to refer to this description of Moses—"For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron**."

It is remarkable that throughout the scriptures, no account whatever is given of the mining operations of the ancient Jews. The discovery of the metallic riches of Judea seems to be withheld, till the time arrives when, "The Lord shall turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent††." "And the offering of Judah and Jerusalem shall be pleasant unto him as in the days of old‡‡," when "all the silver and the gold, and vessels of brass and iron, were consecrated to the Lord§§."

In the prophecies of Moses concerning the twelve tribes of Israel, that relating to Joseph, among other blessings, included—"The precious things put forth by the moon, and the chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth, and fulness thereof‖‖". This prophecy seems to intimate that Joseph's, or Israel's portion, should greatly consist in the mines and precious things found in the mountains, the hills, and the plains. Thus rich and great were, and still are, the resources of that land, which the Lord himself calls "the glory of all lands†."

But the Lord, when he brings back the captivity of his people, will not only give them the precious things to be found in their own land, but he will also give them the riches of other nations, and of Sheba in particular. "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord‡." "The merchandise of Ethiopia and of the Sabeans, men of stature, shall come over to thee, and they shall be thine§." "To him shall be given of the gold of Sheba‖."

Ancient Sheba, or Ethiopia, (now called Abyssinia), was at one time a large kingdom or empire. It is an exceedingly mountainous country; some of these mountains are of salt, others abound with mines of iron, copper, and gold. Few countries are so well situated for the advantages of commerce. It is about 700 miles south of Egypt, open to the Mediterranean by means of the Red Sea, and separated but by a short voyage across the Indian Ocean from the English possessions in East India.

When the time shall come, that "Ethiopia shall stretch out her hands unto God¶," doubtless that country will avail herself both of her internal resources, and advantageous commercial situation, so as to be reckoned not the least amongst the nations; and her prosperity as a kingdom, seems intimately connected with the return of the Israelites to their own land. See Isa. xlv. 14; lx. 5-6. Ps. lxxii. 10.

It is observable that God, when he cast out the heathen inhabitants of the land of Canaan, and established his own people there, connected great temporal blessings with the strict observance of the Mosaic law. In like manner in the latter days, when the veil is taken away from their hearts**, and they shall "assuredly know that God hath made that same Jesus, whom they crucified, both Lord and Christ††," and shall submit themselves to "his easy yoke‡‡," "and serve the living God§§;" he will not only reinstate them in their ancient possessions, but give them the blessings he has promised, both temporal and spiritual, greater than their fathers had ever known. "That he who blesseth himself in the earth, shall bless himself in the God of truth, and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes‖‖."

* Gen. iii. 17-18. † Ps. lxvii. 6. ‡ Isa. iv. 2. § Amos ix. 13. ‖ Ezekiel xxxvi. passim. ¶ Deut. viii. 9. ** Isa. lx. 17. †† Zeph. iii. 9. ‡‡ Mal. iii. 4. §§ Josh. vi. 19.

* Deut. xxxiii. 14, 15, 16. † Ezek. xx. 6. ‡ Isa. lx. 5, 6. § Isa. xlv. 14. ‖ Ps. lxxii. 15. ¶ Ps. lxviii. 31. ** 2 Cor. iii. 15, 16. †† Acts ii. 36. ‡‡ Mat. xi. 30. §§ Heb. ix. 14. ‖‖ Isa. lxv. 16; Ezek. xii. 9; Mich. viii. 20.

riter is one amongst many of his gentile
, who prays with a hearty desire for the peace
perity of Jerusalem, May the Lord extend
like a flowing stream! It appears by what
ritten, that his mind is more occupied with
poral than with the spiritual blessings pro-
God's people, the Jews, on their restoration
own land. It is because he believes the latter
fast approaching, in which they will make a
of these blessings; then they shall come, "their
d gold with them, unto the name of the Lord
, and to the Holy One of Israel, because he
rified thee*," (Jerusalem).
ove remarks tend to manifest the expediency
that a system should now be adopted for in-
; young men of the Jewish persuasion in the
s of agriculture and mining; because, with-
a knowledge is acquired, the Israelites them-
n never become acquainted with the capa-
nd resources of that land, which the prophet
twice in the 11th chap. calls, "a glorious
O! may it indeed again speedily become so,
el be gathered and assembled out of the coun-
ere they have been scattered†; for God has
l that, "the receiving of them shall be to the
s life from the dead‡."

Poetry.

THE MINISTRY OF ANGELS§.

ill encamp around by night,
r holy rest to keep;
he hills that watch, in shadowy might,
nd the lake so pure and deep,
, dreaming of distant worlds of light,
locked in their arms asleep.
s that still lake awakes, and rejoices
en Zephyr his playmates hath found,
lance to shore with their liquid voices,
ing their joy around—
shall awake, at our gentle call,
n your pillow of fern and heather;
e'll sing to the God, and the Father of all,
matin praise together.
past the freshness of the dawning,
l spent the spirits of the breeze;
fiery noon comes down, embrowning
slippery turf beneath the trees;
ings shall interweave an awning
cooler shade than these.
hen the sapphire gates of even
n to realms beyond;
earth to the embrace of heaven
h glowingly respond;
sweet and slumbrous melodies
r land and water creep,
ture sits, with half-shut eyes,
ging herself to sleep;—
ll catch the gleam of our golden hair
he wake of the sinking sun;
e'll wander on earth, or hover in air,
h our robes of glory on.

And those, whose mission with day-light closes,
As homeward they hie them fast,
Shall leave you a chaplet of heaven's own roses
On the mountain they touched the last.

Yet not to the animal taste alone
Is our office of love confined;
We will minister pleasures of loftier tone
To the subtler sense of mind.
In the beauty that woos the eye around,
In the music that haunts the ear,
Ye shall feel a presence more profound
Than aught that ye see and hear.
A voice from the ocean's world of wonder—
From the mountain's crest elate—
From the rushing wind, from the rolling thunder,
Announces "God is great."
Where, in the forest's lonely place,
The fountain dwells secure,
With smiles upon its dimpled face,
It tells you "God is pure."
The humblest flower, the tiniest creature,
That creeps, or swims, or flies,
Joins with the mightier forms of nature
To attest that "God is wise."
The blessing with the sunshine given
Wakes joy in field and grove;
Heaven speaks to earth, and earth to heaven
Makes answer "God is love!"
Thus, borrowing from material things
A token and a tone,
We'll teach of love, whose secret springs
God sees—and God alone.

THE DYING INFANT.

By the Rev. R. B. Exton,

Incumbent of Athelington and Cretingham, Suffolk.

(For the Church of England Magazine).

Pale, motionless, and silent, lay an infant on its bed,
While on its face the smile of peace its beauteous halo shed;
And on that face a mother gazed with looks of deep despair,
Conscious that death's resistless hand had fix'd his signet there.

She saw alone the hastening hour, when to her fond caress
No more she might those faded lips with tenderest rapture press;
But saw not in that placid smile the brighter vision seal'd,
Which on her darling's spirit broke, to her yet unreveal'd:

For near the couch an angel spread his pure ethereal wings,
Imparting to that spotless soul unutterable things;
And whispered soft of anguish spared, of bliss immortal given,
And all its new-born senses fill'd with dreams of opening heaven.

a. lx. 9. † Ezek. xi. 17. ‡ Rom. xi. 15.
"The Ministry of Angels; a Scatonian Poem by . E. Hankinson, M.A." 8vo., 1840.

THE SWAN SONG.

By Lady Flora Hastings.

Grieve not that I die young. Is it not well
To pass away ere life hath lost its brightness?
Bind me no longer, sisters, with the spell
Of love and your kind words. List ye to me:
Here I am bless'd—but I would be more free;
I would go forth in all my spirit's lightness.
Let me depart!

Ah! who would linger till bright eyes grow dim,
Kind voices mute, and faithful bosoms cold?
Till carking care, and coil, and anguish grim,
Cast their dark shadows o'er this faëry world;
Till fancy's many-coloured wings are furl'd,
And all, save the proud spirit, waxeth old?
I would depart!

Thus would I pass away—yielding my soul,
A joyous thank-offering, to him who gave
That soul to be, those starry orbs to roll.
Thus—thus exultingly would I depart,
Song on my lips, ecstacy in my heart.
Sisters—sweet sisters, bear me to my grave—
Let me depart!

Miscellaneous.

Koordistan*.—Depopulation.—Reverence for the Dead.—If the depopulation on the road was depressing, there was little to cheer us on approaching or on entering the town (Sulcimaniah). I never beheld a more miserable collection of hovels and ruins. We rode through masses of rubbish, up to what had been the pashah's house, or palace if you will. It was in utter ruin, uninhabitable, except one small corner, where his harem was bestowed. He himself occupied a tent outside the town. I had sent a man forward to secure us lodgings; after a while, he found us picking our way among the rubbish and broken walls, seeking for some one who might tell us where anybody might be. He led us to the place appointed for us—(a perfect wreck)—through a labyrinth of mud-heaps that had been houses. Our lodging had been the residence of some great man, a relative of the pashah, who at this time was absent at Tabreez. It was well for him; for here, at least, he could not have lived. We had it all, such as it was, to ourselves and our cattle. It was one great mass of mud. A dozen open spaces that had once been chambers, surrounding a large rambling hall, with a square hole in the middle, intended for a cistern—here was our stable: I occupied a corner of one of the outer spaces, open to all winds; but, fortunately, none blew strongly. The pashah sent a thousand civil messages, and a good dinner from his own table; and so closed evening the first at Suleimaniah. Assuredly the impression created by these two last marches has been anything but cheering; there never was a sweeter country more withered by the hand of the spoiler. That it had once been the site of many a happy home was obvious, from the roofless houses of numerous villages, pleasantly seated in sheltered nooks, shaded by noble walnut and mulberry trees, with sweet little murmuring streamlets, and surrounded by vineyards run wild. It was painful to see that all was silent and desolate, and more so to see that it was from no natural decay; it was like gazing on the face of the dead, who have been wasted by suffering and disease. Nothing was there of the mingled tenderness and melancholy with which we look on the placid features of those whose end has been peaceful—

> "Before decay's effacing fingers,
> Have swept the lines where beauty lingers."

Here there is no "rapture of repose:" it is verily the "abomination of desolation;" and, though permitted by the Almighty for his own wise purposes, his agents have been chiefly the violence and rapacity of man. To all my inquiries, as to how this universal depopulation arose, the same answer was always returned—"The plague came three years ago, and swept the country; and it was followed by the Persian army, which has consumed what the plague had left, and has ravaged every village on the road, so that none now remain." * * * The Koords, fierce and rude as they are, appear to have paid a singular and affecting attention to these receptacles of the dust of their kindred. Even the situation appears to have been the object of careful selection; for they are generally pleasantly placed on little heights, or knolls, overlooking the fields and plains in which the deceased may have delighted—as if the spirits could be soothed with the objects thus loved while animating their fleshy tabernacles. These groves are still evidently the objects of regard, if not of veneration; for you never see them touched. I observed a party of men engaged in one of these cemeteries in digging a grave; it was that of a child, which had died in a neighbouring village: this, they said, was the place where its fathers had been interred, and it was meet that its little dust should moulder with theirs. I remarked, too, in these burying grounds, vestiges of peculiar care—graves surrounded by little walls of stone, as if they were the property of some particular family, or perhaps the tomb of some elder of high estimation and sanctity. Some were grey and moss-grown, and told of a long lapse of years; but, in other cases, heaps of thorns and brushwood piled in the enclosure denoted the care of the living to guard the reliques of their lately deceased relatives from the attacks of wolves, hyenas, or jackals—the only resurrectionists known in these parts.

Infirmities.—Man himself is the author of most of his infirmities, and of them the greater number originate purely in mental or moral causes. It would be absurd to suppose that many diseases, and deaths too, should not arise from causes beyond the controul of man; but his own pursuits and habits in life lay the foundation of by far the greatest portion.

A Hint.—Two things are required on the part of the working classes, to adjust themselves to the state of society, as one altering and improving—skill, practical knowledge, so that when one branch of productive labour fails from improvement or fluctuation, they may resort to another; and economy, that they may provide against "a rainy day," and instead of seeking relief in combination and outrage, have the means of support until the arrival of more favourable times. These qualities will appear only where there has been some training of the head and heart. Let then the mind be taught to think, and the judgment be fitted for correct decision, and the difference will be manifest, as it is now in cases occasionally witnessed; the intelligent will not be the dupes of demagogues or incendiaries, and the thrifty will discover a higher tone of feeling than their unprovided neighbours.

* From "Travels in Koordistan, Mesopotamia, &c., including an Account of Parts of those Countries hitherto unvisited by Europeans. With Sketches of the Character and *Manners of the* Koordish and Arab Tribes." By J. Baillie *Fraser, Esq., author of the* "Kuzzilbash," &c. 2 vols. Richard *Bentley. London, 1840.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PRAYER OF JONAH.

BY THE REV. THOMAS BISSLAND, M.A.,
Rector of Hartley Maudytt, Hants.

No. II.

THE prayer of Jonah was not in vain. He was speedily delivered from his prison-house—"The sacrifices of God are a broken spirit." For hear his own gracious declaration—"The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me, and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look—even to him that is poor and of a contrite spirit, and that trembleth at my word." No doubt can be entertained of the sincerity of the prophet's repentance—of the deep humiliation of his soul—of his heartfelt contrition for having disobeyed the divine command; in mercy, therefore, he was cast upon the dry land unhurt*.

No sooner was the prophet restored than, like the mariners, he offered praise and thanksgiving, and paid his vows unto the Lord: the Lord, of whom cometh salvation—the Lord who alone had preserved him, and at whose command the fish had cast him forth—the Lord who had chastened him sore, but had not given him over to death. How overwhelming must have been his feelings on this miraculous deliverance from his strange and fearful prison-house—restored to the light of heaven, to the joys of life, and, what was incalculably more precious, to the hope that the light of his countenance, whose favour is better than life, was once more shining upon him—that he was under the immediate protection of Jehovah, his sins being pardoned. His soul must have been transported with gratitude and amazement, and his vows were doubtless poured forth with a fervour proportioned to a sense of deliverance. Alas, how often are the pious resolutions formed in the hour of danger—on the bed of sickness—in the prospect of dissolution, forgotten as soon as there is a deliverance therefrom. The world is renounced when it is supposed to be no longer our portion, and God's favour is earnestly implored when all else is experienced to be vain; but let the danger be removed—the shock of death averted—and the world, with its follies and amusements, is sought for with an anxiety as eager as ever, and the remembrance

* There has been much useless speculation as to the precise spot where this occurred. It is usually supposed that it was near to Joppa, at which place the bones of a large sea animal were many years preserved, and held in great reverence, as those of the fish in which Jonah had been imprisoned, and which, we have the testimony of profane historians, were afterwards removed to Rome. Without laying much stress upon this, or deeming it a point of much importance, it is sufficient for us to know that, as in the grave the Son of God saw no corruption, but arose therefrom a conqueror, still to carry on the work he had begun—still to minister to the necessities of fallen man—so the prophet escaped uninjured, still to be the messenger of Jehovah, and to cry against the iniquities of Nineveh. The period during which he remained in the fish corresponded to that in which the body of our Lord lay in the sepulchre, according to Jewish computation—and thus his imprisonment became a type of the Saviour's burial.

Z.

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

of God gradually ceases to affect the mind. The pious resolutions formed in the hour of trial are speedily forgotten; the promises of amendment, like those of Pharoah, are broken as soon as the plague is stayed; and, as in the case of the man from whom the unclean spirit departed but for a season, the last state is infinitely worse than the first. The vow may be erased from our memories, but it is indelibly inscribed in the book of God's remembrance, to appear against us when that book shall be opened—that book, the faithful record of omitted duty and committed crime.

"Salvation is of the Lord." What truth more important to be habitually realized than this—that all our temporal, spiritual, and eternal blessings proceed from him, from whom cometh down every good and every perfect gift—for what have we that we have not received? and yet perhaps there is no truth, however theoretically admitted, which is more generally lost sight of. Like the monarch of Babylon, when he viewed the magnificence of his palaces, and the treasures of the lady of kingdoms, and exclaimed in the pride of his heart—"Is not this what I have built by the might of my power, and for the honour of my majesty!" an exclamation which called down the merited vengeance of heaven—we are too apt to forget that God is the Lord, of whom cometh salvation, and that his glory he will not give to another — that we are amenable to the heavy charge that was brought against that monarch's successor, when the mysterious hand-writing caused his countenance to be changed, and his knees smote one against another—"Thou hast lifted up thyself against the Lord of heaven; and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified." Our worldly success we ascribe to our prudence and skilful management. We refer to second causes that which should be referred to the first great cause of all—that omnipotent Jehovah who setteth up one, and casteth down another. And, in the still more important concerns which relate to our eternal well-being, we lose sight of the important truth which the apostle so strongly inculcates—that it is "by grace that we are saved through faith, and that not of ourselves," it is the gift of God; that, if we are raised from the death of sin, it is God who hath raised us; if we are growing in grace and in meetness for glory, it is by the influence of his Holy Spirit, "who hath blessed us with all spiritual blessings in heavenly places in Christ;" that, if we are obtaining the victory over the enemies of our souls, it is God who *teacheth* our hands to war, and strengthens us *for the conflict.* To the Lord, the God of their salvation, the redeemed ascribe all the praise, and the glory, and the honour, the majesty, and the victory. Fully conscious of their former weaknesses, they adore that glorious Being into whose presence they are admitted, and with whom they shall dwell for ever. They cast down their crowns before the throne, in token of profound humiliation, while the song of unceasing rapture shall ascend through endless ages—"Not unto us, O Lord! not unto us, but to thy name be the praise; to him that loved us and washed us in his blood."

The great practical lesson which we may learn from what has been advanced is—the value and importance of prayer. We are encouraged to this holy exercise by the deliverance of Jonah, for God was pleased to bring him in safety to the land, in answer to earnest supplication; and his is not the only case which incontrovertibly establishes the truth—"that Jehovah is the hearer and the answerer of prayer." The bible abounds with similar instances of the condescending goodness of God, and the experience of his servants in all ages of the church powerfully confirms the fact. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." How unspeakably valuable the knowledge of this truth to the weary and heavy-laden mourner, tossed to and fro amidst the waves of a tempestuous world, exposed to the various ills to which human flesh is heir, and in vain seeking comfort from his fellow man: the knowledge that there is an eye watching over him, that never slumbers—never sleeps; that there is an ear ever open to his cry; that there is a hand ever stretched out to deliver; that there is a bosom on which he may ever lean—a countenance that ever smiles upon him—a home where he is ever welcome; that there is a friend when all others fail, and that friend, the omnipotent Jehovah, who sitteth above the water floods, and who remaineth a King for ever.

THE SOCIAL SYSTEM*.

By the Rev. C. Jerram, M.A.,

Rector of Witney, Oxon.

"The signs of the times" in which we live cannot be contemplated without considerable alarm; and they call upon the faithful watchman to look carefully around him, and to give the solemn warning as he sees the danger approaching. Infidelity, under various forms, has been lately making sad inroads in our country, and widely spreading its baneful effects among the middle and lower classes of the community.

* The substance of this paper was circulated by Mr. Jerram among his parishioners, a short time since. We gladly insert it, as likely to be productive of great good at the present day.—Ed.

In former times, it aimed at accomplishing its object y undermining the authority of the holy scriptures; y sapping the foundation on which the evidences of hristianity rest; by false and malignant aspersions n the character of the Founder of our faith, and the oly men who were the principal agents in raising the ructure of the spiritual building; by adducing phyical facts in apparent contradiction to scriptural atements; by repeating the thousand-times refuted bjections of former infidels; and by availing themlves of every advantage with which philosophy, wit, dicule, contempt, and even falsehood could furnish iem, to overthrow the religion of the bible. But iodern infidels have taken new ground, and gone i a more direct and easy way, not so much to subert, as to supersede all religions of every kind; and, y a dexterity of which their predecessors never reamt, in order to save themselves the trouble of rgument, the labour of investigation, and the waste f time in making an appeal to the understanding—ey attempt, by a sort of side-wind to annihilate hristianity at once, and substitute a "new moral rstem," which, they insist upon it, is the only one hich has any accordance with human nature and e real condition of man. Their language is to this ffect:—Take no notice of any forms of religion which ther now exist, or ever have existed. It matters not at the world for nearly six thousand years has never een able to satisfy its conscience, or to meet its wants, r to look forward with composure to the future, without some semblance of religion: it is not worth the ast consideration, they would contend, that, from lmost the creation of man, an opinion prevailed that e great and merciful Creator would provide a remedy r the evils with which sin had afflicted the human ce; or that, from that time down to a late period i the history of the world, an opinion had been aining strength that the Father of the family of an would introduce a great Deliverer, who should mancipate man from the bondage and misery of his resent condition, and open before him a prospect f unbounded and interminable happiness; or that is Personage had been promised to patriarchs, symolized in various dispensations of religion, foretold y an unbroken chain of prophecy, from the earliest mes, by different men, each unfolding more and ore of the wonderful events, which in due time ere to be accomplished,—but all, in the minutest egree, concurring in one grand object, and conentrating their predictions in the introduction into e world of the greatest Personage who had ever ppeared among men, and who did actually appear t the predicted time: it is not of the least consequence, they would intimate, that his mission was ttested from heaven, and confirmed by a series of e most wonderful miracles; that he taught a sysm of doctrines as original in their nature as they ere pure and exalted in their character; that he oluntarily laid down his life to attest the truth of hat he had taught, and to expiate the sins of mankind, as it was foretold that he should; that he triumphed over death, and destroyed the power of the ave, by resuming that life which he declared he had ower to lay down, and power to take up again; that e proved the reality of his resurrection, by frequently appearing to his disciples, and even to above five hundred persons at once; that he visibly ascended into the heavens, and gave proof of his having taken possession of his throne and kingdom, by sending, as he promised to do, the Holy Spirit, who rested on his disciples on the day of pentecost, and taught them to speak languages which they had never learned, and qualified them to preach the gospel to all nations, by giving them power to work miracles, and infusing into them a moral courage which enabled them to face death, without fear, in its most frightful forms. Nor is it deserving of notice, they would suggest, that within a few years, these holy, faithful, and indefatigable labourers, contemptible in themselves from their low origin and want of education, and still more so from the hated country which gave them birth; and publishing every where, and to all classes, that salvation from eternal death was attainable only by believing on him, as the Almighty Saviour of the world, who had been recently crucified in Jerusalem as a malefactor, and who was raised from the dead, and exalted to the right hand of power and glory in his kingdom in heaven—doctrines most repulsive to the pride of man, treated with scorn by philosophers, and opposed by all the influence and power of the Roman empire: that these despised followers of a despised Master did, I say, carry conviction to multitudes in all stations of life, and converted them from paganism to Christianity; and within three centuries, being ably seconded by their successors, subverted the altars of the gods, turned their splendid temples into Christian churches, and established the religion of Christ on the ruins of idolatry. All these evidences of the truth of the Christian religion, these modern infidels would have us believe are not worth a moment's consideration, and are to be rejected as though they had no existence in fact. And, if to this it be added that, notwithstanding all the blights and mildews to which this religion has been exposed, and the violent storms which have from time to time assailed it through nearly two thousand years, it still maintains its ground, or rather displays at this moment more health and vigour than it ever has done since the apostolical era, and that it has in its progress fulfilled numerous and minute, and apparently discordant prophecies, without failing in a single instance, and that at this moment it stands on the verge of accomplishing the most stupendous predictions of its universal diffusion over the whole world, triumphantly trampling upon all its enemies, and, amongst them, infidelity itself, and establishing the kingdom of righteousness, peace, and happiness, on the ruins of Satan's kingdom; and that there is a moral certainty, from the aspect of the times coinciding with the progress of events and the letter of prophecy, that this glorious consummation can be at no great distance: if, I say, we should add these to the other indubitable evidences of the truth of the Christian religion, this new school of infidelity would answer, that the whole must be disposed of as an idle dream; and that nothing can, or ought to have, the weight of a feather, when placed in the balance against the decision of the great apostle of the "rational system," and the author of the "new moral world." This great and infallible man has told us that man, and the order of things, are so constituted,

th at there is no accordance or relation between them an d any religion which has ever yet existed; and the refore that it is extreme folly to make any enquiry into the validity of the arguments by which any of the m are attempted to be supported. Bacon and Locke and Newton must now retire from the field of argument, for the author of the "social system" has assured us that, from the very nature of things, every religion must be false and pernicious.

Such, then, are the assumptions of the advocates of the "social system," and such the summary way in which they dispose of the evidences of the truth of the Christian religion. And what, it may well be asked, ha ve they advanced in support of their own system? Do they deprive us of our present hope, and substitute no thing in its stead? And here it must be candidly ac knowledged that, whilst they agree with former infidels in most of their opinions, they differ from them in their application of them. They do indeed, like them, rob you of your treasure, but they profess to give you something in return. Like them, they meet the weary traveller on his journey, take from him his provisions, tear in pieces his chart of the way, and assure him that the home to which he was directing his course, and the hope which sustained him when ready to "faint under the heat and burden of the day," are mere delusions, and that no such home exists. They do not, however, mock your disappointed hopes by telling you that you are only in the same situation as the rest of the world, and must console yourself as well as you can by the consideration that man is fated to be the dupe of false impressions; that his only remedy lies in accommodating himself to the circumstances in which he is placed; that what cannot be avoided must be endured; that virtue is its own reward; and that death will put an end to all his complaints. No. "Socialism" would not be thought thus to insult the wants of man. It boasts of having discovered the secret of making man completely happy, by a process as easy in its application as it is original in its invention. It has generally been thought that, to be happy, we must be on good terms with our internal monitor—conscience. This it denies; and to secure us from any annoyance from this quarter, it sets aside its jurisdiction, or rather assures us that we are incapable of performing either good or evil actions, and therefore there is nothing over which conscience can have to sit in judgment; that man is the mere creature of circumstances, and cannot act otherwise than he does, so that his conduct deserves neither praise nor blame, and cannot be the subject of either reward or punishment. This discovery, moreover, releases man from all fear of future retribution, which has, it should seem, sometimes laid a very painful but unnecessary restriction on the free course of his actions. Reflecting men have been accustomed to think, that the true dignity of man consists in the relation he bears to the Great Eternal, by reason of his immortality and his immaterial soul, and in conducting his course of life in correspondence with his high bearing and destiny. Socialists, however, in common with other infidels, deny that man has any claim to this dignity; and maintain that, with regard to the materials *of which* he is constructed, and the nature of his *existence, he is on a level* with the rest of the animal creation; and then, proceeding to the practical inference from this discovery, they assert that it is absurd to lay a restraint on his inherent propensities and passions; that these are the safest, because they are the only natural guides to true enjoyment; and that to live according to nature, is the only rational rule of life. This opinion opens the way, again, to another favourite dogma of the new school; for, if we are required to follow the dictates of nature, then it is unjust for one man to throw any obstruction in the way of another against the free range of his inclinations, and thus preclude him from appropriating to himself whatever he may have set his heart upon. Hence, the exclusive right to the possession of wealth must be given up, and property must be considered as belonging to the common stock; nay, further, that all domestic and relative enjoyments, as being restrictive and exclusive, must be surrendered; and it has become one of the favourite and most cherished portions of the "new moral system"—and that to which probably it owes its greatest success among that class of the community who are its most ardent votaries—that "marriage is a wicked monopoly," and can have no existence in the "social system."

Such are some of the materials out of which the new sect of the socialists have constructed the system which is to reorganize and regenerate the world. These pretensions are confessedly great, and, when realized, we are assured that a state of things will ensue, in comparison of which all that has been said or imagined of paradise would fall into the shade. But on what authority are these pretensions made, and in what way are they to be put to the test? In an affair of such magnitude, these questions are of the greatest importance, and ought to be carefully weighed; and the more so, as the system we are required to relinquish, and that proposed for our adoption, cannot possibly exist together: they are perfectly irreconcileable with each other, and one must necessarily be built on the ruins of the other. On the one hand, we have a religion which had its origin nearly with the creation of man. It has undergone the severest scrutiny during this long existence, and has sustained the test; and the wisest and best of men, in all ages, have given it their concurrent suffrage. It has been assailed by every weapon which the wit of the profane, the learning of the scholar, and the ingenuity of the sceptic could devise. History, philosophy, and metaphysics have thrown their united efforts into the array formed against it; and hatred has not been wanting to give the most virulent and unrelenting aid to the assault; but the adamantine shield of our holy faith has repelled all these formidable weapons, and Christianity has come out of the contest, not only unscathed, but in triumph. But not only has it effectually withstood all assaults from its enemies, but it has infused into its friends such principles and motives of conduct as have placed it on the highest eminence of grandeur; they have elevated man in the scale of being, and connected him with the very being and eternity of the Great Supreme. Feeling himself almost infinitely exalted above the degrading level of the short-lived animals with which socialism associates and identifies itself, he has been excited to the practice of those exalted

virtues and noble achievements which correspond with his high relationship and grand destiny: and the true Christian has been equally distinguished by his pre-eminence in moral excellence, as by his exemption from the turpitude of base deeds. Connected, moreover—as he knows himself to be—with every member of the human family, if one member has suffered, he has also suffered with it; and he has never rested till, either by his sympathy or aid, he has communicated a portion of his own enjoyments to his afflicted brother. Hence the numerous temples which affluence, under the direction of Christian benevolence, has raised, for the poor to mingle with the rich, in paying their homage to him who "is no respecter of persons," and to present their common supplications before "the Father of mercies, and the God of all consolation." Hence the hospitals for the sick—asylums for the afflicted, both in body and mind—schools for the children of the poor—and societies for dispensing "the word of life" and the blessing of salvation to the most distant parts of the world. When we come to speak of the achievements of infidelity, will their deeds of humanity find an equally conspicuous place? Will they direct our attention to similar monuments of love and mercy? Alas! they make no profession of such rivalry, but choose rather to be known and distinguished by other trophies. Ah, my beloved reader! if you are hesitating whether to abide by your Christian profession, or to join the infidel's standard, reflect for a moment on the possibility of your wanting, some time or other, a friend to stand by you in adversity, or to sympathize with you in your sorrows; under whose ranks are you most likely to find him? But I must not forget to mention, among the innumerable blessings which Christianity has conferred on the world, the millions of sufferers whom it has enabled to bear the severest privations with patience, the greatest trials with thankfulness, and to face death itself not only with composure but with triumph, as the friend who is to release him from all his evils, to open the door of admission into every possible enjoyment, and to give him an introduction to the "King of kings" and "Lord of lords," where there is "fulness of joy," and where he will measure his existence with his "who liveth for ever and ever." Here again, I may be permitted to pause, and ask the infidel what he has to throw into the scale against this triumph over death. All the "socialist's" hopes end just at the time when the Christian's begin to open and expand. This is the point when all is dark and dreary and desolate with the infidel: and, should this messenger of evil obtrude at the moment when his victim is in the midst of his days, in the height of his enjoyment, and in the prospect of years to come of prosperity, who can describe the horror and dismay with which his summons must be obeyed? Think, my reader, upon death! How terrible must annihilation be! and this is the only hope of the infidel. But, in the alternative of his possessing an immortal soul, which his crimes cannot extinguish, what must be his condition through everlasting ages? But, to resume our subject; Christianity has been subjected to all these tests, and has sustained them, and has triumphed over them, and has shone the more conspicuously just in proportion to the severity of the ordeal through which it has passed; and now stands, and will for ever stand as a monument to report to future generations that it is the best friend of man, the noblest gift of God, yea, that it is that single gift which comprehends every other gift, and every thing which a God of boundless riches and immeasurable goodness can confer upon man.

Let infidelity stand forth, and bring forward its claims, and shew what it has to throw into the scale against the Christian's enjoyments, hopes, and prospects. It is peculiarly fortunate that its achievements are upon record, and will remain there as the memorial of doings which have astonished and confounded, if they have not blessed the world, for whose benefit they were intended. Previous to the yet recent French revolution, and, indeed, as the immediate cause of it, several infidels sprung up, and formed a coalition for the express purpose of annihilating Christianity. They were men eminently distinguished by their talents, and took the lead in every thing which related to the fine arts, to science, and philosophy. Not satisfied with throwing out, at random, as their predecessors had done, their sceptical and sometimes atheistical opinions, they made the dissemination of their principles their business. They poisoned the fountain-head of knowledge in their dictionaries and encyclopædias; they interwove in the most exquisite passages of their poetry the grossest innuendos against Christianity; and made the most impassioned appeals to the sensual affections, as the most likely medium of exciting disgust and hatred against the holy character of the Saviour, and the self-denying principles of the gospel. In short, they left no means untried by which the truths of Christianity might be undermined, and all belief in a Deity obliterated. Like our modern socialists, they were determined to make an experiment upon mankind; and to raise on the ruins of Christianity a splendid temple to reason, whose base should cover the earth, and whose summit assail the heavens. Their success in this enterprize is recorded in the annals of the most sudden and terrific revolution, both in religion and civil government, which the world ever witnessed: and, when we say, "both in religion and civil government," we speak not only agreeably to the fact, but with the intention of distinctly marking the connection between the two, for it has always been found that these must stand or fall together; that, if the former be demolished, the latter will be involved in its ruins. The creed which releases a person from the fear of future retribution, sets aside, at the same time, the obligation of an oath: the notion which confounds the distinction between virtue and vice, will be followed by a reckless disregard to any action by which the private advantage of any profligate may be promoted; and the system which annihilates man's immortality and places him on a level with inferior animals, must necessarily reduce the value of human life to the same level, and be followed with as much indifference about the extinction of a man as of a brute. It is easy to see that no civil government can long bear up against the disorganising effect of notions like these; and therefore we find, in fact as well as in theory, that

the destruction of religion is inseparably connected with the dissolution of all government, both social and civil. But to return from this digression. I was speaking of the terrible effects which the principles of these French infidels produced both on religion and the state of society; and modern infidels can form no reasonable objection against our adducing these historical events as evidence of the natural tendency of the notions they hold in common with those who preceded them. The facts then are briefly these:—Voltaire, D'Alembert, Diderot, and others, formed the deliberate purpose of extirpating Christianity, root and branch; and they effected their purpose to an extent they could scarcely have anticipated. Their votaries completely overturned the national religion; some of its ministers they enlisted under their own banners, others they drove into banishment, and some they put to death. They brutally profaned the sacred temples, and made a public proclamation that "there should be no God," and that "death is an eternal sleep." In order to prevent any recurrence to the very forms of religion at the customary returns of their sacred days, they annihilated the distinction of weeks, and made a new division of time into decades. That there might not be any allusion to the very name of our Lord, they dated their annals and public documents from the year of the Republic. Then, to put a finishing stroke to their blasphemy and profligacy, they dressed up an abandoned prostitute in appropriate apparel, exalted her on a throne, worshipped her as the goddess of reason, and afterwards publicly paraded her through the city, to receive the homage and prostrations of the infatuated multitude. Had matters stopped here, they might have been adduced simply as instances of the impious extravagance into which the mind of man may run, when let loose from the restraints of religion, and left to the impulse of the passions and guidance of infidel principles. But these were only the symptoms of the incipient madness -- the commencement of a series of events which were soon to astonish the civilized world—the first droppings of the cloud which was overspreading the political horizon of France, and about to burst in torrents which desolated the nation. The infidel creed remained yet to be developed, and it was soon exemplified in deeds recorded in blood. After having loosened the foundations of order and civil government, they laid their ruthless and savage hands on the highest functionaries of the state. They seized and committed to prison the royal family, and dragged their king and queen before an usurped tribunal; and, after giving them a mock trial, led them to the scaffold amidst the frantic shouts of the infuriated multitude. This was the signal for other enormities. The bands, which had hitherto held society together, were now burst asunder. Kindred and friendship had no longer any ties, and every man's hand was against his brother. Proscription and banishment, rapine and assassination, rape and murder became matters of ordinary occurrence; and no savage beasts, excited by the extremity of hunger, ever gorged on the blood of their prey with more eager *ferocity*, than did these monsters in human shape *exult over their victims.* Terror and consternation *every where prevailed;* and, if God in his mercy had not permitted these ferocious beasts to turn their fury upon each other, and to glut their thirst for blood by mutual slaughter, in a short time the whole of that extensive kingdom, so lately teeming with a comparatively happy population, and advanced to the highest pitch of taste and refinement, would have become an Aceldama, a common field of blood. That this is not an exaggerated representation of the insurrection and massacres and horrible barbarities which desolated France, at the period of its revolution, when infidel principles were unfettered and rampant, every historian of that frightful era bears ample testimony; and they have agreed to designate it by "the reign of terror." Speaking of these scenes of horror, a late eloquent writer represents the multitude who gave birth to them, as "ruffians breaking forth like a torrent, and overwhelming the mounds of all authority and civil government." He holds them forth to the indignation of all succeeding generations as a race of "cannibals, who sported with the mangled carcases and palpitating limbs of their murdered victims, and dragged them about with their teeth in the gardens of the Tuilleries*." Such, then, are the genuine fruits of infidelity, when the mass of the people, under the influence of its principles, are let loose upon society; and, should the success of modern infidels, the apostles of "socialism," at all correspond with their zeal to make proselytes, it may indeed be mournfully asked—"who shall live when God permitteth this?"

I am aware, indeed, that the modern race of infidels, the "socialists," will appeal from the conclusion just drawn from the French school, and assert that though they do, in the main, adopt the opinions of infidels in general, yet they inculcate other principles, some of which they have drawn from Christianity itself, and which they think may justly entitle them to be considered a sect of Christians; and not a few of them — shame on them!—call themselves Christians! These would have us believe that they have so modelled and constructed their system as not only to render it in every respect innoxious, but conducive in the highest degree to the welfare of man, and calculated to remove all the evils with which the human race have hitherto been oppressed. But, before we give credit to these plausible pretexts, let us ask whether it be possible, in the nature of things, to convert rank poison into wholesome food? If the substance be a compound of every thing that is deleterious, how can the mixing of them together render them harmless? Will the introducing of poison into a mass of bread destroy its destructive qualities and render it fit for children's food? Let us not be deceived by fair words, and specious promises. Let us remember that the great enemy of man is never more successful in his endeavours to destroy, than when he "transforms himself into an angel of light:" and let us rest assured that the principles which we have seen exemplified in the horrors of the French revolution, would operate in precisely the same way if again brought into action under similar circumstances.

* Robert Hall.

(To be continued.)

THE RUINED CHURCH*.

)ME years ago, during a sojourn in South Carolina, passed a few days on a plantation about fifteen iles from Charleston. It was in the latter part of e month of April, the pleasantest season in which e inhabitants of that part of the state can enjoy those ral pleasures and that recreation from the business id confinement of the city, which are within our ach throughout the whole of the summer months. ı most of the low country, it is almost certain death remain after the summer heats have commenced, ıtil the return of frost has again set its blight upon ıe face of nature. It would be difficult to believe ıis, while breathing the perfumed air and admiring ıe inviting appearance of many delightful situations, id not sad experience yearly attest the truth of it to ıany, whose temerity or interest induces them to ısk the danger, hoping that they will be among the ew who sometimes escape.

We were favoured with fine clear weather during ur short sojourn, and took advantage of it by riding very day to search out the curiosities or beauties of he neighbourhood. In one of these excursions, a gentleman of the party proposed to conduct us to see ın American "deserted village." We readily agreed o follow him, and soon arrived at the place. It was ituated pleasantly on the banks of the —— river, ınd consisted of about half a dozen houses in a ilapidated state, and having marks of culture about them. This had formerly been one of those spots which, from their entire barrenness of every thing else, and abundance of pine and cedar trees, afford a healthy retreat to the inhabitants of the neighbouring plantations in the sickly season. But, in the course of time, the hand of cultivation had approached too near; the protecting pines had been cut down to make room for the rice field, the cotton field, or the garden; the atmosphere of the surrounding country had been allowed to penetrate the retirement, and brought its accompanying infection; and, in consequence, this hitherto safe asylum has been abandoned.

The sight of these ruined dwellings excited feelings of wonder and sorrow, that in a scene so pleasant to the eye health and convenience could not be combined—that at the approach of the one the other must flee. But rather should we direct our thoughts to the merciful Providence manifested in these retreats of safety—these literal "cities of refuge" from disease and death—which are scattered in every direction throughout the country, thus providing an antidote to the distressing peculiarity of the climate.

Turning from the village, the gentleman who had undertaken to be our guide, offered to escort us to another ruin a few miles distant, the sight of which he knew would be interesting. After travelling some distance on the public road, we turned into a shady grass-grown lane, which afforded a most agreeable change, both to us and to our horses, from the sun and heavy sands through which we had been riding. Although early in the season, the country appeared in all the rich luxuriance of summer; the woods wore their hue of brightest green; the bay, in full bloom, sent its powerful fragrance through the air; and the wild jessamine, with yellow blossoms of more delicate but not less sweet perfume, hung in festoons from tree to tree, or ran wildly over the low underwood; while the long gray moss, hanging gracefully from the branches of the highest trees, and seeming to supply the place of foliage to those which time or blight had deprived of sap and verdure, cast a melancholy around, and formed a strong contrast to the bright and gay appearance of the innumerable wild flowers covering the ground below.

We pursued this pleasant lane until the track of wheels was entirely lost, and we reached an open space of ground quite uncultivated, and skirted round with woods on all sides. We alighted and left our horses, as the increasing wildness of the path made it necessary to finish our expedition on foot.

At the end of this plain, and just within the entrance of the wood, we discovered the ruin. It was the remains of an ancient church. The walls were still standing, the roof remained, broken through in many places and covered with moss; the window sashes were all gone; there was no door to close the entrance against intruders, but it was intercepted by the underwood, the briers, and high weeds, which grew undisturbed around it. We entered, and found the interior of the little sanctuary presenting as melancholy a spectacle as the exterior. Some of the pews remained standing, looking as if the next blast of wind which should sweep through the deserted aisle might lay them prostrate, and complete the desolation; just enough of the pulpit was left to shew what it had been; while of sacred desk, of holy altar, or of chancel rail, there was no trace visible.

I asked to what denomination of Christians this ruin had belonged, and was told, to my own beloved Zion. It was an episcopal church, which had been destroyed by soldiers during the revolution, and had never been repaired.

If the sight of the deserted village called forth feelings of sadness and sober reflection, how much more so was this scene calculated to do so. Here was a house which had been consecrated to the service of the most high God, in which the word of life had been dispensed to many devout worshippers, now become a habitation for the beasts of the field and the birds of the air.

The scene called up associations, peculiarly and deeply interesting to me. Those who had formerly worshipped in this temple were not only my fellow-Christians, but of the same household of faith. Here, in years long gone by, have been offered those sublime strains of prayer, of praise, and of thanksgiving, that I learned to lisp in childhood, and that now cheer and animate me in the services of the sanctuary. How often from its sacred desk has the solemn announcement, "The Lord is in his holy temple, let all the earth keep silence before him"—called and arrested the attention of the assembled congregation to the exhortation which followed, setting forth the great duties in which they were about to engage. How many humble and contrite worshippers have here joined with the minister of Christ in hearty confessions of sin; have heard from his lips the declaration of pardon to the penitent, in the name of our heavenly Father, through the merits of his Son, and with pious thankfulness ap-

* *From the "Banner of the Cross."*

plied it to their souls; have raised their joyful voices to chant the praises of God; have bowed themselves in the posture of devotion, and pouring forth their earnest supplications for grace, mercy, and peace, responded with the lips and with the heart to the petitions of our unrivalled litany, with lively faith in the Saviour's merits and intercession. From that fallen pulpit has the ambassador of Christ preached the terrors of the law, and the promises of the gospel; exhibited the depravity of man by nature, and his liability to eternal death; unfolded the plan of redemption; proclaimed the offers of salvation made in the scriptures to all the fallen race of man, the pardon of sin through a crucified Saviour to all who repent and believe in his name, and the promised influence of the Holy Spirit, to renew and sanctify the hearts of those who seek it with the prayer of faith; he has besought sinners, "in Christ's stead," to be reconciled to God; and, finally, declared the condemnation of all who reject these gracious offers, and continue impenitent and unbelieving—even the "wrath of God abiding on them." From thence, too, have the professed disciples of the meek and lowly Jesus been instructed, to "adorn the doctrine of God their Saviour" in all things—to evidence the sincerity of their faith by a correspondent walk and conversation, and in unreserved obedience to all the precepts of the gospel.

No doubt the preacher often dwelt upon the transitory nature of things human, and endeavoured to elevate the thoughts and affections of his hearers to those heavenly treasures which endure for ever, by reminding them "that the fashion of this world passeth away," that vanity is stamped upon all earthly enjoyments, and that even our best and purest pleasures are uncertain and of short duration—truths now forcibly verified on the very spot where they were spoken. Then has the little assembly been dismissed with the solemn benediction which invoked for them that "peace which passeth all understanding," and the blessing of the Triune God.

Here, too, have been dispensed to many faithful and devout recipients, the memorial of the dying love of their Lord and Master. At this altar have they renewed their vows of obedience to his service, and in communion with him have been strengthened and invigorated for their continued warfare with the world, the flesh, and the devil. In this little sanctuary many, whose hearts bled for themselves and for their country in those "times which tried mens' souls," sought from divine grace that strength which alone could enable them to meet with fortitude the trials which awaited them; for patience to endure, and energy to act in the scenes of suffering to which they were called. Here, too, were offered their earnest prayers for their beloved country, struggling under so many disadvantages, and threatened with destruction. We may imagine the anguish of this little flock on seeing the church of their fathers, the sanctuary of their affections, become the prey of the destroyer, and the sheep scattered without a shepherd. How must they have wept over the desolations of their Zion as well as of their land. More than half a century has elapsed since the voice of prayer and praise ascended as incense to heaven within the walls of this temple, and no effort has been made to repair it. Soon every vestige of it will have crumbled away; even now I could not, from any of the neighbouring inhabitants, learn the name by which it had been designated. Surely, all those who once frequented its hallowed courts must have been numbered with the dead, or dispersed to far distant districts of the country, ere the return of peace and prosperity would have permitted the endeavour; or the sight of this ruin, with the surrounding graves of their forefathers, would have called up every tender and holy feeling of their souls, and roused them to active and successful exertion to restore again the beauty of the Lord's house.

With these reflections, I turned reluctantly from this interesting scene; the impression it made will not easily pass away. The visit to the ruined church is among those incidents which the lapse of time will not efface from memory; the recollection of it will always bring with it the deeply interesting associations with which it is connected.

THE HEALING OF PETER'S WIFE'S MOTHER:

A Sermon*,

By the Rev. John Emra, M.A.,
Vicar of St. George, near Bristol.

Luke iv. 38, 39.

"And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose, and ministered unto them."

My brethren, I respectfully claim your attention whilst, from this portion of God's word, I briefly speak of some of those divine excellencies which shone forth in the character of our Lord whilst he was upon earth. It is also my purpose to discourse of the example and experience of the other persons mentioned here in connexion with the Redeemer, Jesus Christ. I beseech your prayers, that the attempt may be blessed, now and everlastingly, to you and me.

Could we have seen Jesus of Nazareth each time, as he was entering into any building dedicated to the worship of his heavenly Father, whether into the humble synagogue of a distant province of Judæa, or into the magnificent temple of Jerusalem, we might have read in his features the sentiment of David—of David, whose piety, real and great no doubt, was but a shadow of Christ's—"How amiable are thy tabernacles, O Lord of hosts; a day in thy courts is better than a thousand: I would rather be a door-keeper in the house of my God," than be "clothed in purple and fine linen, and fare sumptuously every day"—than sit on Herod's throne, and, when I spoke, hear the populace in admiration exclaim—"It is the voice of a god, and not of a man."

* Addressed to a benefit club.

The feelings of devotion which accompanied Jesus as he entered the house of prayer, abode with him during his stay there; nay, they were his nature. "It is good for me to be here," was an expression suited to his lips wherever he bent his knees in supplication or adoration. To pray himself, and to teach others to pray, was his meat and his drink whilst he sojourned upon earth. But let us accompany Christ from the synagogue, and see what we may learn from him as he proceeds. Whither does he go? Content and humility direct his steps.

When Peter, at the gate of the temple, said to the lame man—"Silver and gold have I none," we may conclude that he was poor; nor could he have been rich when Christ was his guest. At Simon's board, what fare awaited the God-man? Not Levi's great feast—not the ample provision of Zaccheus's table. Barley-bread and small fishes might be all Peter could present to him, by whose divine power the valleys stood thick with corn, and the folds were full of sheep. Christ also knew it to be a time of trouble at Peter's house. On that account his accommodation was likely to be more scanty and deficient of comfort; but Christ, notwithstanding his humanity, which no doubt pleaded for indulgence, had ever resolved that his life on earth should be one of extreme self-denial, that the poorest of his creatures might, to the end of time, know that in all their deprivations he could sympathize.

My brethren of low degree, allow me to ask, are you properly impressed with sentiments of gratitude at the consideration, that, although the Son of God had not oftentimes where to lay his head, you have a roof to shelter you, bread to eat, and a bed to lie upon? Ah! have you not often thoughts full of envy at the superior accommodations which God sees fit to bestow on others? Does not the better clothing, the larger mansion, the various dishes of some wealthier neighbour, frequently fill your imagination? And—notwithstanding your bible tells you of that majestic Being, who for your sakes, daily put the cup of poverty to his lips, and never drank without lifting up his eyes and giving thanks—do you not at times sit down to your meal with an ungrateful sigh, and well-nigh lose your appetite in your indignation? My friends, if it be for your good that God should increase your temporal means, may you have and to spare of every necessary to others; but O, may God enable you to see that Christian poverty—that poverty which is the fruit neither of vice nor of idleness—is no disgrace; that an apostle suffered it; that Jesus Christ, a divine and infinitely holy Person, voluntarily endured it—nay, sanctified it and gave it dignity. Highly venerable are those characters who, through a desire to submit to the will of Providence, and in the contemplation of their Saviour's poverty when on earth, are content to be poor, whilst they cheerfully use every proper means to raise themselves above want. Whatever such persons suffer, they shall rarely—perhaps I am warranted in saying, they shall never—suffer extreme distress; for the promise to such is—"Thy bread shall be given thee, thy water shall be sure." Be Christians, and you shall, you must have all things and abound, because you will have content and godliness; and these two are great gain. Be Christians, and then—though the walls of your house be of mud, and the roof of straw—you shall live in a palace, for Christ will be your guest. Simon's house, it may be, was meaner than any of yours; but how illustrious did the presence of Christ make it! He is the same yesterday, and to-day—the same humble Jesus of Nazareth. He will condescend to you; nay, he stands at the door of your hearts, and knocks. Give him a throne there; and then, if it be his will, pass your days in the poorest cottage, in an alms-house, an infirmary—no matter in what outward meanness; for his ministering spirits, his angels whom he sends forth to minister to the heirs of salvation, shall attend upon you here whilst you live, and at your death conduct you to everlasting mansions, to a glorious inheritance, prepared for you by Christ himself. As Christ, by taking up his abode with Peter, proved that he could be content with fare neither delicate nor perhaps abundant, so he shewed thereby that he was not ambitious of great connexions. Simon the fisherman, if he will hear the words of life, shall be the companion of God's fellow.

Alas! what a poor vanity do we often exhibit in our attempts to climb up into the rank above us! A Christian is to honour his superiors. If it be clearly the will of Providence to advance him, he is modestly to obey the injunction—"Friend, go up higher;" but to be worming ourselves into the good graces of the rich, whilst we disdain the society of the poor, is a conduct as opposed to Christ's—after whom we take our denomination—as light from darkness. The excellent of the earth were David's delight. If Christians, your superiors in rank, are desirous to extend their friendship to you, you are not sullenly to reject it. If those who are poorer than you, but rich in faith, may be familiarly known to you, let it be your delight to talk with them of your common Father, and your common home. We are all sinners; as sinners, we are all de-

serving of condemnation: yet how apt are we to indulge that sentiment which prompts us to say—"Stand by, I am holier than thou." Thus spiritually proud are we; and naturally we are so prone to this vice that, if we be poor, by our air and manner we say to those of the same class—"Stand by, I am less poor than thou."

You have this day with solemnity confessed, that you stand in need of each other's aid—that from a common fund you draw the skilful succour of surgical aid in the great peril of childbirth, your medicine for sickness, nutritious ailment for the hours of langour and weakness, and the hope of a decent interment for your bodies, when the spirit is returned to God who gave it; and yet, on this very day, may not some of you have looked on others with contempt, on account of some poor perishing advantage which you possess—better wages—a somewhat larger dwelling—furniture a little more costly—apparel more fashionable? The lowest of those angels whom Satan drew after him, fell through pride; the poorest mortal has it naturally in his composition. Let it be a part of your devotion this day to find out your pride; and come to Jesus, at the house of Simon the fisherman, that he may root it from your hearts, and place there humility. Then shall the song of the virgin mother, in due time, be yours—"He hath exalted the humble and meek." Simon's doors shall soon receive within them the man most eminent for piety, for contentment, and humility, that ever lived.

But what other trait did our Lord exhibit on this occasion? He exhibited benevolence and beneficence. He had been worshipping him, whose tender mercies are over all his works—who willeth the happiness of all his creatures—the God of love—the God from whom blessing is proceeding at every instant—between whose acts of kindness there is no intermission. What was the effect? Resolutions to seize the very next opportunity of conferring a benefit—of making his association with men beneficial to their souls and their bodies. As he walks to Simon's house he is anticipating the mercy which he designs to him and to his household; already he stands over the sick woman; already he sees her free from her complaint; already he smiles with approbation on the use she makes of her restored health. Let this be the happy effect of your act of public worship this day. You have come here, and bent your knees to the Giver of all good; again you will return home. Say, as you cross your thresholds—"My husband, my parents, *my children, my inmates*, shall prove, as *quickly as an occasion* shall serve, that I bring from church fresh dispositions to promote their health, their comfort, their salvation; such is God's will—such, with God's grace, will be my aim." Let it be so. Then you will be like unto God; for you will have the Spirit of Christ, the beloved Son of the Father, who is one with the Father, God over all, blessed for evermore.

Is Christ God? See what he does in Simon's house—"And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her." He rebuked the fever. This certainly is a striking expression, and conveys a forcible expression of the dignity of Christ's character. It implies that diseases are under Christ's control—that they are his agents—that they come to no person without his permission, and must quit the sufferer when he pleaseth.

Forget not that, on this day, I exhorted you to love the Saviour for his kindness, to adore him for his power, to admire him for both; because his love, like his power, is infinite. Jesus—the chiefest among ten thousand—has had our first attention; let us now consider the other persons mentioned in this passage of scripture. They were, indeed, fallible creatures, with like passions with ourselves; but we are to trace their steps, and, where they are seen to be followers of Jesus Christ, they claim the honour of being ensamples.

Simon and Andrew, and James and John, as we learn from St. Mark, were the supplicants to Jesus that he would pity and relieve the sick woman. Their sympathy and faith, and her conduct on her recovery, deserve our esteem and imitation. The person suffering under the fever was Simon's wife's mother. A near relative lies ill in his house; but this, we may remark, does not hinder Simon from attending on the public worship of God. Had his presence with the sick woman been needed, he would have stayed by her, knowing that God had said, "I will have mercy and not sacrifice;" and which he might have interpreted thus:—Your absence from my ordinances shall be accounted no neglect of them, if that absence arises from an attendance to the discharge of any duty I have enjoined you to a fellow-creature, and which you sincerely believe cannot be conscientiously postponed to another time, or assigned to other persons. But there were those of his household who might attend on his afflicted relative with more comfort and advantage to her than himself, and therefore he sees it fit and right, on the return of the sabbath, to go to the synagogue. He might

have folded his arms, and sat down in a stupid dejection; or, in the spirit of Jonah when his gourd was withered, he might have felt indignation at God because he had sent disease into his house, and impiously have said—"I do well to be angry." But he pursues a different course—he carries his grief to the house of God; there, in the language of Solomon at the dedication of the temple, he spreads forth his hands, and there he finds relief.

Are there not in this parish families of which none of the members attend the public worship? God gives them health and prosperity, but they will not go into his courts with thanksgiving, and speak good of his name. God visits them with losses, casts them into difficulties; then a proud shame keeps them from appearing in the congregation. Does he command a fever to stretch this one on his bed, a consumption to waste another, too often the rest of the household will hear no warning voice in the event, saying—"Remember to keep my sabbath day holy." A physician for the body shall daily enter their doors, but his presence shall scarcely teach them that they are mortal, much less shall it send them to the physician of souls. The names of such persons may be enrolled on our register of baptisms, but such persons are not Christians; they have not learnt their Christianity from the primitive followers of Christ. Simon has not been their model—they have forsaken, alas! perhaps they never practised, the assembling of themselves together in the house of God; and therefore, if I may use such an expression, were apostates before they made a confession of faith. Are there none such persons within the sound of my voice? Ah! if you thought aright, you would esteem it the happiest part of your existence, to assemble and meet together in this place to render thanks for the great benefits which you have received at God's hand, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite as well for your bodies as your souls. Yes, if you thought aright, you would know that in all times of distress, public and private, this place, in which you were initiated into God's family, is the fittest place to beg that, for his fatherly goodness, he would turn from you those evils which you have most righteously deserved.

But are there not before me persons of a different character?—Are there not here those whose feet as statedly tread this pavement as the first day of the week returns—who esteem it the happiest part of their existence to assemble and meet together in this place, to render thanks for the great benefits they have received at God's *hands, to set forth* his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for their bodies as their souls? Yes, there are those present who think that in all times of distress, public or private, here they come as unto a refuge—here, until they reach the shores of the heavenly Canaan, is the haven where they would be. Proceed, my Christian brethren, in this course, neither flattered out of your pious habits of attendance in this place by prosperity, nor frowned out of it by adversity; go on thus—and the world shall at last be obliged to acknowledge, that they, who with sincerity honour God most in public, serve him best in private, pray to him most frequently in the closet, and best discharge all their relative duties.

What more shall we learn from Simon? That which the apostle calls—the shewing of piety at home—the requital of parents. Simon, it appears, was a respectful and affectionate son-in-law. His wife's mother was probably an aged woman. It is also likely that she was a widow, with perhaps no more riches than she whom Elijah met at the gate of the city. Simon is poor; but whilst he has a house, this relative shall not want shelter—whilst he has bread, she shall not suffer hunger. He takes her to his own home, and bids her share in all the comforts which his industry can impart to her daughter. Surely, next to our natural parents, the parents of those with whom we have contracted marriage—that solemn, tender, indissoluble tie—have, of all our fellow-creatures, the strongest claim on our reverence. Simon thinks so, and does that which inspiration says is good and acceptable before God. The Pharisees—miserable teachers of morals—the Pharisees directed the selfish child to stop the mouth of his needy parents, by saying—What you require of me as a support, is devoted to God. "It is corban"—"it is a gift unto the temple." You, like Simon, are to learn your duties to your parents from him who, with his last breath, read a comment on the fifth commandment; and, as he hung upon the cross, said to his beloved John—"Behold thy mother;" and to Mary, his mother—"Woman, behold thy son." The object of Simon's tender care is ill. She is taken ill with a great fever. Let us mark Simon's procedure. We know how fatal a fever is in our own temperate climate; in hot countries they generally, with most awful quickness, terminate the lives of those who are attacked by them—this leads Simon to a speedy application to Christ for the sufferer. On whatever occasion Simon might manifest a want of faith, it was not on this; seconded by his pious companions Andrew, and James

and John, he beseeches Christ for the sick woman. The prayer of the righteous availeth much. In this instance we have the testimony of three inspired writers to vouch for its prevalence; they all unite in telling us that the supplicants were heard, and death and the grave for that *time* defeated of their expectation. With his divine voice Jesus rebukes the fever—with his friendly hand he raises up the patient; he gives command—"Let there be health, and health springeth forth speedily." Is any one dear to you attacked by a dangerous disorder—by a disorder which has in almost all cases proved fatal—whilst you beg for the party that he may be prepared for a better state, request that patience and resignation be afforded unto you in the event of his removal. Remember that you are the servants of him who can, at a word, kill and make alive; and, whilst on the one hand you presume not to demand a miracle for the confirmation of your faith, presume not to limit the power of Christ, nor think that he can be restrained by what is called the laws of nature. A firm belief in Christ's almighty power will best qualify you to use with tenderness all second means for the restoration of your sick friend to health.

In a moral point of view, hope respecting the recovery of the sinner to God is necessary to our attempt to convert him, so it should seem that our attempts to remove disease from our fellow-creatures, or to alleviate his pangs, must have its origin in hope; and how great will be your ground of hope if you are the servants of him of whom it was said—"What manner of man is this, that even the winds and the sea obey him?" From Christ you cannot ask too much, provided you ask in his spirit—"Not my will, but thine be done."

I have held up Peter to your view as pious towards God and affectionate to his relative; but do I hold him up as a character entirely free from fault? Was there nothing in him to avoid as well as to imitate? Were there no farther account of him than what is found in this passage, I could not with propriety call upon you to take warning from him; but, alas! there was a heat in the temper of this man, and a want of steadiness, which form but a just ground for caution; and would I needlessly say any thing to depreciate the character of this holy man? God is my judge. But whilst I recommend to your reverent attention his behaviour as recorded in the text, am I not, for your profit, at liberty to conjecture that there might be times when his love and respect for her, on whose behalf he supplicated Christ, were interrupted or *debased by* harshness or peevishness. He *who drew a sword and* smote the servant of the high priest—he whose sanguine temperament led him to rebuke Christ himself, might, as he stood by the bedside of one for whom his tongue pleaded, and his hands were lifted up, might recollect seasons when, in the domestic circle, words and actions had escaped from him, little consistent with his present desires and entreaties. If so, Peter looked on the object before him with mingled emotions, not only of love, but of remorse. Ah! how often is domestic peace injured by quickness of temper, and what distress must they feel who see the objects of their impatience and spleen—objects whom we may still suppose them to love, stretched on a sick bed—a sick bed on which, perhaps, their ill-humour has helped to lay them. Never, never let us be content with that measure of Christian faith which leaves us unconcerned about the ornament of a meek and quiet spirit—rather let us suspect that we do not possess faith; and, if abroad you have the reputation of being gentle characters, honestly charge yourselves with hypocrisy if, whilst you behave with meekness and suavity without doors, you think an occasional haughtiness and sourness at home be but a trifling offence. Are you to carry yourselves obligingly to strangers, and then, as a remuneration, forget when a fit of gloominess comes on, or your plans are crossed, or a rival starts up to oppose you; are you then to forget that your husbands, and wives, and children, and servants are God's creatures, and that Christ died for them? This is to have low views of Christianity. Peter, in the state of an adult believer, will teach you much better—"Husbands, give honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life;" "have compassion one of another—love as brethren—be pitiful, be courteous." Again, such views of Christianity as we have just now reproved, are chargeable with the rankest folly; for your homes are the schools appointed you by God, in which you are to learn universal good will.

What practice so likely to fit you for an intercourse, profitable and agreeable to your fellow-creatures without doors, as a regular, conscientious attention to the laws of charity within? And who, I would ask, was the grand model of general beneficence?

He who recreated himself with the domestic pleasures of Bethany; he who loved Martha and her sister and Lazarus; he who graced the marriage feast with his presence, and in honour of the institution turned water into wine; he who was wont to take up little children in his arms, and bless them; he who leaned on the bosom of his beloved John; he who formed his disciples into a family as long as he continued upon earth, regarded

them with the eye of a parent, and did not quit them till he had washed their feet. Poor infirm beings that we are, let us charge ourselves as much as we will by the meekness and gentleness of Christ—by his equity—by his self-denial, to behave with propriety to the members of our households. Yet, when death comes to separate us from them, we shall have to beg forgiveness, on some account or other, of each—"pardon on this or on that occasion; pardon my suspicion; pardon my coldness; pardon my want of confidence; pardon my undutifulness; pardon my rashness; pardon my eye-service; pardon my waste or extravagance," is the language which (however correct in the main has been the discharge of our relative duties), under one or another domestic character, we shall have to hold to the family group; no need is there to be wanton trespassers against those laws which are to influence us in our behaviour toward each other.

The sympathy of Peter has been exhibited; we have beheld his faith, and heard his intercession; you have also seen the charity and the power of Jesus. Let us now turn to the female—she has a lesson for you. The fever which caused her knees to be feeble, and her hands to hang down, is divinely rebuked—miraculously she is restored to perfect health; she arises, and ministers to Christ, and to those who had besought him for her. How delightful is it to see gratitude follow hard after obligation; what a pleasure to see it expressing itself in the particular way in which it ought. It is probable that many thanks fell from the lips of this woman to those who prayed for her, and especially to him who had raised her from the bed of sickness; but the evangelist says nothing of the words she uttered—he tells us of the deeds she performed. Christ's attention to her distress was immediate; so was her attention to his wants. He no sooner capacitated her hands for labour, than they were busied to serve him. Here was a beautiful propriety of conduct, which we should all aim to imitate. We are all debtors unto Christ—O how immensely his debtors! Let us determine to thank him, not only with our lips but in our lives; but let it be in our lives now whilst we live, and move, and have our being—not in years to come, which form a life on which none of us can depend. Suppose this woman had been a slothful, indolent character, hating all domestic employment, would it be imagined that she felt the gratitude to Christ which she ought, if, upon her recovery, she had resolved to attend to household duties, at a period ten or fifteen years distant from the date of her restoration, and should have said—At the end of that time, if Jesus will condescend to be my guest, I will prove that I hold him in high respect and love—would she not, I ask—would she not have grossly deceived herself? So far as to thank Christ, that by the sacrifice of himself upon the cross, he hath raised us not from the fever, but from the death of sin, and still to walk in the path of sin, purposing at a future time to account our benefactor's service perfect freedom, is an awful delusion. To Judas our Lord said—"That thou doest, do quickly;" his words to us, though delivered in a different accent, are the same.—Let the time past of your life suffice to have wrought the will of the gentiles, quickly be penitent—quickly be obedient; the world, the flesh, and the devil are immediate in their attacks on your soul. I am on your side, if immediate in your purposes and exertions to be delivered. Remember my readiness to serve you. "Lo, I come to do thy will, O God!" were my words to my heavenly Father, when your redemption was proposed. Remember the promptness of my servant Paul, as soon as my will was revealed unto him: immediately he conferred not with flesh and blood. Arise, and minister unto me.—As this woman is spiritually a lesson to us all, so is she morally a lesson to females in particular. Are there not many women who, during their early life, uninterested in domestic matters, make no effort, when they become wives and mothers, to learn to rule well, and guide the house?—who voluntarily remain ignorant of the best method of making their homes comfortable to their husbands and children—who know nothing of this duty of ministering—who confound and waste what the men gain with the sweat of their brows, nay oftentimes at the imminent risk of their lives—whose infants are almost naked, whose apartments are dirty and beggarly, whose husbands are at the alehouse, through the want of their thrift and management. Can we believe that the female mentioned in the text was one of these? Is it probable that she was a tattler and a busybody—a wanderer from house to house? No; in this short account of her, there is that which bespeaks her to have been diametrically opposite; to have acquired habits of punctuality, neatness, and frugality; to have earned the character of one "who looked well to the ways of her household"—immediately that she arises from the sick bed, she ministers. Here is no distraction—order prevails: she knows what she has to do, and exactly how to perform it; and can innocently, and profitably, and composedly please those who have shewn an interest in her welfare. Are there here females possessed of the same valuable qualities? I congratulate them—I congratulate their families with you,

husbands—I praise them with you, children; I call them blessed, and aver with Solomon, that to those who live under the same roof with them, the price of such women is far above rubies.

I shall close this discourse with two reflections. First, that it is by divine grace we are made of the family of Christ; and secondly, that, although we be of his family, we must not expect to be delivered from calamity. How came it to pass that Peter, Andrew, James, and John, were the companions of Christ? Because he chose them. Ye have not chosen me, but I have chosen you, were his words to all his disciples; and, as Christ chose them, so it was necessary that he should keep them. In his address to his heavenly Father, when he was about to quit his family, he says—"Those thou gavest me I have kept," and, as we have his assurance in proof of the truth of this doctrine, so, alas! we have proof of the need of it in the conduct of the apostles. They are now, it is certain, high in glory and happiness; but it was divine grace which kept them true to Christ previous to his arraignment before Pilate, and it was divine grace which recovered them after they deserted him on that occasion. Let us dwell a little on this circumstance. Peter and Andrew, James and John had been called to be the disciples—of not a human philosopher—but of the Son of God himself; in his company, and by his example, they had been taught to approach the Author of their existence, and to pray to him with assured acceptance. Under the roof of Peter, Jesus wrought a miracle, not calculated merely to excite his wonder, but his warmest gratitude; yet, after this, nay after many proofs of Christ's divinity and love, Peter denies his Lord, and Andrew, James, and John, forsook him and fled. Do your hearts beat with gratitude to Christ, for various blessings received from him—acknowledge that that gratitude is also the gift of Christ—pray that he would keep you grateful—pray that he would sanctify your mercies—pray that the sense of them may be abiding, may be effectual? If the attachment of Peter, Andrew, James, and John unto Christ sank under trial, in a deep conviction of your weakness, beg that you may not be led into temptation. Is your nature less infirm than theirs? Is he who desired to sift them as wheat, less your adversary than he was theirs? No, all your strength lies in Christ's intercession for you; lose not your benefit of it through the folly of trusting in yourselves, either in prosperity or calamity. Advocate with the Father! Christ Jesus the righteous, keep us ever sensible of the need of thy *grace! In all time* of our wealth as in time of our tribulation, do thou, good Lord, deliver us.

Finally, although we are of Christ's family, we must not expect to be entirely delivered from affliction; he taught experimentally that the way to him was through tribulation. What was Peter's experience? Imprisonment, scourging, crucifixion was his lot, although he was the servant of Christ—nay, because he was his servant. To what trials the woman raised by our Lord from the sick bed was subjected, we are not told; but it is not improbable that in two years after, she was called to the dreadfully distressing sight of her gracious Saviour stretched upon the cross. As we are informed that many women followed Jesus from Galilee to Jerusalem, why may not we suppose this relative of Peter made one in the sorrowful group on that awful day when he, who had saved so many others, chose not to save himself, but said—"My God, my God, why hast thou forsaken me?" Perhaps she lived to behold some drinking of Christ's cup, and baptized with his baptism. Stephen is stoned, James is slain by the sword—Peter chained and sleeping in a dungeon, must be the melancholy news she lived to hear. Seeing these things are so, is it not proper that you prepare our minds for suffering? You cannot behold the immediate disciples of our Lord forsaking him in his extremity—leaving him to tread the wine-press alone, but you may see the love of many who profess to be devoted followers, waxing cold, and in your own persons may experience the desertion of friends. You cannot behold Christ mocked by Herod and his men of war, but the finger of scorn may be pointed at you, his servants. You cannot behold Christ crucified, but you may see a darling child crucified by a lingering disease—a beloved husband racked by acute pain and moaning out—"my bones are out of joint, my heart is like melting wax." You cannot see the soldiers casting lots for the garment of Jesus, but the fraudulent man and the oppressor may perhaps be permitted almost to reduce you to nakedness. You cannot hear Jesus exclaim, "I thirst;" but you may have to entreat some one, by his love of Christ, to give you a cup of cold water and a morsel of bread. The agonies of death you must suffer, like Peter's relative. You may be raised from great sickness, but, as she did, you must bear the penalty of Adam's sin; you must turn your face to the wall, and give up the ghost. For sufferings, then, prepare your minds; prepare them, as primitive Christians did, by increasing attachment to Christ, evidenced by increasing obedience, by daily contemplations on Christ's infinite mercy and almighty power.

The Cabinet.

ION.—Look, again, at another sin—our hu- worship of wealth. Before the idol of mam- bend with a ceaseless, degrading adoration. that this has been a sin in all ages, but does eculiarly mark this period? Even our lan- oclaims it. When we ask the worth of an al, we have no reference to his moral or in- l acquirements, but to the amount of riches possess. The impression seems to be growing , that the acquisition of wealth is the most nt business of life, and that he is best fitted course with the world, who possesses the acity in heaping it up. The consequence is, standard of morality has been gradually to a lower ebb. In the excitement produced our land by the acquisition of sudden for- rict and stern integrity has been too often n. How frequently, for instance, do we see als rolling in wealth, and "faring sumptu- ery day," when their unpaid creditors, whose he law has cancelled, are perchance suffering n! How often do men mount up to fortune is which should draw upon them the withering all who value integrity and right! But yet elancholy fact, that there is a tone of feeling ig through society, which induces it to call ags by soft and lenient names, and even to h favour upon the skilful perpetrator of an l act. Wealth spreads a charm about him, overs the multitude of his sins. He is re- with complacency, on account of the power he possession of fortune has placed in his and all enquiries are prudently forborne as to ner of its acquisition. His very success seems ify the efforts he used, and to cast into obli- l his former departures from the path of and justice. And how often do those who their integrity towards men, in this respect, heir duty towards God! Look at such an l where can you see any thing in his character, not "of the earth, earthy?" Through the abours with absorbing earnestness in the work e has marked out. At night, as he sinks in s to slumber, his latest waking thoughts are out the business of the morrow; and, even idnight dreams, visions of countless wealth re his eyes, and he awakes to mourn that it a reality. Thus one day after another of his es away, forgetful of his God—forgetful of ing, but his desire to be rich. His dealings ith the mortals around him. He thinks not glorious intelligences, who dwell in that dis- d reserved for the righteous—who are the s of their Master's will to the beings of earth, may be around his path, watching over his d lamenting his strange infatuation. He is y engaged in settling the books which record s of his fellow men, that he never remembers ch he owes to his Lord. He never, in all his ions, looks forward to that volume which opened at the judgment seat of Christ, when le human race shall assemble for moral re- n, and their accounts be balanced for eternity. oo much occupied with the "cares of this nd the deceitfulness of riches," to think of any ore elevated. His mind is ever in a state of anxiety, looking with solicitude for what the nge of fortune may bring him, and always forward to something just beyond his reach. his the kind of service which God requires of mable creatures? No: his Master is writing nt against him, which he will one day find it to discharge. And yet this is a portrait ousands in our land might claim; for in this ld one striking form of our national sin. It is time then, we think, that the pulpit should speak out—that the ministers of Christ should raise their voices to rebuke this prevailing idolatry of wealth, which they see ushering in so long a train of evils. They should inculcate upon their hearers, the lesson of moderation which the gospel teaches to those, whose "life is even as a vapour that appeareth for a little time, and then vanisheth away." They should proclaim to those who are grovelling in the dust, that there is something more valuable than money, and the search of which is more dignified for an immortal spirit. They should point to the snares which gather around the steps of him who surrenders himself up to the inordinate love of gold, and who is thus illustrating, by his own example, the truth of that declaration—"he that maketh haste to be rich shall not be innocent."—*Rev. I. Kip, Albany.*

Poetry.

MISSIONS.

(For the Church of England Magazine.)

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."—ISAIAH ix. 2.

I.

A LIGHT is shining far and wide,
Above those lands of gloom and dread
Where darkness, hand in hand with pride,
Through ages past hath triumphed;
A light is dawning on their fate—
A star to bless the desolate!

II.

And we can spread that cheering ray
O'er arid waste and desert sand—
Can cause its heavenly beams of day
To gild each sin-benighted land.
O, let us raise the torch on high,
Whose glowing flame shall never die!

III.

A light for every heathen shore—
For every coast by guilt defiled—
For ice-clad rocks of Labrador,
And savage Indian forest child.
A lamp for Israel's erring hand,
To guide him to the promised land!

IV.

Light for the Moslem's purple skies,
Where the false prophet's votaries dream;
And where wild Arab tents arise
We'll send the vivifying beam:
The palms of Ocean's thousand isles
Shall wave beneath its hallowed smiles.

V.

And where the Persian to the sun
In deepest superstition bows,
Our gospel messengers shall run,
And turn him from his Gheber vows;
While sons of Afric's burning clime
Shall hail the gladdening light divine!

VI.

Where Hindoos o'er the victims slain
Crowd round their monster-idol's car,
Lo! dawns the old prophetic reign
Of gospel peace, for pagan war;
And Burmah's valleys laugh and sing,
As love's pure light doth in them spring.

VII.

And Greece! fair land of classic song,
Whose Athos woos the fleecy cloud—
Where once the thrilling war-cry rung,
Salvation's horn shall peal aloud;
And soft Thessalia's maids shall see
The Christian's palm of victory!

VIII.

A light for all that sit in gloom—
A brightener of the fading eye—
Filling the valley of the tomb
With visions of eternity.
Go forth, thou sacred light! and bring
Myriads of souls to praise their Saviour-King.

JANE.

Miscellaneous.

NEW ZEALAND SLAVERY.—Slaves and slavery have existed in New Zealand from the earliest reminiscences of the people, and consist principally of persons captured and taken in war or predatory excursions; children, born from parents in slavery; and remnants of shattered tribes, who find a precarious existence by dwelling in the forests near the deserted scenes of their happier days, and seek repose in becoming servants to a powerful neighbour, whose protection they solicit, in return for which their services are devoted to a new master. A slave, or *taurekáreká*, has not the miserable being the British public are inclined to think is inseparable from the Africans bearing that term in our colonies. To the northward of the river Thames, the slave is treated in the same manner as the inferior freedmen of the villages; and, with the exception of drawing water, hewing wood, flax-dressing, and cooking, the freedmen and personages of the highest rank assist in every other occupation, whether it be cutting or drawing out timber from the forest for exportation, or domestic sawing, preparing land, planting, paddling, fishing-net and sail making, house, platform, fort, or canoe building. Slaves are permitted to take part in a war; and, though undertaken against the tribes they have been originally severed from, yet no fear of desertion, or jealousy at the possibility of their joining with the enemy they are related to, would appear to disturb the equanimity of their masters. Slaves are often mutually exchanged, and as often sold; but instances are not wanting where humanity induces the master to emancipate his slave from thraldom, and raise him to his friendship and even relationship by marriage. The price of a slave is as fluctuating as an overstock or scarcity, extreme youth or senility, love or avarice, times ancient or modern, can effect. No outward mark distinguishes the slave from the freedmen or even chief in New Zealand. They often sleep within the same hut, eat from the same basket, and enter alike in the pleasures of the dance, chorus, &c.; yet the actual life of the slave is in continual jeopardy, as an offence, even a supposititious one—or a fit of vexation, in which the slave has had no share—or a wrong act, committed by a distant party that has connexion with the master, but not the slave—in any of these occurrences, the poor wretch is often killed by the savage master. One celebrated chief, in order to indulge his brutal fancy and appetites, was in the habit of trying every new musket he obtained on one of his slaves, not forgetting to add a ball-cartridge within the barrel. The usual method of killing a slave in time of peace is, for the *cowardly* masters to slip behind their backs while *engaged in any work, and* with a tomahawk despatch them at once; or, lying in wait, and just projecting the barrel of a piece between the rushes of a house or bush, while the unconscious victim may be sitting outside, scraping flax or potatoes, with his back towards the instrument of destruction. The cruelty of the women towards their slaves is often appalling; and when they become objects of jealousy, on any attention being paid to a female slave by the husband, revenge of a most cruel nature is performed, which admits not of description. Slaves are invariably eaten, unless they may have died from disease; on which they are hastily thrown into a hole, or lightly covered with earth; in which case, the dogs discover the graves, and feed on the offensive body. Such as have died from putrid diseases are carried out to sea, or the river, and flung in, after the precaution has been taken of making fast a bag of stones to sink it. Debarred from the sight of their relatives, they become reckless of moral feeling, and, to the commercial trader, have been the causes of serious quarrels with their masters. They are kept in no discipline, and foster within them the worst traits of the native character. Slaves, who have experienced the bitterness of their condition, and afterwards become masters and influential men in council and battle, are among the worst of tyrants, visiting with additional severity the punishments they may have suffered, when similarly situated, on the persons of their slaves.—*Polack's New Zealand.*

HUMAN INTELLECT.—Theer can be no doubt that there are many premature births in the mental world; and Gray is not far wrong when he thinks that many mute inglorious Miltons may have been buried in village obscurity. Nature, no doubt, in her boundless and untraceable prodigality, allows much of her noblest creation—the inventive and intelligent mind of man—to run to waste. The whole analogy of created things indicates this. The most powerful intellect, just as it arrives at maturity, sinks into the grave; and the baffled hopes of those who have watched the precocious promise of genius and wisdom, are surely not always fond illusions. But it should seem, on the other hand, that, if we may so speak, there is always a vast floating capital of invention and intellect, which only requires to be directed into the proper channels to multiply a hundred fold. Great occasions seem always to call forth great minds; and that great mind which is best adapted to the necessities and to the character of the age, springs at once to the first rank. Whenever any important question has arisen, some bold intellect has arisen to grapple with it; and it is this happy coincidence between the character and powers of the commanding mind, and the intellectual or social necessities of the time, which brings to maturity all the noblest and the sempiternal works of human genius. Here and there some solitary individual may be discovered,

"Whose soul is like a star, and dwells apart,"

who is far in advance—an unintelligible mystery to his own times, but whose prophetic oracles are read with wonder and reverence by late posterity. But these exceptions prove, rather than call in question, the general law; and the fact that they were perfectly obscure to their own generation, and are read not without difficulty, as is almost always the case, by later ages, shows that there has been still something wanting to their full and perfect development.—*Quarterly Review.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE SOCIAL FEELINGS ENLISTED AND HALLOWED BY CHRISTIANITY.

No. I.

THE religion of Christ in a remarkable manner adopts for its own, and consecrates to its own purposes, all that is amiable in human nature. Whatsoever things are honest, pure, and lovely, and of good report, the Christian above every other man is to think on these things. We are reminded in holy scripture, by an analogy singularly vivid and striking, of the duties which we, as Christians, owe to one another. The analogy is drawn from the parts of a human body (Rom. xii. 4, 5). In other words, Christians, as such, are made for one another. The heathen might imagine that he was born for himself; but he who reads the bible finds that he was created for his brother—for his brother's welfare in body and in soul. He has as little of an independent existence as the hand or the mouth. The mouth cannot feed itself- it must be fed by the hand; the hand cannot help itself; if hurt, it cannot dress its own wound, but must be helped and tended by the other hand. And just so is it the general ordinance of God, that his creatures should derive all that they enjoy from him indeed, but through one another.

It is proposed to display and illustrate the principle here laid down, that we are made for one another—and members one of another, in two points of view—of nature, and in the kingdom of grace;—in the large family of mankind, and in God's chosen family, the Christian church;—in other words, we are members one of another, as we are men; and eminently as we are Christians.

On the one hand, as men, we are members one of another. There is no such thing as independence. Every one of us has a thousand constituent parts of his nature which have no use, no play for themselves, but in the active work of social life. And it hath pleased God so to make us, and so to make society, that every one of us, in seeking his own good, in following out the proper tendencies of his own nature, shall infallibly be serving his fellow-creatures also, and contributing to their own happiness. Not to dwell upon the lower ground of interest which leads each member of a society to recommend himself to his neighbours, by being useful to them, let us turn rather to another more interesting aspect; and let us notice how the feelings of every one of us lead him, in an infinite variety of ways, to help his brethren, the other children of God's care. How does the Almighty protect the infants which he creates into the world? By engaging in their behalf a mother's tenderness. And how, in that dangerous age when manhood is just beginning—how does he protect from danger, from the seductions of vice? He has a representative, a deputy in the world; he employs a father's eye to watch over the young ones of his flock. Thus are we committed one to another, and members one of another. And this is the way in which the good care of our Almighty Father protects us from harm, namely, by interesting us one for another. If the hand is wounded, it does not suffer alone; a thrill is felt through the limb, and up to the brain; the system, as it were, rises

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in indignation, and rushes to help the suffering member. Just so does man feel for man.

You can scarcely fix your eye on any person whom you could injure, without offending and giving pain to some one else; nor is here any one, perhaps, whom you could serve or gratify, without at the same time pleasing or conciliating some one else. Benefit a son, and what a feeling of thankfulness do you raise in the parent; honour one that is a parent, and how the eye of the children will follow and bless you. You cannot touch one corner, and that alone. All who are about you are separate members indeed, but still members one of another. If you would see the analogy start forth even into brighter colours, consider further, in which sense the members are more deeply interested one in another—the members of the human body, or the members of the social body, the human family? Ask a parent whether he would rather his limb were rotten, or his child a castaway—an aching arm, or a vicious son? Which of the two will he say has the closer claim of membership, the child or the limb? Truly, then, since these sacred bonds wind themselves through the whole of society, we are members one of another; and the cords which bind us one to another lie deeper—are more mysterious than the nerves and the tendons which join limb to limb, and make sensation shoot through the bodily frame. Observe, too, how the happiness of each man is concerned in the full development and operation of his social nature. If the hand withhold its service—if it refuse to feed the mouth, the hand itself presently and infallibly suffers; in a few hours it is languid and weak—and in a few more hours it decays and dies. Just so the man who withdraws from his due place and due work in the system, soon finds that he has closed up against himself the avenues of enjoyment; he finds that the ebb and flow, the natural motion of his tide of feelings, was essential to a pure and healthy condition; that, if he stagnates, it is not for quiet and repose, but for deadness and corruption; that the waters which would not move in natural freedom, will quicken with putrid exhalation and offensive forms of life. The divine goodness then has so made us, that, while fairly and reasonably providing for our own happiness, we do unconsciously provide for our neighbour's also. This is the way in which the Almighty provides for his large family. The husbandman, while he sows for himself, sows also for the raven and the sparrow—for the worm, and for the fly. God hath so ordained the world, that the sower in *prudence will always* go out to sow; and *thus there will always* be a supply for those other creatures of God which sow not, neither gather into barns. And, if in any one year the husbandman be restive under his condition, and check his hand, saying that he will sow only enough for himself, infallibly he suffers for his presumption—he gets a scanty crop. Thus wonderfully is it ordained that willing or unwilling, he must sow for others—he must pay his tithe to the Giver of all, who sends his own receivers of the tithe, in the form of the raven and the worm. Once attempt to draw back from the place which he has assigned to you, as the dispenser of his gifts, and you at once impair your own happiness. Let us be sure then (to apply this analogy)—let us be sure that we are best providing for our own solid happiness, by working out most diligently the beneficent purposes of our common Father, yet walking diligently in that path of social goodness, in those labours of love, which he in a thousand ways points out as the road which he has intended us to walk in.

MY SCOTTISH TOUR.

No. VII.

POSITION OF THE ESTABLISHED CHURCH.

It must be obvious from my former papers, descriptive of some incidents in my Scottish tour, that, although a warmly attached member of my own church, and firmly believing her polity, doctrines, and discipline to be in more strict accordance with the revealed word of God than that of any church in the world, I have borne testimony to the many excellencies of the established church of Scotland, and to the piety and worthiness of many of her ministers. I have most gratefully to acknowledge much kindness received by me at their hands, and witnessed with delight and gratitude the fruits of their spiritual exertions; and I cannot better express my own feelings, than in the language of one duly qualified to speak of her merits, from long residence as a minister of the episcopal church in the northern metropolis, and who, speaking of the feelings of that church with respect to the presbyterian, says—"While she is sincere in believing that her own constitution approaches nearer to the purity of primitive times, she yet acknowledges, with gratitude and veneration, that the established church of Scotland has well performed its duty—that it has reared and fostered a thinking, a sober, and a religious people—that its roots are interwoven, and deservedly interwoven, with their habits and with their hearts; and she is well aware that nothing short of its own internal corruption—(happily, as little likely to ensue, as it would deeply to be deplored) ever can or ought to shake the stability of a church, the labours and fidelity of whose ministers Providence has so long conspicuously blessed*." Such is the language of genuine Christian charity; and I believe a reciprocal feeling is entertained by the wisest and best men of that church towards our episcopal establishment. I have been told by a person who witnessed the circumstance, that he was in an episcopal chapel in Edinburgh, where the then moderator of

* See "The Duties and Dangers of the Christian Ministry;" a sermon, preached in Charlotte chapel, Edinburgh. By rev. Robert Morehead, A.M., junior minister of the episcopal chapel, Cowgate, Edinburgh, 1816, subsequently rector of Easington, Yorkshire.

the assembly attended the service, and afterwards went round the pews to collect in aid of the funds of a charitable institution; but all people are not gifted with the sense or Christian charity of the minister of St. Stephen's, Edinburgh. Of course, from the platform and from the pulpit, violent tirades against the *idolatry* of liturgical worship and the abominations of prelacy will be heard—and such uncalled-for attacks have been very recently made; and yet one might almost think that such zealots had better seek to mend the rents—and truly they are not *small* ones—in their own garments, before they seek to make holes in the garments of others. I heard a good proverb in Scotland—"He is *no* a *very* wise man that *burns* his mouth in other folks' kail (broth)." But more of this hereafter*. It would be unfair, however, to condemn a church for the conduct of some of its members. There will always, in every community, be those busy-bodies, to whom no study is so irksome as to study to be quiet and to mind their own business; and who, while at best they are only pendicles, regard themselves as the props on which for security the welfare of that community rests. Judging from the conversation which I heard at the hospitable board of the minister at the manse, on the sacrament Monday, and the opinions then broached, and also from other circumstances which came under my notice while in Scotland, I was led to believe that a storm was rising in the established church. For some time past the ecclesiastical horizon had been lowering, and certainly I was not wrong in the supposition. It is now beginning to rage with no inconsiderable violence, and the result can only be known to the Omniscient; and it surely should be a subject for earnest prayer, offered by men of all creeds, that a voice may be heard saying—"Peace, be still!" or woe to Scotland's establishment church.

The presbyterian church of Scotland has long been divided into two parties—the *moderate* and the *high*; the ministrations of the former being esteemed less spiritual than those of the latter. They are marshalled under different leaders, of unquestionable talent and piety, some clerical, and others lay; for it must be recollected that lay-eldership, however unscriptural we may regard it—and I confess I never yet heard a sound argument in its favour—is not only admitted, but forms a constituent part of that church. Candour will admit that the sanctity of this office has not been universally had in view—that there has been a laxity with respect to admission thereto, calculated to lower that office—and that the eldership has been sought often with a view to qualification for admission to a seat in the supreme ecclesiastical court—the attainment of worldly preferment. Certain it is, the persons professing to be members of the church of England, and who have subscribed the articles of that church, have sat as elders in the general assembly. Although this inconsistency must be apparent, the subject I believe has been lately very properly adverted to. For a long period the moderate party had the majority, and had it all their own way; consequently their opponents were obliged to submit to their decisions. They were more connected with the government of the day. From them the moderator was almost invariably selected; and it was thought the distribution of government patronage was in a great measure in the hands of its leaders. But a new aspect of affairs now presents itself. The *ins* have become the *outs*, and vice versâ; and the last election of a moderator of the general assembly was a great cause of triumph to the high party, whose objection to the rival candidate did not arise (themselves being witnesses) to the character, or talent, or acquirements of the individual, but simply to his not being of their party. Patronage is the grand subject at present under dispute—or what is termed the *non-intrusion* question—i. e., whether a minister can be presented to a living, contrary to the will of the majority of his parishioners. It was this very question which led to the powerful secession from the church, nearly a century ago; and it is this very question which is now rending this church*. In our church, the right of patronage is a *settled question*; it is secured by the law of the land. Provided an individual shews his letters of orders, brings with him a certificate of soundness of doctrine and purity of life from three beneficed clergymen, satisfactory to the bishop of the diocese in which he is about to be instituted, and takes the required oaths—then, as a matter of course, the institution takes place, followed by the induction, and the presentee, by the patron exercising his undoubted right, is admitted to the incumbency; and this, I believe, is much the same line of policy which the *moderate* party in the church wish to follow up in Scotland. The other party, on the contrary, wish the parishioners to possess *a veto* on such an appointment; and to this effect a law was passed by the assembly. Not that they at all lean to the *voluntary* system; quite the contrary. They fully perceive its innumerable evils. They are staunch supporters of establishments; but they regard patronage as the rank and foul weed which pollutes the spiritual soil. During the last few years, much altercation has taken place on the subject. The civil and the ecclesiastical courts have been at variance—a state of things which must give rise to anarchy and confusion; and until the matter is settled there can be no tranquillity in the church. If not settled, that church is in imminent danger; it must cease to have connection with the state. The decisions of the one have been in direct opposition to the decisions of the other. A spirit of agitation has been kept up—speeches have been made, calculated to inflame the minds of the people—the pulpit has been changed for the platform—meetings on the one side and on the other have been held. Men of peace, and men of prayer, anxious to do their Master's work—to preach Christ, the "power of God, and the wisdom of God"—have had their minds disturbed, and their spirits grieved in witnessing such strifes and dissensions; for "the divisions of Reuben have had great searchings of heart." Verily, if Jerusalem is as a city that is at unity in itself, there is mighty little trace of it in the Scottish established church at the present time. I advocate neither side of the question. I would not espouse or condemn either party. I grieve, in taking up a Scottish paper, to find it crammed with cases, and decisions, and suspensions, and appeals. It makes me cling, however, with increased affection to that pure and apostolical branch of Christ's church, of which God in his gracious providence has made me a minister.

A striking case in point, to shew the mischief of these dissensions, has just come under my notice. It refers to a settlement in the presbytery of Strathbogie.

"The moderator's appearance in the pulpit was the signal for an uproar, as indecorous as ever disgraced the walls of a church. Cries of insult were mingled with noises of all descriptions—'fill the pulpit'—'keep him out'—'put him down'—'stand firm'—'he'll never be our minister.' This scene lasted for nearly a couple of hours, during which the presbytery sat in their place, waiting to see if the disorder would be quieted. During this period, snow-balls, pieces of wood torn from the seats, copper coins, bread, &c. were thrown by people in the gallery at the minis-

* I refer especially to some very violent speeches delivered at a meeting held at Edinburgh, about the close of 1838; and, also, to a most uncalled for and virulent attack made very lately on the episcopal church, *by a presbyterian minister in Paisley, which has called forth more than one unanswerable reply.*

* No man can be a more decided anti-voluntary than myself. I consider the system fundamentally bad; yet, I must confess, that the inconsistency of the non-intrusion party has been placed in the clearest light by the seceders.

ters, and opprobrious epithets were uttered by several persons. Mr. Troup, from Aberdeen, addressed the rioters several times, and urged upon them that those who threw snow-balls were the worst enemies of evangelical religion. Mr. Troup's discourse appeared however to produce no impression on the audience. At last Mr. Stronach, of Ardmellie, appeared and harangued the crowd on the duty of keeping the peace, while he called on captain Anderson of the rural police to endeavour to preserve order. The exertions of captain Anderson and his policemen, which were made with the greatest quietness and kindness, produced the best effect, and order being restored Mr. Thompson ascended the pulpit."

Is it possible to read such a statement without pity and disgust, that persons professing to be under the influence of religion should thus act? The proceedings would have disgraced a chartist meeting. They remind us more of a Westminster hustings, or of what one hears of a theatrical row, than a Christian assembly. With such assemblies, such conduct would be in perfect harmony; but I confess I am utterly unable to comprehend the principle upon which such advocates for ecclesiastical purity act. Serious men of all communions must deeply deplore them. Political voluntaries—and Scotland swarms with such of every shade and caste—will rejoice at them. The enemy of souls cannot but watch such agitation with feelings of triumph. From my heart I believe that to no class of professing Christians, are such divisions, such squabblings, such rabblings, a source of more sincere regret, than to the bishops, the presbyters, the laity of the Scottish episcopal church. With reverence we may surely use the petition in the form of our admirable litany—from such divisions, such squabblings, such rabblings, "good Lord, deliver us."

I cannot help thinking that not a little of the jealousy of the unlimited power of patronage arises from the fact that very many of the patrons of Scottish parishes are not members of the established, but of the episcopal church. The fact is unquestionable, that more than one-half of the landed property of Scotland is in the hands of episcopalians: but the past and present state of episcopacy in that country will be considered at length in subsequent papers. I can only say that, at a highly respectable meeting, held in a most influential Scottish county against the non-intrusionists, it was stated by the opposite party, that the persons who attended were not duly qualified to judge of the point in question, so many of them were *episcopalians*.

THE SOCIAL SYSTEM.

PART II.

HAVING hitherto treated generally on the principles of infidelity, or "socialism," as contrasted with those of Christianity, and shewn the widely different effects of the two systems, when brought to bear on the great interests of man, I intended to select a few of the leading doctrines in each, which are directly opposed to each other, and, after shewing their necessary influence on human conduct, and the business and welfare of man, then to have left it to the decision of common sense and common honesty to decide whether Christianity or infidelity had the stronger claim on our preference. For this purpose I had contrasted the very different effect which must be produced, by the prevalency of the socialists' notion that man has his origin and nature in common with inferior animals, and that his duration, like that of the "beasts that perish," is limited to the short space of the present life;—and the Christian doctrine, that man was "created in the image of God," with an immortal nature, and is destined to extend his existence through everlasting ages. I viewed these opposite tenets in their aspect on the value of human life, and the sympathies of our common nature, both as regards the individual himself and his neighbour, when a motive presented itself for depriving either of life; on the bearing they have on an inconvenient redundancy of children, and the trouble connected with the support of the aged and infirm, and upon man in general as the material of war; and still farther, as to their effect on the formation of character in reference to great virtues or vices, to noble enterprizes and achievements, or to low and sordid views of things, and their corresponding plans and purposes of life. I then thought of exemplifying, in reference to the course of man's moral conduct, and in the social and civil relations he sustains, the different effects which must result from the infidel notion that "man is a mere creature of circumstances," that he is not accountable for his actions, that there is no future tribunal to try them, no reward or punishment hereafter to distinguish them, and, in fact, they are deserving neither of censure nor commendation, as they are all intrinsically of the same value;—and, on the other hand, the results which must necessarily spring from the Christian principle that the actions of men are voluntary, that his conscience sits in judgment on the daily transactions of his life, that he must hereafter give an account, before an omniscient, almighty, and inflexible Judge, of every thing done in the body, that the impenitent offender will be punished with everlasting misery, and the righteous received into "life eternal." I then intended to place in contrast the effect which must be produced, in the domestic and social relations, on the peace and harmony and purity of human intercourse, on the general character of man as respects decency, mutual respect, and confidence, and honourable dealing with each other, and in short, in every thing which man deems most valuable in possession, and exquisite in enjoyment—by the dogma of the socialist, that "marriage is a wicked monopoly, and a satanic invention"—and, on the other hand, by the Christian doctrine "that marriage is honourable in all," and the source of our most refined and rational enjoyment, as well as most directly adapted to train up a moral and virtuous society. On these topics I had written much, but have been obliged to lay the whole aside, from the difficulty I found of compressing these matters within any reasonable compass, and especially as I am desirous of reserving space for a practical improvement of the subject.

It will not be amiss, then, in concluding this momentous subject, to inquire who are the persons that are most likely to be carried away by the specious sophisms of socialism and infidelity, and of whom, in point of fact, its advocates chiefly consist. And we may mention

1. The young and inexperienced as very likely to be captivated by the incentives to sensual indulgence which this voluptuous and licentious system so prominently holds out. Their passions and their impatience to throw off the restraints of religion, are peculiarly strong, and every thing which seems to promise such an emancipation is eagerly seized.

Hence, the confident assurances of the socialist, that religion is a detected imposture and the greatest obstacle to their pleasurable enjoyments, are exceedingly alluring; and, wishing these statements to be true, they easily persuade themselves that they are so. The next step is to enrol themselves among the disciples of infidelity; and then, to plunge into all the enormities to which it furnishes a licence; and which speedily terminate in disappointed hopes, ruined health and prospects, and in the wreck of every thing which could render life desirable or even tolerable. Parents, whose happiness is bound up in the welfare of their children, will do well to keep this fact ever before them.

2. The profligate and abandoned will be found to constitute another large portion of the modern infidels, and strenuous advocates for the success of "socialism." Bankrupts in character as well as in property, few of them have any thing to lose by any exchange; and their only hope of being able to continue in their infamous course, is to break down every barrier to their lawless gratifications. They find themselves excluded from all decent and reputable society; and they despair of gaining admittance till the principles of morality and religion have been destroyed: and nothing seems so likely to effect this as the diffusion of those opinions which undermine its foundations, and expose it to the contempt and hatred of mankind. Christianity throws its protection around the modesty of the sex. It sanctions the exclusive rights of marriage. It denounces its judgments against those who invade them; and insists on purity of heart as an indispensable requisite for present enjoyment and future happiness. There can therefore be no compromise between this holy religion, and the "new moral system," which proclaims "marriage to be a wicked monopoly and a satanic invention;" and, in order to open a floodgate to the brutal passions of the most profligate of mankind, it attempts to throw down the mounds of virtue, by exterminating Christianity, which raised and holds them up. Look, Christians, at these characters. Would you suffer them to cross the threshold of your door, within which are your affectionate wives and beloved daughters?

3. A third class of these soul-destroying socialists is made up of those ferocious and savage beings who furnish you with examples of the matured and finished character of the "new system," as well as with with the true nature of the theory which they are so determined to propagate. The principal quarrel which they have against Christianity is that which the nightly burglar has against the vigilant watchman, or the savage tiger against the barrier which keeps him from his prey. What these men would do, if the rein which bridles their fury were removed, let the frantic horrors of the French revolution bear testimony.

4. To these we may add another numerous class of individuals, who are greatly to be pitied, because advantage has been taken of their poverty and distress to draw them into the persuasion that it is the invidious distinctions between the different orders of society, and which are countenanced and upheld by religion, that their privations and distresses are owing. It is unquestionably true that Christianity requires us to "give honour to whom honur is due;" yea, to "honour all men, love the brotherhood, fear God, and honour the king." But, when it makes these requirements, it consults the happiness of individuals, whilst it supports the foundation of society, upon which all temporal happiness is based, and, instead of hardening the heart of the rich against the poor, it softens and expands it into the warmest benevolence, and is the source of all the invaluable institutions of charity with which every Christian country abounds. Let the socialist tell his deluded victims of the hospitals and infirmaries, and asylums and schools, and alms-houses, which he has erected and endowed, before he attempts to persuade them that the religion of Jesus Christ is opposed to the welfare of the poor. Alas! if his wretched dupe ask the socialist "for bread, he will give him a stone; if for fish, he will give him a serpent."

5. I may briefly allude to a fifth class of men out of which modern infidelity has been filling its ranks: these are the mere nominal professors of Christianity. Religion, with these, has never taken hold of the heart or affections—but is a mere matter of troublesome ceremony. It lays restraints, but it confers no blessing. Its principles are not understood, and its requirements are considered as harsh. Without any thing in it to attach them, they see much in it to alienate: these therefore lend a willing ear to the calumnies which its enemies raise against it; and, without examining their specious pretexts for rejecting it, they embrace, as demonstrated truths, the sophisms which are adduced for socialism.

But I have not room to proceed with these topics; and scarcely to touch upon the counteractions and remedies which I had intended to suggest to these fatal delusions. I will however advert to a few of them.

1. My first advice is, take the safe side. Where two conflicting opinions present themselves, and you are required to adopt one, consider them in their probable results, and choose that which is least liable to bring danger, if either of them should prove erroneous. This is the course which every prudent man would take; and I would urge upon you, my friends, to apply this maxim in the case before you. You see that the principles of Christianity, and the opinions of infidels, are in direct opposition to each other, that they are of a practical nature, and lead to the most important results. Whether true or false, on neither side can they be adopted without leading to consequences in which our vital interests, both in this world and that which is to come, are essentially involved. The principles of the Christian, it will be readily admitted, require him to make considerable sacrifices of present ease and enjoyment; but he conceives that he has far more than an equivalent for them, in the blessings which they ensure, even in the present life. The opinions of the infidel, on the other hand, demand no sacrifice, and promise happiness in the way of self-indulgence. These promises have, indeed, in themselves the appearance of delusion, as it is contrary to all experience that any thing truly valuable should be obtained without foregoing some present gratification. Be this, however, as it may, as some doubt is felt on the subject, adopt the maxim

and take the "safe side." If the Christian has been mistaken in his opinions, he has unnecessarily undergone a few labours and a little trouble; but he cannot be mistaken as to the present fruit of those sacrifices, for his experience testifies that they have tended to subdue his passions, to regulate his life, to impart solid satisfaction, and to enable him to promote the substantial interests of his relations and friends and neighbours. On the other hand, should the infidel or "socialist's" opinions have led him into error, what is the result? He has, it is true, for a short time enjoyed the happiness, which is common to him with the brute, of indulging his sensual appetites; and this is all. But what has been the present fruit of these low and sordid gratifications? Disorganized and unruly passions; disappointed hopes; bitter remorse; and, in many cases, irretrievable ruin. Which, then, even in the present world, has the advantage? Again, should the future hopes of the Christian, grounded as they are on the principles and promises of the gospel, be realized, what follows? Eternal salvation —including escape from future and endless punishment—the attainment of everlasting life, and all the happiness consequent upon it. Suppose, however, that these expectations should be disappointed, what would be the condition of the Christian? He could not be deprived of the pleasure which he has already derived from this hope, nor of the support it afforded him under the heaviest trials of life, and in the prospect of death—for this has been matter of experience; and then, as to the future, he is just on a level with the infidel; he is annihilated, and of course is entirely unconscious either of pleasure or pain. Again, take the case of the infidel. Suppose, contrary to all probability, that he should be correct in his views. Having no soul, he dies like the "beasts that perish," and there is an end of him for ever. But look at the alternative. It turns out that he has a soul, that he is an accountable creature, that there is a tribunal over which persides an omniscient and infinitely just Judge, that he is summoned before him "to give an account of the things done in the body," that he is convicted at the trial, and that there is a hell for the punishment of "hypocrites and unbelievers"—what is the condition of the unhappy criminal? Alas! there remains nothing before him but "the blackness of darkness for ever?" Who then is the wise and prudent man? and which side will you take?

2. I would, in the next place, advise you to follow the most approved and experienced guides. Infidels prescribe the course you should take, and recommend to your confidence their distinguished men as safe and trust-worthy guides. Christianity, also, lays down its directions, and sets before you as examples for life and conduct, its illustrious leaders. Which of them will you follow? Let us bring under review, first, the Christian's "cloud of witnesses" and samples of godly living. Here we have the range of the world and all antiquity from which to make our selection. The difficulty is to find where to begin and when to end; for we have patriarchs and prophets and apostles and martyrs in abundance; men equally eminent *for their wisdom and their* piety; who, in their day *and generation, were held* in the highest esteem for their personal excellences, and universal benevolence, and who steered their course through the world by holy principles, who died in the faith, and have, as we trust and believe, triumphantly entered into the promised rest. These were indeed the great and excellent of the earth, each of whose names is a host, and worthy of having enrolled under its banners millions of the human race, second only to themselves in every thing that was truly great and noble. These were the patrons and benefactors of mankind. They seemed to live for the purpose of doing good; they instructed the ignorant, fed the hungry, clothed the naked, and comforted the sorrowful. Not satisfied with giving of their substance to relieve the wretched, they counted not their lives dear unto them, if they could by such a sacrifice save the life or promote the happiness of others. But why do I mention these, when we have an example before us, who concentrated in himself all the excellences which were ever found in others, and added perfection to each of them: not an ordinary luminary, but the sun of this dark and wretched world; who, from being "the brightness of his Father's glory," humbled himself to become the servant of man, who went about doing good, demeaned himself to the lowest of human sufferers, carried their sorrows, bore their infirmities, and expiated their guilt, by suffering its penalty? But I must not attempt to delineate such a character; and I only advert to it to shew that, if the combination of all that is pre-eminent in wisdom, goodness and greatness constitute a leader, whom it would be equally safe and honourable to follow, then we have, in the person of our adorable Lord, one who may justly be called "the way, the truth and the life." I do not even advert to the constellation of truly great and good men, with which the history of Christians in our own country abounds, for both time and space would fail me to do so. But I must shortly allude to the great men, as infidels would probably call them, who, on their side have distinguished themselves in the world. They also can boast of antiquity and numbers, if not of greatness and goodness. There was, for instance, that ancient infidel, Cain; but he "was of that wicked one, and slew his brother." I might mention an entire world of infidels, but their crimes were so enormous that the earth could no longer sustain them, and they were swept away by the waters of a deluge. Multitudes in every age have lived and died in their unbelief, but it is in vain that I look into the page of history for a single individual who has distinguished himself as a benefactor of mankind and a safe guide for human conduct. If, therefore, you want an example to copy, or a leader whom it would be equally honourable and safe to follow, you will know where to look; and I need add nothing further on this topic to decide your choice between infidelity and Christianity.

3. You will come to the same decision, if you aspire after the noblest objects. There is something in the very form of man which may well remind him of his superiority over other animals, and his lofty destiny; and, if his material frame indicate his high bearing, how immensely is that augmented by the immortal tenant of that earthly tabernacle. The soul of man raises him in the scale of intellectual beings, and

brings him into contact with the great Supreme. If, then, there be any thing ennobling in the idea of high extraction, any thing to excite to great achievements in the consciousness of being destined to live through everlasting ages, why then, surely every motive that imagination can summon to influence human conduct and give it a godlike character, must be on the side of the real Christian; and, if true to his principles, it is impossible that he should not be, in the highest sense of the term, both a great and a good man. Now look at the socialist or infidel. He sees nothing in man superior to the rest of animals, except in a more refined organization of matter, and a quicker and more vivid perception of notices derived from the senses, and a few other corresponding peculiarities. He has no title to immortality, and no motive to the performance of deeds worthy of it. He breaks the chain which associated him with the spirits of the just, and he never emulates the doings which placed them before the throne. He looks down upon the animal creation, and claims kindred there. He perceives that the highest pleasure they can enjoy is the gratification of the animal appetite, and he aims at the same kind of felicity, and adjusts his doings to the same objects. Subtle and acute as the serpent, so, like the serpent, he grovels in the dust, and carries on his plans by stratagem and deception. Every thing he does bears the character of his origin—it is earthy, vile, and selfish. The stream cannot rise higher than the fountain, but necessarily flows downward; and the infidel descends with it into the low and fœtid marshes which fill the surrounding atmosphere with pestilential vapour. Such is the difference connected with the different objects of pursuit, arising, as they do, from the different notions of our origin and destiny. Is the Christian, then, or the infidel, stimulated to action, by the most powerful motives, most elevating principles and noblest objects?

4. My last advice is reserved for those who retain the Christian name, but are strangers to the nature and power of religion. From these merely nominal Christians, as I have already shewn, the ranks of infidelity are continually recruited; and I wish to frustrate its designs upon you, my friends, by urging you to come to a decision respecting the claims of true religion. Examine carefully and candidly the foundation upon which it rests those claims, and I have no misgivings as to the conclusion to which you will come, for no man ever found its evidences inconclusive who did not wish them to be so. Consider well the principles which it inculcates, and you cannot fail to admire them. Contemplate the glorious prospects it opens, and you will be anxious to realize them. Obtain the favour and blessing of its infinitely benevolent Author, and you would not exchange them for the treasures of the world. But, whilst you continue in your present state of indifference about the nature of religion and the privileges connected with it, you not only deprive yourselves of its substantial enjoyments, and heart-cheering prospects, but you subject yourselves to the restraints which its very forms lay upon you, and to the occasional reproaches of conscience for disregarding it. Thus you will be laid under additional temptations to reject it, and to lend a ready ear to every suggestion which sophistry can invent to weaken its credibility. Under such circumstances, it is not difficult to foresee a speedy abandonment of your very profession of Christianity. This, then, is the fearful alternative you incur by resting in the mere forms of religion; and it is to prevent this fatal result, that I earnestly and affectionately entreat you to embrace Christianity in all its full and comprehensive extent, as a religion which requires a firm belief of its doctrines, an uncompromising obedience to its precepts, an unhesitating recognition of its principles, and a thankful reception of its privileges and promises. The questions then for you deliberately to answer are, Will you adhere to this religion or abandon it? Will you be a Christian, and put in your claim for all its present and future blessedness; or an infidel, with all the fearful risks you thus incur; or rather, I might say, with all the inevitable consequences of degradation, vice, and misery here, and the loss of your souls and heaven hereafter, with the final result of unutterable and interminable misery in the world to come? Weigh these questions with solemnity, with anxiety, and with prayer; and may the God of all grace and mercy bring you to a right conclusion!

THE FEMALE PARISH CLERK.

I DO not know whether any of my readers may happen to be acquainted with the village of Caldecott, near Baldock, in Hertfordshire. But, about six years since, had any strangers entered its little church during divine service, it would have been a matter of no small surprise to them, to have seen a woman in the clerk's desk, and to have heard the responses of the congregation led by a female voice. To the small congregation assembled there, however, it was no novel occurrence, for they had been accustomed for nearly eighteen years to see the same venerable person officiate as their parish clerk; nor was she herself apparently at all conscious of being placed in a singular position: her manner was perfectly composed—she read with a distinct enunciation in a clear but somewhat shrill tone of voice, while the extreme neatness of her old-fashioned dress, with its cap and hood drawn closely round her venerable placid countenance, gave to her appearance an air of perfect decorum.

Mrs. Flint, the person above-described, whose maiden name was Mary Steet, was born and had resided at Caldecott since she was eleven years of age, with her uncle, to whom the principal farm in the parish belonged; and from his house she married her cousin John Flint, with whom she had been brought up, and who was then allowed to live in the parsonage-house, and use the garden rent-free, for performing the duties of clerk to the rev. Mr. Spenser, curate of the parish.

In this house John Flint and his wife lived happily many years, during which time Mrs. Flint had become the mother of nineteen children, fourteen of whom were all living at one time. Both she and her husband exerted themselves greatly to bring up this large family in a respectable manner, endeavouring early to instil into them religious principles, impressing them with the necessity of industry, and of being contented in whatever station of life it might please God to place them.

John Flint had the misfortune of being one winter afflicted with a severe illness, and great difficulty was found in procuring a person to undertake his duties; after the first Sunday had passed, fresh difficulties arose in finding a substitute, and Mrs. Flint requested

the clergyman to permit her to read in the place of her husband. It was certainly a very extraordinary proposal, but he did accede to it on that occasion; and subsequently it became his wish that she should read instead of her husband, whenever illness prevented him from doing the duties of his situation. I will not stop here to give an opinion as to the true meaning of what St. Paul has said relative to women being suffered to speak in the church; but I would hazard my opinion, that in no case can it be desirable to see a woman perform any public duty which custom has rendered peculiarly the office of a man. But to continue the history of Mrs. Flint, who, in the year 1818, had the misfortune to lose her excellent husband, in the sixty-eighth year of his age. After his death it was again the wish of all parties, that Mrs. Flint should take upon herself the same duties which she had so well performed during her husband's illness—in fact, those of clerk to the parish; and accordingly after that time she, as usual, provided some person to attend at funerals and weddings, and was herself seen every Sunday morning, walking down the lane which led from her own house to the hurch, with the surplice and communion cloth over her arm, and the key of the door in her hand; and, after sending a boy to ring the bell which assembled the congregation, most of whom were her relations, she would place every thing in order for the reception of the clergyman, and then take her own station in the clerk's desk. This she continued regularly to do until she was in her eighty-third year; previous to this time the living had passed into the hands of another clergyman, who, on coming to take possession of his church, sent to desire the clerk of the parish would meet him with the key at the church-door; great was his surprise on entering the porch of the little church, to see a venerable woman, whose infirmities obliged her to be seated in a chair, awaiting his arrival; he requested her or her grand-daughter, who was attending her, to send the clerk to him; and still greater was his astonishment when this venerable person produced the key, and told him she was the clerk of the parish, and had been so for many years. After the clergyman had gone through the ceremony of taking possession, he returned to the church porch, and entered into conversation with Mrs. Flint respecting her age and past life; he then requested she would let him take a sketch of her as she sat before him in her chair, to which she readily agreed, begging him, however, to allow her to have a copy of the drawing for her children, with which request he kindly complied afterwards.

In the year 1838 Mrs. Flint's great infirmities would not admit of her any longer continuing her wonted duties; but she remained some months longer in the parsonage house—it was then required for another person: and a daughter of her's, who was married and settled in the village of Knebworth, not many miles distant, being in comfortable circumstances, came to fetch her aged mother home to live with her. Mrs. Flint, on seeing the waggon of her son-in-law come to take herself and little property from the house where she had passed so many happy years of her life, was greatly affected, but the dutiful and affectionate attention of her daughter soon restored her accustomed cheerfulness. Her health began now gradually to decay, but she never lost that happy contentment of mind for which she had been always so remarkable. Both the reverend gentlemen under whom she had officiated as clerk, continued to take a kind interest in all that concerned her, and were frequent in their visits; it being a source of the greatest pleasure and consolation to her to be able to converse with them on religious subjects. When alone she was heard to repeat to herself many passages from the scriptures; *and, when the power of* speech had failed her, she *would by signs express* the comfort it gave her to hear prayers read. Death was now fast approaching, and this good woman breathed her last without apparent suffering, three months after leaving the village of Caldecott. On being informed of their mother's illness, Mrs. Flint's children—nine of whom were then living, and all of them maintaining themselves respectably—hastened to pay the last duties to a parent who had such just claims upon their love and esteem; some of them arrived in time to witness her death, but all were assembled when her remains were interred, by the side of those of her husband, in the churchyard of Caldecott. The rev. Mr. —— preached a funeral sermon, and great was the respect shown to her memory by all classes in the neighbourhood, very many attending her to the grave.

The office Mrs. Flint held in the village naturally made her an object of curiosity in the neighbourhood, and drew her character into notice; but, let it be remembered, it was the personal worth of that character which gained the respect and esteem of those who knew her. Quiet and cheerful in manner—steady and persevering in duty—at home, active and affectionate—as a Christian, practical and pious: by her children her peaceful death was acknowledged as a blessing vouchsafed to her, and a source of real consolation to themselves. H. H.

THE TRIUMPH OF THE MESSIAH OVER HIS ENEMIES:

A Sermon,

(For Ascension Day),

BY THE REV. JOSEPH WILSON, B.A.,

Curate of Bicker, Lincolnshire.

PSALM xlv. 3, 4, 5.

"Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."

THE psalmist, in the verse which immediately precedes these, places himself in the presence of king Messiah, surveys him attentively, and listens with admiration to the words which grace his lips. He is so delighted with his beautiful appearance, and so charmed with his captivating language, that he bursts forth in an ecstacy of admiration—"Thou art fairer than the children of men; grace is poured into thy lips." O yes, he is indeed fairer than any, than all, the children of men. Upon all Adam's offspring there is a dark spot which spoils their beauty. We, one and all, came into the world stained with the black stain of Adam's rebellion; and that black stain can by no means be effaced, but by him who is fairer than the children of men. His blood, and nothing but his blood, can wash out the dark spot, and make us comely in the sight of Jehovah; but upon king Messiah there was no such stain. He was not born in sin, and conceived in iniquity. He was holy, harmless, separate from sinners, when he entered earth's territories; and the apostle Peter thus testifies of him—"He did no sin, neither was guile found in his mouth."

His enemies could never entrap him—could never provoke him to say a wicked word, nor do a wicked deed; yea, they were obliged to confess "never man spake like this man." And therefore, when the prophet looked upon him who is altogether lovely, and heard words flow from his lips full of grace; and when he considered the real character of the children of men—how prone they are to sin—how apt even the best and the holiest of them are to speak unadvisedly with their lips—we need not be astonished that he, attracted with the sight of a Being free from all sin, and out of whose mouth no rash nor ill-advised word was ever heard to proceed, exclaimed, in an ecstacy of wonder and delight—"Thou art fairer than the children of men; grace is poured into thy lips." And, knowing as he did how lovely such a sight must be to the Lord Jehovah, he might well say—"therefore God hath blessed thee for ever;" and, believing as he did how odious a sight the general character of mankind must have appeared to a God of truth, and meekness, and righteousness—how richly deserving they were, for falsehood, irascibility, and injustice, to have a warlike expedition commenced against them, by him who is of purer eyes than to suffer iniquity to go unpunished; and, seeing as he did to what a low ebb, truth, meekness, and righteousness had sunk; and, lamenting as he doubtless did the sad and wretched state to which men were fallen—we need not be surprised that he assumes the liberty of requesting king Messiah—him who is fairer than the children of men—him into whose lips grace is poured—him whom God hath blessed for ever—him whose throne is for ever and ever, and the sceptre of whose kingdom is a right sceptre—to "gird his sword upon his thigh, and in his majesty to ride prosperously, because of truth, and meekness, and righteousness:" at the same time he assures him of certain success, by saying unto him—"Thy right hand shall teach thee terrible things; thine arrows are sharp in the heart of the King's enemies, whereby the people fall under thee." In the words for our devout consideration, we have—

I. A description of king Messiah, as a warrior.

II. His preparations for war.

III. The reasons why he is going on this warlike expedition, and

IV. The success of the expedition.

These are the topics to which I request your serious attention.

I. And let us glance first at the description of this Warrior-king. He is most mighty; resplendent with glory and majesty. "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty." The prophet Isaiah beholds a warrior coming from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength, and he makes free to ask him—"Who he is?" The victorious hero, by no means desirous of concealing his name, answers his inquiry thus—"I that speak in righteousness, mighty to save." And, when the angels that attended the same warrior, after his victory over death, hell, and the grave, to the realms of bliss, demanded an entrance into the kingdom of heaven for the King of glory, those who were guarding its portals from intrusion, like the flaming sword guarding the tree of life, asked—"Who is the King of glory?" His attendants answered—"It is the Lord, strong and mighty; even the Lord, mighty in battle." Here we have in both these passages the same word applied to him as the one in the text, and they both represent him as a victorious champion, a mighty warrior. And well indeed he ought to be mighty—yea, most mighty, to overcome the many and powerful enemies which he has to contend with. Now, although he was despised and rejected of men—although he concealed his glory and his majesty under a veil of human flesh—although he appeared in great weakness, and divested of glory and majesty—yet he was the Mighty One who, by one word of his power, called this earth into being, and raised the heavens for its curtain, and studded them with luminaries to give light to its inhabitants. O yes, he is the Mighty One who undertook man's rescue from the fear of death and destruction, and has won for man by his hard labour—by tears, and sweat, and blood, by a mighty conquest—a place in the mansions above—in the "everlasting mansions" not made with hands. But, ere he took his departure to his Father and our Father, he gave three of his apostles—Peter, James, and John—a manifest token of his being the King of glory. You will remember that these three disciples were admitted by Jesus to the scene of his transfiguration, "when" (to their great astonishment) "his face did shine as the sun, and his raiment was white as the light." Here, then, they beheld him resplendent with glory; and indeed his disciples frequently witnessed convincing, overpowering, astonishing proofs of his majesty. They beheld him tell a man with a withered hand to stretch it forth, and it was restored whole as the other. They heard him say to the boisterous wind—"Peace, be still! and there was a great calm." They saw him cure, in a moment of time, diseases that had baffled the skill of the most experienced physicians. They went with him to the grave where Lazarus, whom he loved, had been buried four days, and whose body they expected was

by that time in a state of putrefaction, and there they heard the life-imparting words issue from the Mighty One—"Lazarus, come forth! and he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." These are a few, and but a few, of the exhibitions of the might and majesty of the Mighty One: and surely we may safely say, when we take this also into our consideration, that the devils were subject to him, for he cast them out of those who were possessed with them, by the word of his mouth—that there was no standing against such a warrior—no possibility of overcoming the Most Mighty, travelling in the greatness of his strength, and adorned with glory and majesty. Such is a brief description of the power of that Personage who is described as "mighty to save."

II. Let us now see, secondly, how he comes prepared for war—how he was equipped for an engagement. He comes girt with a sword, and in his majesty rides prosperously. "Gird thy sword upon thy thigh, &c., and in thy majesty ride prosperously."

You are well aware that king Messiah, when he sojourned on this earth, was not seen with a sword dangling by his side, like the generality of earthly warriors. You will doubtless remember that he said—"All they that take the sword shall perish with the sword." And surely you will conclude that he did not practise what he condemned. It will therefore be clear that the sword spoken of in the text is not a literal, but a spiritual sword. Yes; it is the word of his mouth, which, in the language of St. Paul, is said to be "quick and powerful, and sharper than any two-edged sword;" and is called by St. John—"a sharp sword going out of Christ's mouth." This is the weapon by which he subdues nations under him. And surely he rides prosperously and in glorious majesty, when by this sword he slays enmity, revenge, hatred, malice—yea, every thing in man's corrupt heart which is at variance with the grand principle of his gospel. Look, for instance, at those nations or tribes where the scriptures have not as yet been held forth in their attracting, soothing, peace-making light; or where they have been promulgated, but have not as yet been received into their hearts: and what do you see, or what do you read? Sights or accounts shocking to human nature; men, women, and children massacred in cold blood; tribes living in perpetual fear and perpetual hatred of one another; peace professed one day, and war recommenced by surprise the next. This, you will readily say, is a sad state of *things; and it* were well that it should be altered. Now, the grand weapon, which is best calculated to put an effectual end to cruel and murderous war, is not the sword which draws blood and takes away life, but the sword which draws tears and gives life; it is the sword of the Spirit, which is the word of God, that softens men's dispositions, sweetens their tempers, curbs their passions, and produces in them an ardent desire for peace.

Whilst this sword is accomplishing this surprising change in men, they frequently contemplate the great and mighty victories which the Captain of our salvation hath won for them, and the great love wherewith he loved them, exhibited conspicuously in his offering himself a sacrifice of a sweet-smelling savour unto God in their behalf—dying for their sins, and in their stead. The contemplation of these awakens in them a love of gratitude to him; and this love, shed abroad in their hearts, constrains them to live peaceably, righteously, and godly — constrains them to subdue all their evil tempers and sinful propensities—constrains them to check the lust for conquest and the thirst for blood. They are now become the willing soldiers of the Prince of Peace; and ardently desire that the gospel—in which their Commander rides as in a chariot, prosperously—may have free course and be glorified—may so overpower individuals with its great majesty, that the nations of the world may become the servants of our Lord and of his Christ; that they may see that glorious day, when swords shall be beaten into plowshares, and spears into pruning-hooks; and when nation shall not lift up sword against nation, neither shall they learn war any more.

This is indeed an era in the world's history much to be wished for, and much to be prayed for. That period will come, sooner or later; and O that the Warrior, with his sword girt on his thigh, would in his majesty ride prosperously—would hasten, as it were, to subdue kingdoms under him; so that it might be really and truly said, that there was peace throughout the whole of this terrestrial globe—that his conquests over individuals were so numerous, that there was no occasion for nations to be skilful in the arts of war—that such was the prevailing disposition of neighbouring and distant states, that they dreaded war so much, that they would rather sacrifice a little of what is falsely called honour, than enter the field of blood to redeem it—that they regarded war as so great an enemy to the spreading of that gospel which brings good tidings and proclaims peace, that they would rather suffer a little wrong than take the sword of

vengeance into their hands to recover their rights—and that they felt the blessed effects of the word of truth, the sword girt upon Christ's thigh, in their own hearts. Then not a few individuals, but many of all nations, would address the invincible Warrior in the words of the text—"Gird thy sword upon thy thigh .... and in thy majesty ride prosperously."

III. We have to notice, in the third place, the reasons why Messiah is requested to gird his sword on his thigh, and in his majesty to ride prosperously. The text states them. He is requested to do so "because of truth, and meekness, and righteousness." "Gird thy sword upon thy thigh .... because of truth, and meekness, and righteousness." The prophet, taking a view of the woeful state to which men had fallen—beholding them guilty of lying, irascibility, and unrighteousness—looks round, as it were, for some mighty champion who will undertake to banish these from the tongues, and tempers, and practices of men; and to introduce in their place, truth, meekness, and righteousness; and to manage this wonderful exploit without shedding a drop of human blood—to accomplish it by another sword than the sword of vengeance, and by another chariot than the chariot conveying to the field of battle a warrior thirsting for the blood of his enemies: he looks—but finds none but one, who is the Truth, who is meek and lowly of heart, and who is the Lord our righteousness, that can perform the task. And, knowing that such a sight as is presented to him by the inhabitants of a fallen and degenerate race, not speaking truth with one another—not bearing with one another, and not acting righteously one towards another, must be highly displeasing to him; he therefore ventures to entreat him to come forth to the encounter—to equip himself with his sword, the word of truth, the power of God unto salvation—and to enter his chariot, the blessed gospel, and in his majesty ride prosperously — overcome every opposition to the spreading abroad that word which proceeded from the mouth of Truth itself, and which is so well adapted to encourage men to speak the truth; that word which enjoins upon all those who profess to believe it, gentleness and meekness; that word which teaches us to be true and just in all our dealings; and which, by way of terrifying us from every act of injustice, assures us that the unrighteous shall not inherit the kingdom of God. "Gird," says he, "thy sword upon thy thigh .... because of truth, and meekness, and righteousness."

1. He is entreated to enter the field because of truth. In this passage we regard truth as opposed to falsehood and error. The warrior is therefore, in our opinion, requested to gird his sword upon his thigh, either because men are addicted to falsehood, or because they are forming erroneous opinions of him who is the Truth, or of the scheme of salvation which he has wrought out, and the everlasting righteousness which he has brought in. But, when his sword is upon the liars, piercing them with its double edge—threatening them with death and destruction—telling them, as plain as language can speak, that all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death; when this sword is handled by a mortal being, and is directed by the Holy Spirit to the heart of an individual, it creates in him a fearful uneasiness, lest by the words of his lips he should have already brought that terrible doom upon himself, threatened against all liars. The deep conviction that he is guilty, and that he deserves such a punishment for his lying and other sins, stirs him up to escape from the wrath to come, and makes him cautious in future to speak the truth. This is the way in which the Most Mighty gains his conquest without shedding blood; and this is the way by which he frequently leads men to a right knowledge of the Saviour and his salvation. He tells them, by his ministers, what are right and proper views of God; when they are reading the bible, the Holy Ghost opens their eyes, so that they see more and more clearly the truth as it is in Jesus. And thus the victory is gained over men's wicked practices and prejudices; and thus Christ, with his sword girt upon his thigh, wounds his enemies—overcomes the liars by the word of truth—rides prosperously—establishes truth in the tongue where falsehood reigned, and truth in the head where error prevailed.

2. He is requested to gird his sword upon his thigh, because of meekness.

Meekness may be considered as opposed to irritability—to a temper of mind easily provoked. Now this latter is the very opposite of what Moses was, and of what a greater than Moses was. It is directly opposed to one of the beautiful traits in the character of him who received so many injuries from those who should have heaped kindnesses upon him. I scarcely need tell you that I am alluding to the King of the Jews. When he was reviled he threatened not, although he could, with one word of his mouth, have laid his revilers prostrate on the ground. He bore contumely, contempt, injuries, and the contradiction of sinners, with meekness. He never retaliated—never resented—frankly forgave. As an instance of his astou

forbearance, and meekness, and gentleness, he prayed to his Father to forgive his murderers. But how different is his temper from that of those who have not been subdued under the power of that word, which sets him before us as our bright and illustrious example. Behold them, as you frequently may, vowing vengeance, easily provoked, and with difficulty appeased; hear them declare that they would sooner resent twenty injuries than bear one with patience; witness them going to engage in single combat, and manifesting by such an unchristian practice that they would rather usher a fellow sinner, without one moment's preparation, into the presence of a holy and righteous God, than submit to pass over an injury or affront with meekness—their honour, they say, is at stake, and this they plead as an excuse for taking vengeance into their own hands. But what is their honour when compared with the loss of a soul? Once ushered into the presence of God Almighty, unprepared for heaven, unsanctified, the soul is sent down to hell—and there it must remain throughout the ceaseless ages of eternity; and there the murdered may possibly curse his murderer for plunging him into the regions of fiends and fiend-like men. Surely this determination to be avenged—this irritability of temperament—this temper of mind so easily roused and with difficulty appeased—this wrathful vengeance might well draw from the psalmist a request of the Most Mighty to gird his sword upon his thigh, and in his majesty to ride prosperously—to teach them a different lesson—to tell them that it is much better to forgive than to resent an injury—to inform them that, if they do not forgive their erring brother, God Almighty will not forgive them; and that, if they do not obtain forgiveness, they will not be admitted into the kingdom of heaven—they shall spend an eternity of misery with the revengeful in the kingdom of darkness. Now, when the sword is thus applied to their unforgiving tempers and revengeful dispositions, it has a powerful restraint over them; although it does not root out the irascibility entirely, yet it subdues it—it constrains them to bear with meekness what would formerly have made them curse and swear, and vow revenge, and not rest satisfied till they had executed their hellish purpose.

See the mighty conquest of this powerful victorious sword at the death of the first martyr, Stephen; behold the mob stoning him—and hear him say, in the very agonies of death—"Lord Jesus, lay not this sin to their charge." See then how meekly he bore his sufferings—sufferings which he by no *means deserved.* Well then may we join the psalmist, and say—"O, Most Mighty, ride on prosperously"—subdue the easily provoked—the difficult to be appeased—the determined to take vengeance—the resolute to resent injuries, by the power of thy almighty sword, and give them patience to bear their trials with meekness.

3. He is requested also to gird his sword upon his thigh, because of righteousness.

Righteousness is here, we think, to be considered as the opposite of injustice.

The great Sovereign of heaven and earth is represented to us as a holy, just, and righteous God. And he has told us, in his sacred and revealed word, to be true and just in all our dealings; and he has also addressed us in language that cannot easily be misunderstood, telling us that the "unrighteous shall not inherit the kingdom of God." Now one might have thought that the vengeance of heaven, denounced against the unrighteous, would have been a sufficient guarantee for the constant practice of justice in men's dealings one with another. But how is it in fact? You need but examine one of the London newspapers, or go into a court of justice, and then you will be fully convinced that injustice is yet frequently practised—that many unrighteous deeds are committed—and that many men, unless they depart from iniquity, will have to suffer the punishment threatened to the unrighteous. Well therefore may we, if we are desirous of being instrumental in saving men from the dark fathomless abyss, take the language of the text and say—"O thou Most Mighty, gird thy sword upon thy thigh, and in thy majesty ride prosperously"—write thy laws upon all those who are guilty of injustice—who are unjust in their dealings. O, conquer them so much by thy powerful sword, that they will fear to transgress thy holy laws—imprint the golden rule of morality upon their hearts, and cause them to exhibit it in their lives. And may that rule—"Whatsoever ye would that men should do to you, do ye even so to them," be deeply rooted in our hearts, and have an abiding influence over our lives; then we shall earnestly entreat king Messiah to gird his sword upon his thigh, and in his majesty to ride prosperously, because of truth, and meekness, and righteousness.

IV. We have yet to notice the certainty of his success in the expedition.

"Thy right hand," says the text, "shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies, whereby the people fall under thee."

Matthew Henry gives this as the meaning of the first clause of this part of the text—"Thou shalt experience a wonderful divine

power going along with thy gospel, to make it victorious; and the effects of it will be terrible things." Now, before truth, meekness, and righteousness can be established where their opposites are apparent, there will of necessity require terrible things to be done. The warrior must gird himself with his sword, and put his right hand to the hilt; he must come forth against those who are as yet living without God, in his almighty power, and by his heart-searching word strike conviction to the heart, awaken the conscience, and bring such an alarm upon them, that it will cause them to tremble with the fear of destruction, and to cry out in the galling reflections of conscious guilt, and the bitterness of anguish bordering upon despair—"What must we do to be saved?" Here it is, in this conviction, when the Lord lays to his right hand, that sinners experience what terrible things he can startle them with, and what a terrible thing it is to fall into the hands of the living God. This he does that he may bring them to be submissive to his gospel—to be obedient to his word. And who can look forward to that period, when those who have not been humbled under his right hand, under the power of his gospel, will call upon the rocks and mountains to fall on them, and the hills to hide them from him who is terrible in majesty, fearful in holiness, and glorious in power—and not make an effort to save unhumbled sinners from the awful doom awaiting them? For one way or other the Warrior, with his sword girt upon his thigh, will ride prosperously, will conquer, will subdue all under him, either by the power of his word converting them, or by his wrath poured out upon them; either by his sword, the word of his mouth convicting, converting, and making them his willing subjects, or by the sword of his justice piercing them, and wringing from them fruitless cries for the least relief.

And well will it be for us when his arrows, which are sharp in the heart of the King's enemies, prove such terrible things to us, that we shall gladly and willingly fall under him—that we shall cheerfully submit to be governed by his laws, to have him for our King to reign over us, and his Spirit to rule in us. Whatever that arrow may be, which wings its way to us, whether it be that of conviction or of judgment, it will be a happy thing for us if the Warrior-king by his terrible things reduce us to become his dutiful and faithful soldiers. Although it may startle our consciences, cause us much uneasiness, disturb our hollow peace, make us go sorrowing and mourning and grieving for many days, yet when the sweet serene calm, the holy joy, the good hope through grace of being for ever with the Prince of Peace, succeeds to this terrible alarm and consternation, we shall bless the Lord that he wounded us that he might heal us; that he visited us with terrible things, that he might bind up our broken hearts, and cure our wounded spirits: then we shall join all those whom the King hath pierced with his sharp arrows, and caused to fall under him by the sweet constraining influence of his glorious gospel, in entreating him to go on conquering and conquering, till the "kingdoms of this world become the kingdoms of our Lord and of his Christ"—till the nations cease to go on bloody expeditions one against another—till death removes us from the land of the living, or till peace pervades the whole world.

But, whilst we entertain the opinion that there are some among us who know what it is to have experienced the sharp arrows of the King, and who have been made in the day of his power willing subjects to their lawful Sovereign, we at the same time have our fears that there are some among us who are still standing out against the Most Mighty—who are yet unwilling to be subdued by his "sword."

These are his enemies, who blunt the arrow of conviction by continuing in sin, who drown the voice of conscience in the roar of intoxication, and who will not have him to reign over them. If there be any such here, let them be warned what the King, when he lays hold of his sword of justice—when he girds that tremendous sword upon his thigh, will say to his angels, equipped with flaming swords; let these, his words, follow them wherever they go—"Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." There will then be no way of escape from the avenging sword—now there is. Now the Most Mighty is equipped with the sword of his mouth—with his word, which is quick and powerful, and sharper than any two-edged sword, and which he is desirous should pierce your hearts, my brethren, and wound your consciences—should cause tears of penitence to roll down your cheeks, and resolutions of amendment of life to issue from your lips. O! he is desirous that you should submit to his golden sceptre, that you should fall under the power of his gospel, and that he should in his majesty ride prosperously over you, and so reduce you to faithful allegiance. One way or other he will be victorious. He will conquer you either by his golden sceptre, or by his sword of justice: we beseech you, then, to permit him to conquer you by the word of his mouth, by his glorious gospel, which is "the power of God unto salvation to every one that believeth;" then

you will rejoice with joy unspeakable, when the Most Mighty shall come riding in his chariot of justice attended with angels and archangels, and the spirits of just men made perfect, to execute judgment upon all those who would not have him to reign over them, and you will now say to him—"Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies, whereby the people fall under thee."

The Cabinet.

THE POWER OF THE GOSPEL*.—The Christian minister, in addressing those over whom he is appointed to watch, always remembers the peculiarity of his own common condition with theirs; that he and they are a portion of a fallen world, inheriting a principle of natural depravity and a "carnal mind at enmity with God." He bears in mind, that the sole object of the gospel is the reconciling of a guilty race unto their offended Creator; that it is a gracious dispensation of mercy, for restoring and saving an otherwise lost and undone people; and for spiritually regenerating and vivifying those who were "dead in trespasses and sins." Hence the transaction is one entirely of its own kind; it is solely and supereminently the counsel and the work of God; and therefore, as such, not either in the magnitude of its object, or in the awfully mysterious means by which that object was accomplished, to be measured by any mortal standard, or fathomed and penetrated by the puny intellect of man: the peculiar characteristics thereof furnish even matter of wonder to those high and blessed intelligences that encircle the throne of God. But, at the same time, he knows that, along with this aspect of sublime mystery, it bears also the stamp and impress of being the "power of God unto salvation:" that it is admirably adapted by him, who knows what is in man, for dissolving the enmity of the human heart against God, and for transforming the whole of its natural character. Exhibiting at once the enormity of sin, by the astonishing value of the sacrifice required for its expiation, it sets forth the most wonderful display of mercy that it is possible for the human mind to conceive; and proclaims how, in the great work of redemption, an infinitely just God can still pardon a sinner, and become "the justifier of him that believeth in Jesus." It seizes hold of the most powerful principle in the heart of man; and, like every other counsel and plan of God, is complete for the accomplishment of its own purposes. "There can," for instance—as hath been beautifully remarked by an eloquent and pious lay-writer on Christianity—"there can be no mean estimate of the worth of the soul, when such an extraordinary method was taken to restore it; no inadequate conception of the guilt of sin, when it demanded such an atonement as the blood of the Son of God; no low standard of Christian practice, when we are styled temples of the Holy Ghost; no cold scanty measure of gratitude, when we are become children and heirs of God, and joint-heirs with Christ, in the glories of his heavenly kingdom." These peculiar truths, when once felt and understood, and carried home to the convinced heart by the grace of God, cause an entire change of character; a new and living principle is implanted; new feelings, new hopes and desires, spring forth; and the former slaves of sin now become haters thereof, and "followers of him that bought them," in righteousness and true holiness. That the preaching of the gospel has thus a power to pull down the strong-holds of sin—that it is mighty through God to accomplish what no device of man could ever effect—is proved, as well by our own passing experience, as by the history of former ages. Search through the wide range of heathen philosophy and ethics; look at the results of their ingenious theories, laboured systems, fanciful speculations, and polished discourses, and say what did they ever do, to reach and gain the heart of man in general—to convince and convert the soul? What did any human scheme or mortal eloquence achieve, to direct into the path of truth, or win over and lead to the practice of pure morality? Nothing. For the simple preaching of the cross was reserved the triumph of overthrowing the dominion of sin and Satan, "casting down imaginations and every high thing that exalted itself against the knowledge of God," and establishing a kingdom of righteousness, and purity, and peace, in the soul of man. Hence the Christian minister, bearing in mind the triumphant language of the apostle, and remembering that "the weakness of God is stronger than men, and the foolishness of God is wiser than men"—preaches, and makes the burden of his preaching to be, "Christ crucified:" knowing the influential efficacy of the doctrine, he feels not ashamed of what was a "stumbling-block to the Jews, and foolishness to the Greeks;" feeling the obligation of being faithful to his trust, he comes forward, in simple dependence on the grace of God, and points the views of his people to the cross of Christ, as the only remedy for their souls' guilt, and the sure basis whereon to build their entire hope of salvation; and, discarding every other weapon in comparison with this, he is ready to exclaim with St. Paul—"God forbid that I should glory, save in the cross of my Lord Jesus Christ, by whom I am crucified unto the world, and the world unto me."

THE HEAVENLY CANAAN.—It is not for any mortal creature to make a map of that Canaan which lies above; it is to all of us, who live here on the hither side of death, an unknown country, and an undiscovered land. It may be that some heavenly pilgrim, who with his holy thoughts and holy desires is continually travelling thitherward, arrives sometimes near the borders of the promised land, and the suburbs of the new Jerusalem; and gets upon the top of Pisgah, and there has the perfect prospect of a fair country, which lies a far way off; but he cannot tell how to describe it: and all that he hath to say, to satisfy the curious inquirer, is only this—if he would know the glories of it, he must go and see it. *Bishop Rust*, 1667.

THE SOUL.—I take it to be as true of the intellectual, as of the natural creation, that it profits not a man if he gain the whole world, and lose his own soul. Let not, therefore, philosophy take up our life, so as not to leave us leisure to prepare for death. We may visit Athens, but we must dwell at Jerusalem; we may take some turns on Parnassus, but should more frequent mount Calvary; and we must never so busy ourselves about the "many things" as to forget the "one thing needful," that good part which shall not be taken away from us.—*Boyle.*

MERCY—Is like the rainbow which God set in the heavens as a remembrancer to man; he must never look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice to eternity.—*Bishop Taylor.*

* From a Sermon preached at the bishop of Lincoln's last *visitation*, in the parish church of Horncastle. By the rev. *J. B. Smith, D.D., rector of Sotby* and Martin. London: Rivingtons.

Poetry.

THE MISSIONARY CHURCH*.

" By the word of truth—by the power of God—by the armour of righteousness."—2 CORINTH.

Go forth and conquer!—sound the trump—spread the bright banner free—
Grasp the broad shield—gird on the sword and flashing panoply;
Send forth the tidings of your might o'er realms and wave abroad,
" Room for the champions of the cross—place for the hosts of God!"

Grasp firm the sword!—your strife is dark—ye cope with giant foes:
Sin and his legions—famine—death—earth's storms of fires and snows—
Hear faith's glad voice—" Behold our Chief, the everlasting One;
" Press on—the waves of fight divide—the victory is won!"

Where is your field of deadly strife? The cold pine forest shivers
Where the Briton's lonely hearth-fires gleam along the West's dark rivers;
Fierce noon on India's sickly plains; on Afric's burning soil;
And the tempest rends the tropic isles—there must the soldier toil.

Names of lost heroes round ye float; bards, let your harp-strings tell
How strove the champions of the truth—in what proud fields they fell;
Let triumph light the solemn dirge for Heber's parting breath,
That tells how Martyn's spirit pass'd, how Stewart smil'd in death.

Speed on your path—the fires are dim on Brahma's trembling shrine;
Pale the vain Koran's doubting priests—stern Vishnoo's bloody line;
Hark! through the quivering idol-fanes deep words are swelling free,
From the solemn march of the pilgrims borne—" Judgment—eternity!"

Whose glory shall the triumph swell? The victor's kingly throne
Towers o'er the blue magnificence of heaven's illumin'd zone:
But where the instrument on earth? Who of man's feeble line
Struck the live waters from the rock? Britain—the hand was thine!

Thine, Christian champion, warrior, sage;—thou crown'd one of the isles,
Darling of nations—home of faith—where truth securely smiles;
High o'er thy blaze of martial deeds—o'er earth best triumphs bright,
Floats the rich flush of Christian worth—fair heaven's reflected light.

Speed on; long centuries of gloom beheld thy holy ark
Battling her drear and stormy path through waves and tempests dark;
Wild pour'd the blast, the breakers howl'd, swept high the blinding foam,
And phantoms flash'd athwart the gloom—the 'vengeful slaves of Rome.

The storm is pass'd—the ark is moor'd—the promis'd haven's found;
Floats heavenward, from the gladden'd land, the sweet thanksgiving's sound;
And o'er the pagan earth abroad pour down the crystal rills,
That gush beneath the altar-seat—high on the holy hills.

On strive the warriors of the cross—through lonely wilds afar,
Led on by faith's enduring light—their fair and holy star;
And new-born Christians, snatch'd from sin, bless, with their latest prayer,
The soldiers and their heavenly Chief that sent them warring there.

Speed thy bright course—our glorious home! Till waning time is grey,
Earth's bards shall kindle at thy deeds—shall sing thy Christian sway;
Down time's dark streams thy fame shall float, a spell of noble power,
To name, when heaven's pure light burns low, in freedom's struggling hour!

Toronto, November, 1840.

* From " The Church."

THE CHRISTIAN'S HOPE.

BY ANNE ELLIOT.

(For the Church of England Magazine.)

WHAT is our hope? A helmet bright,
Which, placed upon the head,
Protects it in each fearful fight,
And turns the arrows, sped
By evil hands, by ghostly foes—
The enemies of faith's repose.

What is our hope? An anchor sure,
That heavenly skill doth form,
Whereby our vessel rides secure,
Though tossed by many a storm:
Nor need the seaman's courage fail,
Since it is cast within the veil.

What is our hope? A gentle dove,
Which, while the sky is dark,
Spreads its fair wings and mounts above,
But soon re-seeks its ark,
Bearing some token in its bill,
That peace and joy await us still.

What is our hope? The child of faith—
The nurse of charity;
Which flings its radiance over death,
And soothes each labouring sigh,
To which the various woes of earth
Within the pilgrim's breast give birth.

What is the object of our hope?
What is the promise given
By that which thus the soul bears up?
A heritage in heaven,
Too bright and firm to fade away;
And Christ himself, our trust and stay.

Miscellaneous.

CHRISTMAS—RUSSIA.—During this period puppets that move on wires are carried about, exhibiting the birth of Christ, &c., while the priests, considering this their harvest-time, proceed from house to house, holding up the cross, and informing the inhabitants that a Saviour is born. This is a part of their "ways and means" of making money. A practice similar to this I observed at Jerusalem, where a tragical representation is given of the funeral of our Lord.—*W. Rae Wilson on Russia.*

MEANS OF PREVENTING THE SLAVE TRADE.—Colonel Nicholls, who was governor of Fernando Po during our occupation in that island, and who has had perhaps as much knowledge, derived from experience, as any man, of the nature of the slave-trade, and of the most effectual mode of preventing it, in a memorial to government in 1830, thus describes his general view:—"There is one means—and I am persuaded but one effectual means—of destroying the slave-trade; which is, by introducing a liberal and well-regulated system of commerce on the coast of Africa. At present the African is led to depend principally on the slave dealers for his supplies of manufactured articles, of which he is so fond, and stands so much in need. The individuals engaged in this traffic are persons of the most infamous and unprincipled description. They come in their ships to the mouths of the different unexplored rivers, where they land a quantity of trade goods of the worst kind; and, leaving their supercargoes to exchange them with the chiefs for slaves, return to the sea whilst their cargoes are collecting, where, as pirates, they rob our merchant ships, murder their crews, and, when glutted with plunder, return to the coast to ship their victims, for whom they pay about 7*l.* to 8*l.* a-piece, and sell them for 70*l.*, 80*l.*, or 100*l.* each. In conducting the barter for these poor creatures with the chiefs, the slavers are frequently guilty of every sort of violence and injustice: of this the chiefs are well aware, and submit to it only because they have no redress. Were it put in their power to procure better manufactured goods, from merchants who would have some regard to justice and fair dealing in their transactions with them, they would eagerly give them the preference, particularly if they were protected from the resentment of the slave-dealers. I will give, as nearly as I can recollect, the substance of a conversation which passed between one of the native chiefs and myself on this subject. I began by asking him how he could act so unwisely as to sell his countrymen for 7*l.* or 8*l.*, when he might render them so much more profitable to him by making them labour? The chief mused awhile, and then said—'If you will show me how this is to be done, I will take your advice.' I asked how much palm-oil a man could collect during the season? 'From one to two tuns,' was his answer. I then inquired how a man could be employed when it was not the palm-oil season? 'In cutting down and squaring wood, gathering elephants' teeth, tending cattle, and cultivating rice, corn, and yams,' was the reply. I then said to him—'Suppose a man collects a tun and a-half of palm-oil in a season—that, according to its present value, will amount to 11*l.* or 12*l.*; and suppose he picks up one elephant's tooth, the value of which is about 2*s.* per lb., the weight frequently 50lbs., but reckon it at one-half that weight, that will be 2*l.* 10*s.* more. The value of these two articles alone will be nearly double what his price brings you if you sell him; and this he would bring you every year, allowing him all the other kinds of his labour for his own maintenance. Upon this simple calculation, the truth of which cannot be denied, what a loser you are by selling him. Besides, you get goods inferior, both in quality and quantity, to those you could procure by exchanging the produce of this man's labour with British merchants.' The chief acknowledged I was right; but said, that when I was gone, the slavers would come, and, if he did not get slaves for them, they would burn his town, and perhaps take away himself and his family, in place of the slaves they expected him to collect for them; but that, if this could be prevented, he would sell no more slaves. I then told him, if he promised this, I would come to his assistance, in case the slavers committed any violence against him, and put the miscreants in his power; that I should advise him to assemble his headmen, and try and punish the delinquents by his own law, and I thought they would not trouble him again. I assured him that he and his countrymen were considered by us as much better men than those slavers, and that we would protect them if they would trade fairly with us in other produce than slaves. This chief drove off the first slaver that came, as I directed him; he is now carrying on a thriving trade, and his people are more civil and kind to us than any I have yet seen. I feel convinced that I could influence all the chiefs along the coast in the same manner; but, to be able to effect this, it would be necessary to have the means of moving from one place to another with a degree of celerity that a steam vessel alone could give us. This would be requisite, both to enable us to keep our promise of protecting the chiefs from the slavers, and also for the purpose of going up the rivers which are at present unknown to us, with the least possible risk of health or loss of time. Steam-boats would also be of incalculable use to commerce, by towing ships over bars and agitated currents; whilst, as a means of catching the slave ships, and protecting the coasts from the depredations of their crews, three steamers would effect more than the expensive squadron now maintained there. These three vessels should carry four heavy guns each, be of as light a draught of water as possible, and be manned with fifty white and fifty black men each; they would not cost one-half as much as one large frigate, one corvette, and two gun-brigs; whilst they would be an infinitely more efficient means of attaining the ends proposed by the use of them. I pledge myself to put an end to the whole of our expense, and totally to suppress the slave-trade in two years; but, if this plan be not adopted, we may go on paying over and over again for the liberated Africans to the end of time, without performing anything beneficial in their behalf."—*From "Africa and the Slave Trade," by T.*

SPIRIT DRINKING.—The sum annually expended on bread, by the population of the three kingdoms, amounts to about twenty-five millions of money, while that expended in strong drink amounts to upwards of fifty millions sterling per annum. The money in gin only, would supply the population of the kingdom with bread for a-year.—*Bolton Free Press.*

ERRATUM.

In April part, No. 277, in Mr. Storr's paper, *for* "The Watchers at the *Tomb of* Jesus"—*read*, "The Watchers *at the Cross* of Jesus.

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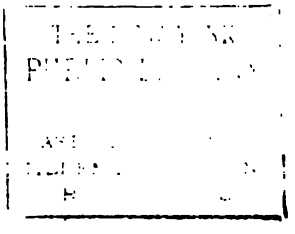

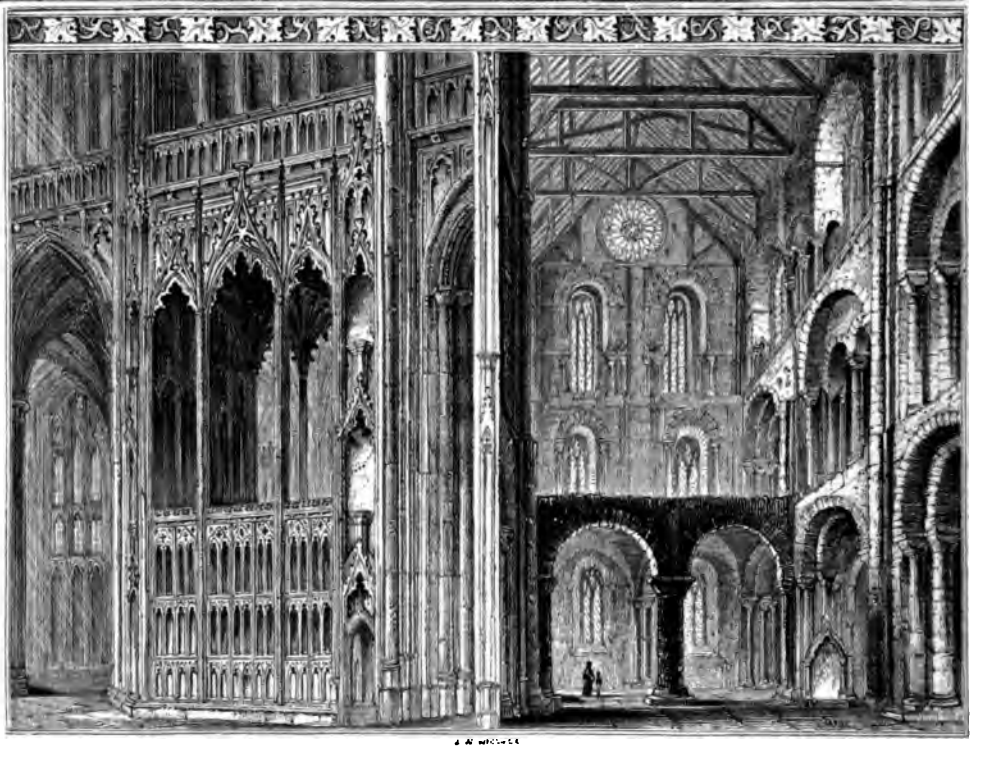

WINCHESTER CATHEDRAL.

WYKEHAM'S CHANTRY

NORTH TRANSEPT

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 285. MAY 22, 1841. PRICE 1½d.

WINCHESTER CATHEDRAL*.

THE first foundation of Winchester† cathedral is said to have been laid A. D. 177, when Lucius, a British king, converted to the true religion, erected on the site of the chief pagan temple the first Christian church; the first bishop being Dinotus. This building was destroyed about A.D. 297, and most of the clergy put to death by Diocletian. It was again erected A.D. 313, principally at the expense of those who, to escape their persecutors, had secreted themselves in the neighbouring forests. This building, inferior to the first, was dedicated to St. Amphiballus. In 515 Cerdic, a leader of the West Saxons, having destroyed the clergy with the inhabitants of the city, converted the church into a heathen temple, in which he was crowned king A.D. 519. Kinegils, Cerdic's great grandson, having embraced Christianity, destroyed the polluted fabric in 635, and commenced another, which was completed by his son Kenewalch. This building was much injured by the Danes in 871, but was probably repaired by Alfred; but in the following century it was entirely rebuilt by bishop Ethelwold, and finished A.D. 980. Here the body of St. Swithin was enshrined, having been previously interred in the adjoining churchyard; and, down to the reformation, the cathedral was distinguished as St. Swithin's.

Some controversy has arisen as to how much of the building erected by St. Ethelwold remains in the present cathedral. Some have contended that the entire church was rebuilt about a century after by bishop Walkelin; and certain statements of the old ecclesiastical historians would seem to imply that this was the fact. There is now no question but that the extreme portions of the north and south transepts are a part of St. Ethelwold's cathedral, as well as most of the crypts beneath the choir and presbytery.

The central tower, which is remarkably massive, and a part of the north and south transepts, were built by Walkelin; whose repairs and additions were regarded as so important that, upon their completion in 1093, the church underwent a new dedication to St. Peter, St. Paul, and St. Swithin, in the presence of a large assemblage of bishops, abbots, and nobility of England. In the same year the shrine of St. Swithin was carried in procession from the old to the new altar.

Walkelin likewise rebuilt, in fourteen years, the numerous and extensive offices of the cathedral monastery entirely at his own expense. Many alterations in the transepts have been made since his time; formerly, a weathercock was placed on the summit of the tower, but it has been recently taken down. The clock also, which stood in the south transept for many years, was removed to its present conspicuous situation in the south central window of the tower.

* See "Milner's History of Winchester;" "The History and Antiquities of Winchester," (Lewis, Topogr. Dict.), "Winkles' Cathedrals," &c.

† Called by the ancient Britons "Caer Gwent," from the whiteness of its chalky soil; and was the Venta Belgarum of Ptolemy and Antoninus: on its subsequent occupation by the Saxons, it obtained the appellation of "Wintan-Ceaster," from which its present name is derived.—*Lewis.*

[London: Joseph Rogerson, 24, Norfolk-street

About A.D. 1200, bishop Godfrey de Lucy, finding a part of the cathedral (from the tower eastward) in a state of decay, entirely rebuilt it in the Gothic style of architecture. The most important improvements which were made on the original structure were those commenced soon after the middle of the fourteenth century by bishop William of Edington, and completed by William of Wykeham. It was Edington's intention, had he lived, to have rebuilt the whole of the nave and west front of the cathedral.

The works of these prelates are easily distinguished. Edington erected four buttresses—three on the north and one on the south side, from the great western window. These buttresses have more breaks than those of Wykeham; and his pinnacles, one on each side, are thicker than those of his successor; likewise his three windows, two on the north side and one on the south, do not range with the other under windows, having a greater number of compartments, and being much wider. On the north side, above the two windows, there is a set-off which shows, at one view, where the work of Edington ended, and where that of Wykeham began.

Edington is also supposed to have erected the windows over the right and left hand porches of the west front. This seems probable, from their similarity to his windows above described. Indeed, it is my opinion that he erected the whole of the wall above these windows. But the three porches, with the open gallery over, are evidently the work of Wykeham; as a close inspection will show that they were not erected when Edington raised this portion of the front wall.

Wykeham, therefore, may be said to have rebuilt or cased nearly the whole of the cathedral to the westward of the central tower; and to him, in particular, is to be attributed the construction of the greatest part of the magnificent west front—viz. the grand western window, with the gable wall above, two hexagonal turrets, with the porches, &c., as stated above.

The length of this front is 118 feet; the lower part of which is embellished with tabernacle work. Formerly, the statues of St. Peter and St. Paul stood under two prominent canopies, now very much mutilated. Two porches, opening upon the aisles of the nave, are recessed, and constructed in a corresponding style between large buttresses. These buttresses are carried above the parapet of the walls, and are ornamented with finials. The principal porch or entrance to the nave is deeply recessed; this porch, as well as the two others, is surmounted by a gallery with an open-worked parapet. Here *the bishop, previous* to the reformation, attended by his clergy, gave his parting benediction to the people on particular occasions. Over this gallery is the great western window, of equal width with the nave, and rising to within a short distance of the vaulting. Two hexagonal turrets—containing excellent stone stairs, which ascend to the roof—are carried up at the angles of the nave, and terminate in small crocketed spires. The wall of the gable of the roof has a window with mullions, which gives light to the inside over the stone vaulting of the nave; and other windows, for the same purpose, have subsequently been inserted on each side of the roof. This wall is panelled in numerous compartments, and crowned with a tabernacle niche, containing the statue of William of Wykeham.

About the middle of the fifteenth century, a considerable part of the choir (from the tower to the low aisles of De Lucy) was rebuilt by cardinal Beaufort; and subsequently, in the early part of the sixteenth century, other parts were added by bishop Fox; who ornamented the whole in all the finished elegance of Gothic architecture. This portion of the cathedral must be regarded with admiration; it is justly considered the finest specimen of the pointed style in Great Britain.

It was the intention of bishop Fox to restore the north and south transepts, as well as the tower, in conformity with the other parts of the cathedral; and the upper line of windows in the north transept facing the west, which were originally Saxon, have been altered to the Gothic style; as well as the gable end of the same transept, in which a beautifully designed St. Catherine's wheel has been introduced. This is supposed to have been done either by bishop Fox, or by his friend and contemporary, prior Silkstede—most probably by the latter, as his initials and devices are there to be found.

The last work of any importance in the cathedral, previously to the reformation, is an addition of about twenty-six feet made to the Lady chapel by priors Hunton and Silkstede. Although the windows, mouldings, groining, pillars, capitals, &c., of this portion of the east end, are no less elaborate than those of Fox; yet the effect is diminished in consequence of their ornamental profusion. This is strikingly exemplified on comparing the windows of the choir with those in this part of the Lady chapel.

At the reformation, considerable portions of the revenues of the cathedral were alienated to the crown; and of these—on the marriage of Mary with Philip of Spain, which took place here—some were restored.

The city fell into the hands of the republican army about 1644, when the cathedral suf-

fered much from the violence of the soldiers. "The monuments of the dead were defaced—the bones of bishops and kings thrown about the church—the two famous statues of the kings Charles and James, erected at the entrance into the choir, pulled down—the communion-plate, books, hangings and cushions, seized upon and made away with—the church vestments put on by the heathenish soldiers, riding in that posture in derision about the streets—some scornfully singing pieces of the common prayer, while others tooted upon broken pieces of the organs. The stories of the Old and New Testament, curiously beautified with colours, and cut out in carved work, were utterly destroyed; and of the brass torn from violated monuments, might have been built a house as strong as the brazen towers in old romances.'

After the restoration, the cathedral underwent extensive repairs; and subsequently material alterations and improvements were commenced in 1818, under the superintendence of Dr. Nott, prebendary, and Mr. Garbett, architect. The building as it now stands is in the form of a single cross; the long arm of which consists of the nave, choir, ante-chapel of De Lucy, and the Lady chapel, with the sanctuary of Silkstede. At the juncture of the nave and choir, this arm is crossed by a transept. The nave, choir, and transept, are each flanked by side aisles.

The cathedral of Winchester may be regarded as a nearly complete record of all the successive changes in the Norman style of architecture from its rise, or at least its introduction into this country in the eleventh, till its disappearance in the sixteenth century. It is one of the largest of our cathedrals; its length, from east to west, is 545 feet, and that of the transepts, from north to south, within the walls, is 208 feet. The breadth of the nave, with its aisles, is 86 feet; and the height is 78 feet. The choir, from the screen to the altar, is 135 feet in length; and the Lady chapel is 54 feet, while the length of the nave is 250 feet. The presbytery is 70 feet in length, and the breadth of the chapel, behind the high altar, is 20 feet. The height of the tower is 138 feet *, and its breadth 50 feet by 48.

Within the middle arch of the nave, on the northern side, is an ancient font, consisting of a square block of marble, supported by a stool and pillars of the same; the central pillar or stool has horizontal flutes, and the pillars at the angles are also fluted, excepting one; their capitals are formed of leaves, and the basement of the whole design is enriched with a tortuous moulding. Both the top and the sides are covered with rude sculpture, of great antiquity. The ornaments on the top are doves, emblematical of the Holy Ghost, which appear breathing in phials, surmounted by crosses, supposed to contain the two kinds of sacred chrism used in baptism. On the sides of the font, doves are repeated in various attitudes, together with a salamander, emblematical of fire, and in allusion to the passage in the gospel of St. Matthew—"He shall baptize you with the Holy Ghost and with fire." The sculptures on the southern and western sides represent passages in the life of St. Nicholas, bishop of Myra, in Syria, who lived in the fourth century after Christ, and was the patron of children. On one side is represented the church of Myra and its arcades, the upper part of which is terminated by crosses; the dresses of the several figures are curious, as denoting the costume of a remote period of history.

On turning to the south aisle, between the fifth and sixth pillars, the first object that invites our attention is the chapel, or tomb and chantry, of the founder, William of Wykeham, who died in 1404. This chapel is the most perfect specimen of monumental architecture, both in design and execution, of the time in which it was built. The chantry consists, in its length, of three arches; and the canopies are curved in conformity with the arch of the nave. Within the chapel, there are five tabernacled niches over the head of the monument, and ten others at the feet, besides those on the outside. The foundation of the altar and a part of the credence table still remain. The effigy of the bishop, which lies over his mortal remains, is represented in full costume, with his mitre and crosier, and other episcopal ornaments worn at that period. On a pillow, supported by two angels, rests the head; and three curious figures at the feet, apparently in the attitude of prayer, are generally supposed to represent those monks who were chosen weekly to pray and repeat mass for the souls of Wykeham, his relatives, and his benefactors.

The choir is entered from the nave by a flight of steps, under a screen of modern workmanship. Adjoining these steps, and within the tenth arch from the west end, is the chantry of William of Edington. It contains his tomb and effigy, and is of similar architecture to Wykeham's, though greatly inferior in design. The inscription is in brass letters, inserted around a beautiful Purbeck marble slab, in the same curious manner as his successor's *. The stalls in the choir are

* The lowness of the tower is much to be regretted, as it materially detracts from the splendour of the edifice.

* He was made lord high treasurer of England, and was a great benefactor of this church. This pre-

particularly beautiful. They are of Norway oak, ornamented with canopies, and were probably erected in the 14th century. At the termination of these on the left hand is the pulpit, carved in cane work, erected by prior Silkstede, whose name occurs on many parts of it. On the same side is the organ, placed under the north arch of the great tower. The throne on the opposite side is carved in oak; the details of which were copied from the ancient ornaments existing in different parts of the church, by the late Mr. Garbett.

The ceiling, which contains the arms and devices of Charles I., his consort, the prince of Wales, &c., as well as a beautiful medallion of the royal pair, has recently been restored in good taste. The vaulting of the choir, from the eastern window to the tower —the work of bishop Fox—displays, on the several bosses at the intersections of the ribs, a variety of heraldic enrichment in proper colours amidst a profusion of gilding. Here are arms of the sees of Winchester, Wells, Durham, Bath, and Exeter; of the houses of Tudor and Plantagenet, and the arms of cardinal Beaufort. Along the centre of the vaulting (from the steps of the altar to the eastern window), are a number of carved ornaments, intended to represent the implements, &c., employed at our Saviour's passion, viz.—the dice, cock, ladder, lantern, sword, lance, sponge, reed, scourges, pillar, hammer, nails, crown of thorns, and finally, the cross. Several faces, intended to represent the Roman soldiers, Pontius Pilate and his wife, Herod, Annas and Caiaphas, Judas Iscariot, Malchus, with the sword of Peter through his ear, and blood issuing therefrom, the Jewish false witnesses in the act of spitting, with the expression of malignant rage upon their countenances Peter, and the high-priest's maid accusing him; with several other devices.

Over the communion table is the celebrated picture, by West—"The Raising of Lazarus from the Dead."

Over the screen is the eastern window, filled with ancient stained glass, consisting of representations of bishops, prophets, and apostles, with their legends attached. This glass was taken out during the civil war in 1642, and subsequently inserted in a confused position. In many instances, the figures were jumbled together without any regard to order or propriety—their legends were misapplied —and the whole was greatly mutilated. But the window has been judiciously restored. This window, with the others on each side of the sanctuary, was the work of bishop Fox.

It is impossible, within the limits of a necessary brief sketch, to enumerate the various relics of former days which enrich this noble edifice, and which render it an object of peculiar interest. The chantry of cardinal Beaufort, of Purbeck marble, of bishop Waynfleet, and others, deserve especial notice. Among other monuments, objects of curiosity, are six chests containing the relics of Saxon and other kings. They are made of wood, carved, painted, and gilt. The following is the translation of the inscriptions:—

First chest, south—

"King Edred died in the year of our Lord 955. In this tomb rests pious king Edred, who nobly governed this land of Britain."

Second chest—

"King Edmund died A.D.....Edmund, whom this chest contains, and who swayed the regal sceptre while his father was living, do thou, O Christ, receive."

Third chest—

"In this, and in the other chest opposite, are the remaining bones of Canute and Rufus, kings; of Emma, queen; and of Wina and Alwin, bishops."

And on the other side—

"In this chest, in the year of our Lord 1661, were promiscuously laid together the bones of princes and prelates, which had been scattered about with sacrilegious barbarity in the year of our Lord 1642."

First chest, north—the same as No. 3 on the south side.

Second chest—on one side, "king Kenulph died A.D. 714;" on the other side, "Here king Egbert rests with king Kenulph. Each of them bestowed upon us magnificent gifts."

Third chest—"King Kinegils died A.D. 641;" and on the other side, "king Adulphus died A.D. 857."

"In this chest lie together the bones of Kinegils and Adulphus; the first was the founder—the latter the benefactor of this church."

The diocese of Winchester extends over the counties of Surrey and Southampton, and includes the Isle of Wight, and the Channel islands. By the late arrangements, the chapter will in future consist of a dean and six canons. There are two archdeacons—Winchester and Surrey. The value of the see to the next possessor will be very materially diminished. M.

late, as previously stated, was the predecessor of William of Wykeham, who rebuilt a portion of the west end of the nave of this cathedral. It is stated that Edington, while bishop of this see, was elected archbishop of Canterbury; but when the archbishopric *was presented to him, he* rejected it, saying, "If Canterbury *is the higher rack,* Winchester is the better."

Biography.

THE REV. HENRY WITHY, M.A.*, PERPETUAL CURATE OF TRINITY CHURCH, HUDDERSFIELD.

THERE is no more common mistake than the confounding what is merely natural sweetness of disposition, with that loveliness of Christian character which is the result of the existence of vital religion in the heart. Possessed of the former in an eminent degree, the young ruler is represented as having attracted the affectionate notice of our blessed Lord; but, destitute of the latter, he was unwilling to sacrifice his supposed worldly interests.

The subject of the present memoir, in an eminent degree, exemplified that he possessed both these qualities. Nature had done much for him; grace had done more. Constrained by the love of the Saviour, to whom he consecrated all his endowments, he was willing to spend and be spent in that Saviour's service. Human learning, intellectual cultivation, worldly knowledge, he did not despise—as too many sincere Christians are wont to do: still he could adopt the language of the apostle—"Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

Mr. Withy was born in the parish of St. Martin-in-the-Fields, Middlesex, May 10, 1800. Deprived of his mother when very young, he was sent by his father—a most respectable solicitor—to a preparatory school at Bromley, in Kent, when only six years old. It would appear that, while at this seminary, the first dawn of spiritual light beamed upon his soul. With reference to this most important of all events, he has left the following record:—

"I well remember a companion of mine pointing out to me, one evening, the beauty of the setting sun; in so doing, he was led to speak of another world. He told me that those who were good would go to heaven, and be happy; but those who were wicked would go to hell. I must often have heard this momentous truth before; but, until then, I never felt the force of it. The impression which the boy's conversation made upon me at that time, I have never forgotten; the scene of that setting sun—the very window at which we stood—are still fresh in my recollection; and the solemn truths then uttered have, more or less, had an influence over me through life: so that I have always looked back to that period as the first dawning of grace upon my soul. True it is that the bright rays have been clouded, and at times almost obscured, by my own weakness and unholy conduct; but at length they burst forth, to the joy and peace of my soul. Thanks be to God for his undeserved grace and mercy."

After being at Bromley for two years, he was removed to Westminster School, where he was distinguished for his amiability of character, and sweetness of disposition, and, above all, for his unostentatious and yet uncompromising avowal of those principles which actuated his whole conduct—principles which in many instances, as might naturally be expected, exposed him to ridicule, and gained for him the designation of the "young methodist." Still he gained many friends, who may be privileged to look back, it is hoped with gratitude, to their intercourse with him.

How much may consistency of conduct, sweetness of disposition, and kindness of heart, do to soften and remove prejudice against the truth! How frequently is it to be regretted, that not a few bring discredit upon religion by a moroseness of temper, a shyness of manner, and an unwarrantable judging of the spiritual condition of others! "To be good and disagreeable," it has been well remarked, "is high treason against virtue." And Cowper never penned a more valuable sentence than when he wrote—"There is no virtue more amiable in the softer sex, than that mild and quiescent spirit of devotion which, without entangling itself in the dogmas of religion, is melted by its charities and exhilarated by its hopes." The remark certainly need not have been confined to the softer sex; the writer of this memoir—a contemporary of Mr. Withy at the university—does not know an individual who has more forcibly struck him as possessing a mild and quiescent spirit of devotion: and an individual, fully qualified to judge of the amenity of his behaviour in the family circle in after years, declared that he was "the most loveable person imagination could paint."

Mr. Withy's health did not permit his attending so closely as he otherwise would have done to his studies at Westminster; he had long shewn symptoms of great weakness of constitution. He left the school, however, with the testimony of the then head-master, Dr. Carey, the present bishop of St. Asaph—"That, if all the boys conducted themselves as he had done, it would be a perfect school." By not a few of the readers of this memoir the value of such a testimony will be duly appreciated.

Mr. Withy entered Merton college, Oxford, as a commoner, in Easter term, 1818. Here, though prevented by constitutional debility from reading for honours, he yet so demeaned himself, that the then warden (Dr. Vaughan), in a letter to his father, expressed his own entire satisfaction in the conduct of his son, and his willingness to use his influence for the young man's appointment to a fellowship. The following extracts from his diary, while at college, will be read with interest; for they manifest the deep spirituality of his frame of mind:—

"Read my bible, and took great pleasure; may the blessed Spirit apply it to my heart, that so I may be more and more convinced of my own utter depravity! O, I want to know more of myself—I have need of more watchfulness; O Lord, grant it me for Christ's sake! Amen." "Wrote diary.—While at chapel my thoughts wandered very much, as they have all day long. O keep me—save me, lest I sink! How merciful has the Lord been to me for this long time! How dark was my mind before my examination; but how the Lord has rewarded me since! Well may I say with the psalmist—'When my spirit was overwhelmed within me, thou knewest my path.' I feel now convinced that all my happiness depends upon my being near to God. O, may I have nearness of access through Christ to him! Amen. Went with —— to St. Giles's, to the whole service, and partook of the Lord's supper. I was enabled to enter into it with great joy of heart, and had much pleasure in conversation as I walked home. I know not when I have been so happy. Through the whole of the day I have been more in heaven than ever. O keep me in fear and trembling, lest I grieve the Spirit! —— drank tea with me, and we had some very serious conversation; I urged and pressed him by every argument to think more of religion. I told him of my happiness. May God bring home to his heart what I have said! It began by his advising me just as he was going away to consult a physician. I told him he had not taken my advice in going to the great Physician of souls. From that we got upon the above conversation. Prayer—in which God granted me a real enlargement; I was earnest in petitioning a continuance of that frame of mind with which I was blessed last night, and the Lord heard my petition; I was enabled to join with all my heart in the church service, and it was very refreshing to my soul. Afterwards I read my bible, and was much pleased with the life of Herbert, which was my breakfast companion."

Mr. Withy, in taking his B.A. degree, in 1822, was

* See Memoir prefixed to second edition of his Sermons.

not of canonical age to be ordained, and travelling was recommended as likely to be beneficial to his health, as well as improving to his mind. He consequently visited Geneva, Rome, Florence. At this latter place he became acquainted with the princess Potemkin, by whom and the prince, on his arrival at Petersburgh after having visited Vienna, he received every possible kindness. While in Russia, he was offered the ministry of the English church at Moscow, then erecting, the salary of which would have been 500*l.* per annum; and he resolved upon going to England to obtain ordination, with a view of returning to Russia to fill the post. On his way home he was much hindered and detained, from the circumstance of being in the company of a French gentleman, who was arrested under the suspicion of being a spy—a suspicion which seems to have attached to Mr. Withy. At length, however, by his friend prince Potemkin's application to the emperor Alexander, he was permitted to proceed. There is, perhaps, nothing which more forcibly illustrates the value of true British liberty, than the unshackled freedom with which, without suspicion, we travel from one point of our island to another, without fear of interruption or of arrest. Perhaps such a remark may appear irrelevant to the subject in hand, and yet it is well for us to bear in mind the comforts and conveniences which we enjoy in this land of freedom, and the value of which many lose sight of, because they have enjoyed them from their infancy. There is one incident recorded of Mr. Withy's faithfulness in this continental tour, which must not be omitted. When on his way over the mountains to St. Gothard, he noticed that his guide was in the practice of using profane ejaculations. Mr. Withy strongly remonstrated with him, pointed out to him several passages in the bible, in which the sin of taking God's holy name in vain is severely denounced, and so wrought upon the offender by his mild earnestness, as to obtain his promise to strive against a repetition of the offence, to instruct his family of its heinous character, and to make the bible his study. The substance of this conversation was afterwards printed in the form of a tract, both in English and German, called "The Guide of Lauterbrunnen." Proceeding to Berlin, Mr. Withy remained a month with Lord Clanwilliam, the British ambassador, and soon after his arrival in England he was ordained by bp. Ryder. It was his intention to have accompanied his sister to France, for the recovery of her health, but her destination was exchanged for Barbadoes. Going with her to Bristol previous to her embarkation, he frequently assisted the rector of St. Michael's, and afterwards entered on the curacy of Walsall, in Staffordshire—a situation requiring great labour.

The arduous duties of Walsall, as might have been expected, soon proved too much for him; and, to the great grief of his flock, to whom in a short time he had much endeared himself, he was compelled by weakness to renounce the cure. He is described as having been not only a fervent and most acceptable preacher, but as indefatigable in his private labours. The poor man's cottage was assiduously visited—high and low equally shared his attentions—bible classes were formed for adult work-people—schools were diligently superintended—catechetical teachers were trained and superintended, and the parish was assuming an aspect that gave the best promise of great spiritual improvement. His removal was consequently deeply deplored. The most pressing entreaties and liberal offers were employed to detain him, and an assistant curate was promised; but he found his health fast giving way. Mr. Withy now entered on the curacy of Claverton—a small village likely to have suited his strength. But he was not long resident before he *was deprived of his* wife, the daughter of James *Mangles, esq., formerly* M.P. for Guilford, to whom he had been long attached, and who promised fair to add much to his ministerial usefulness and domestic comfort. She died soon after giving birth to her second child, who survived its mother only ten days. Everything around him now assumed a different aspect; and Claverton, which had promised such a home of peace, had lost all its charms. Mr. Withy accordingly resolved to leave the place—for this he is not to be condemned—still it is well when the mind is so fortified that, even amidst deep affliction, there is a buoyancy of spirit which bears up against it. It is better still when the heart has been so brought into such entire acquiescence as to lie passive in God's hands, under the conviction that "all things work together for good to them that love God."

Mr. Withy removed to the curacy of Cheltenham; there he resided for three years. There was much in the place which accorded with his tastes. Amidst much frivolity, and in some cases an utter recklessness on the subject of religion, there was an excellent society of a truly spiritual character, in which he enjoyed unfeigned satisfaction. Much of his attention, during the three years he held the curacy, was directed to the instruction of the young of all classes. It was during his residence here that he married his second wife, the youngest daughter of Sir John Gay Alleyne, bart., of Barbadoes.

Mr. Withy was now appointed to the incumbency of Trinity church, Huddersfield, on the presentation of Mrs. Allen, widow of B. H. Allen, esq., by whom the church was erected and endowed; and on this new sphere of labour—one quite as arduous as any that he had filled—he entered with the full determination to do all he could for the glory of God, and the best interests of those committed to his charge. It was while engaged in aiding every good work, in the fulfilment of the duties of his office, that a blood-vessel was ruptured, from the effects of which he never wholly recovered. A residence in the south of Devonshire was recommended. He however remained at home, from want of pecuniary resources to meet the expenses of such a journey; his congregation, to their credit—and a valuable token of their due appreciation of his value as a faithful and devoted pastor—requested that they might be allowed to defray his expenses. The peculiarly delicate and affectionate manner in which the request was preferred left no hesitation as to the course to be pursued. It was most gratefully accepted; and Mr. Withy went to try the effects of a milder air, in the hope that in the good providence of God he might yet be restored to health and usefulness. Many were the supplications offered by his attached flock for his recovery.

There is a strong tendency on the part of many, to set forth statements in the highest degree prejudicial to the clergy; and their influence in the populous manufacturing districts is said to be very limited. Nothing can be more entirely erroneous; the case of Mr. Withy in this respect is no singular one; the faithful pastor will be sure, sooner or later, to obtain an attached flock. Dependence on voluntary contributions for a subsistence must be extremely unpleasant to a minister; but voluntary offerings, such as those made by the congregation at Huddersfield, cannot but be gratifying to those to whom they are made. A clear distinction should be drawn between the two cases. In the one, the minister is often depressed in spirit by the caprice and whims of those on whom he depends for support; in the other, he feels his hands strengthened and his spirit refreshed, by the knowledge that his labours are valued. It is gratifying to see the vastly increasing instances of tokens of esteem presented to ministers of the established church. It might be thought this would put to silence the vain assertions of those who, from the platform and the press, assert what they cannot fail to know is false—that the interest of the established church is a sinking one.

Mr. Withy's visit to the south appeared for a season to have been peculiarly beneficial, and ardent hopes were entertained that he might be spared as a useful labourer at Huddersfield, to which he returned. But, after two years residence there, he found the climate far too severe; and in the autumn of 1834 he felt himself called to relinquish his charge, painful as it was for him to do so. He was entreated by his flock to remain among them, though no longer their pastor, as "his presence would be a blessing to the place." But prudence led him to leave for Hastings.

Among other proofs of the usefulness of his ministry at Huddersfield, and the blessing attending his labours, there is one which it is gratifying to be able to record. A young lady, singularly tried with affliction, and much indebted for the consolations he had imparted to her, thus addressed him:—"Take comfort from my parting words—and, if you are never permitted to reap any other fruit of your labours here, rejoice on my account, that hither you were sent; for you have soothed my painful and weary existence, cheered my dying bed, and opened to me the gate of everlasting life. It is to you I owe the comfortable assurance, that I shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and that, like the beloved disciple, I now lean on my Saviour's bosom."

Having spent some months at watering places, he subsequently went to reside in London, and acted as chaplain in a ladies' boarding school. For such a situation he was peculiarly adapted. A solid judgment, great delicacy of mind, and refinement of manners, with a winning simplicity and tenderness, well qualified him for this situation. This engagement lasted only a few months; but in that short time he won the esteem of both teachers and pupils, and carried away the delightful assurance, that here also God had vouchsafed him a recompence, which is dearer than any other to the faithful ambassador of Christ.

At the request of lord Wriothesley Russell, he agreed to supply his lordship's place at Chenies, his rectory, for a few months; but, on fulfilling his engagement for the time agreed on, he felt himself unable to enter on fresh labour. He went to Tunbridge Wells, very much weakened; and in six months was attacked by the influenza, at that time so prevalent through the country. This was followed by rapid decline; and it was soon obvious that his strength was fast failing. The following is an affecting detail of his last days:—He died as he had lived—with holiness to the Lord inscribed on his forehead. During the whole of his illness he complained not. "What thou knowest not now," he would say, "thou shalt know hereafter." He was extremely anxious for the spiritual state of those whom he knew would soon be fatherless. A few days previous to his decease, his children were taken into his room. They had just returned from church; and, on hearing that the text had been, "God is love," he melted into tears, exclaiming—"He is love indeed." A deep impression was made on the mind of the eldest boy by the occurrence. A few hours before the last conflict, he rose in his bed, exclaiming—"I know that, when I pass through the valley of the shadow of death, I shall fear no evil; for thou art with me." Indeed, he enjoyed the full assurance of hope unto the end; and, had it been possible to smother the anguish of bereaved affection, those who surrounded his dying bed might well have exclaimed—"O death, where is thy sting? O grave, where is thy victory?" On the 4th of April, 1837, he entered into rest. At his funeral, the respect and sympathy of persons of all classes and all communions was strikingly evinced. A large number of real mourners followed his remains to the churchyard of the district church of Tunbridge Wells, where they lie awaiting the morning of the resurrection. Within three months after this event, the youngest boy, William Henry Harris, was cut off by an illness, the result of what appeared but a trifling accident. He died 7th June, 1837, a child of lovely promise, having given signal proofs that the pains his pious father had bestowed upon his education had been requited with no common blessing. His frequent reference to holy scripture, and pertinent application of it on many occasions, were remarkable. A day or two before his last illness, he pointed out to his mamma the following verse:—"Keep me as the apple of the eye—hide me under the shadow of thy wings," saying, "that he had marked it because it was his favourite prayer." His remains were laid in his father's grave. T.

THOUGHTS ON THE ADVANTAGES OF SUNDAY SCRIPTURE READING SOCIETIES, FOR THE RELIGIOUS INSTRUCTION AND MORAL IMPROVEMENT OF ALL PARENTS AND GROWN-UP PERSONS, WHO ARE IN THE HUMBLE CLASS OF LIFE.

By the Rev. Henry Clissold, M.A.

While much attention has been directed to the education of young persons, and national schools have been established in almost every town and village, I think that we have too much neglected the fathers and mothers of families, and other grown-up persons, in the humbler class, who not only exercise an immediate and most powerful influence on the state of society in every parish, by their own conduct abroad, but, by their example at home, sow the seed of future good or evil among those very children, to whose welfare we devote so much time, care, and expenditure. I have therefore turned my thoughts to a subject, which appears to me of national importance at all times, but much more so in the present age, when such persevering and systematic attempts are being made by socialists, chartists, and infidels, to turn away the poor and ignorant from that religion which was designed to be their chief comfort in this world, their only hope for the next.

To perfect the good work begun in the national schools, by improving the principles and examples of parents at home—to better the moral habits of grown-up persons in general—to prevent the poor of my congregation from being misled by false teachers and false doctrines—and to restore others to the unity of our church, I have established a society called "the Sunday Scripture Reading Society." It is formed on the principle of the adult school. But, though the principle is the same, the mode of carrying it out has been very much changed, to suit the convenience and to overcome the prejudices which are entertained—and I think not without some reason—against the old system.

1st. Finding that fathers and mothers, and grown-up persons in general, do not like the notion of going to school, I have changed the name from that of an Adult School into that of a Sunday Scripture Reading Society.

2ndly. For the same reason, I do not adopt the plan of arrangement in classes according to proficiency; but, having about 90 or 100 parents and others who attend, they are seated on forms around tables, at the head of each of which is a teacher to hear them read.

3rdly. No teacher is appointed who is not a member of the church, and one of our communicants.

4thly. Every thing is under the sole control and management of the clergyman, who is present and presides.

5thly. As it was considered that no time could be more unsuitable to the attention which reading requires, than the evening hour of a work-day, when the workman needs rest after his labour, I have appointed three o'clock each Sunday afternoon, as the

period when we assemble to read for one hour and a half, between our morning and evening services.

6thly. The bible and the liturgy are our reading books. The lessons and psalms, with the epistle and gospel of the day, are especially recommended for perusal.

And lastly, a separate apartment is appropriated to the use of those who cannot read, that they may learn their letters, words, and spelling, free from observation and unkind reflection on their ignorance and dulness. Scripture sentences, such as those in the sermon on the mount, consisting chiefly of one and two syllables only, being used in teaching them their letters, syllables, and words.

These are the plans I have adopted for the religious instruction and moral improvement of parents and grown-up persons among my poor neighbours. The observation and experience of nearly two years enable me to state, that the following advantages, in a greater or less degree, have been obtained.

Effectual means have been put in operation for promoting the knowledge of the scriptures among the poor, and this in conformity with the doctrine and discipline of the church of England, and under the superintendence of the clergyman. The sabbath is now well observed in the village. The infant school-room, which would have been otherwise unoccupied on the Sunday, is now, and always may be, applied to a useful purpose on that sacred day. Many have, by this institution, been induced to attend their church who never went before. Persons, who had left the national schools, and who would have been unknown to the minister in after life, are again brought under his pastoral notice and direction. A good feeling has been promoted between the rich and the poor. Heads of families among the poor, having now a place and a name in a church institution, have become more attached to our established church and their minister. By a greater attention to the religious reading, principles, and habits of the parents, a greater efficiency is given to the instruction which the young receive in the national school. The precept of the master is seconded by the example of the parent. The improvement in the moral and religious habits of the parent is conveyed home to the improvement of the principles and habits of the family circle. That important problem has been favourably solved—sound religious reading being offered to the poor, will they receive it in preference to the immoral, irreligious reading, which the socialist, the chartist, and infidel, are ever too ready to thrust upon others, to the perversion of principle and the ruin of souls? The solution to the problem has been, that the poor will be thankful for that reading which is interesting and profitable to them and their families; and that, while they will readily accept it, they will reject that anti-christian reading which is so destructive to morals and religion, as well as to domestic comfort and happiness.

I do not mean to assert that all these advantages have been obtained to the fullest extent, but experience will warrant me in saying, that this institution has realised more or less of every one of these advantages; and that I know of no institution which has so amply rewarded our labours—nor any that has produced so much social order, morality, observance of the sabbath, and attachment to the church and her ordinances, or so much tended to correct errors, and to promote Christian knowledge, Christian kindness, and Christian practice: and I think that, had societies like this been in operation throughout the various parishes in Wales, the recent disturbances, produced by designing men among the ignorant, could not have taken place. I feel satisfied, too, that if societies of this kind were planted in our respective *parishes (the manner of carrying out the same being modified or amended, so as to suit the conveniences of* the place, and overcome the prejudices of the poor), they would, in a high degree, be found useful, especially in the very thick of our manufacturing and agricultural districts, and be as conducive to the religious principles and moral conduct of the parents, as national and Sunday schools now are to the welfare of the children; and that the one institution would be a needful supplement to the others, ere the great work can be accomplished of improving all classes of society. The time may yet arrive when we shall bring back to the doctrine and discipline of the church of England a multitude of parents from among the middle and humbler classes, who only wait the kind hand and inviting system to be re-united with the church, but who, from a most culpable negligence on our part, have been quite estranged from her communion. Shall the statesman out-do the divine in diligence and wisdom? Give a labourer a stake in the hedge, and he is a patriot; give a poor man an interest in his church, and he will become a churchman. I think that ere long Sunday Scripture Reading Societies—especially if amended by some abler hand than mine—will be found most useful in effecting this desirable object. Happy should I be, if the National Society for the Education of the Poor would hereafter, if not now, turn their attention to this proposal, so intimately connected with the tranquillity, order, happiness, morality, and religion of each parish and the whole nation. In the mean time, I would hope that some of the clergy may be induced to try the experiment, and watch the effects; and that the system may be extended in proportion to the good observed. To all objectors I use a short argument: no objection can be urged against the Sunday Scripture Reading Society which may not be alleged against adult schools; and the question occurs—what evils have arisen from that system, which is founded on the same principles, and which for a long time has been adopted? The answer is—*none.*

JESUS REJOICING IN SPIRIT:

A Sermon,

BY THE REV. CHARLES NICOLL.

(Preached in Trinity church, Tottenham High Cross, November 15, 1840, in behalf of the Parochial School of Industry.)

LUKE x. 21.

"In that hour Jesus rejoiced in spirit, and said—I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

THERE is one expression in this passage of scripture which cannot fail, at once, to engage the attention and interest of every one who reads it, or who hears it read; I mean the allusion which is made to the manner in which the Saviour was affected on a particular occasion, and which presents him to our notice under a new and singular aspect. We hear, more than once, of his "groaning in spirit," and being "troubled"—of his "weeping," and being "exceeding sorrowful;" and, as we trace him, step by step, through his career of humiliation—from the cradle at Bethlehem to the cross on Calvary—it is a page of dark and painful history, filled, like Ezekiel's roll, "with lamentation, and mourning, and woe."

So accustomed, indeed, are we to contemplate our Lord on earth as the "man of sorrows and acquainted with grief"—as "the smitten of God and afflicted," that we can scarcely conceive of him as being visibly affected by, or even susceptible of, the livelier feelings of our common nature.

And yet, my brethren, there were moments, we cannot doubt, when emotions of a holy joy and exultation were awakened in the Redeemer's soul, the depth and fulness of which we can but imperfectly apprehend; and which consoled and supported him amidst all the variety and bitterness of trial to which on earth he was daily and hourly exposed. Yes! we may conceive how his heart would be cheered and his spirit gladdened, when he looked forward to all the glorious consequences of his mission—the precious fruits of his soul's travail for a guilty world; how he would forget all his present sufferings in the prospect of the full and glorious consummation of his mediatorial undertaking. He knew that the religion which he came to proclaim and to establish would, like its divine Author, be met by every species of opposition and persecution from a "faithless and perverse generation;" he foresaw that every instrument and device would be put in force to arrest its progress, and all the powers of earth and hell be leagued for its destruction. But, at the same time, there was present to his omniscient mind, in clear and distinct anticipation, the ultimate success of the gospel cause, and the final triumph of the cross; when the dominion of Satan should be broken down—the power of death abolished—and a kingdom of righteousness, and peace, and joy established in the earth; when "multitudes should be born in a day, and nations should glorify Jehovah, from the rising of the sun to the going down thereof."

Often, doubtless, I repeat, during his painful pilgrimage and ministry amongst men, were such sources of joy and satisfaction opened up to the Saviour's mind—though we find it nowhere, I believe, recorded by the evangelists that he ever gave utterance to his feelings on these occasions. The only instance, in which he is distinctly stated to have experienced and expressed any such emotion at all, is that referred to in the passage of the text; and there the causes and motives of his joy are of such a nature as to startle and perplex the casual and superficial reader of scripture. In the preceding verses we find that he had selected and sent forth seventy disciples to publish his gospel throughout the country of Judea: he had invested them with miraculous powers, furnished them with various directions for their conduct in the discharge of their important commission, and denounced woe upon those cities which should resist their authority and reject their message. Returning again to their divine Master, they reported with triumph the success of their mission, and that even devils were subject to them through his name. This drew from him the exulting exclamation—"I beheld Satan as lightning fall from heaven!" And then, after cautioning his disciples not to rejoice merely as having subdued evil spirits, but in having their names enrolled in heaven, we read that "in that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And were these the words of him, whose errand to the world was to announce to its guilty inhabitants reconciliation and salvation? Was it a cause of thankfulness to him, that "these things"—the "glad tidings" of that very gospel which he had just before deputed his followers to proclaim and to confirm by signs and wonders—should be "hid" from any class of his creatures, when, as we are expressly told by one of his apostles, it is hid only to them that are "lost?" Could the eternal perdition of their souls be a subject of satisfaction to him, the very end and object of whose advent in the flesh, and life of misery, and death of shame, was to stand between us and the wrath of God, and to redeem us from that dreadful sentence? These are questions which arise in our minds upon a simple perusal of the solemn address of the text; and excite in them anxious thoughts and uneasy reflections. But a closer and more attentive consideration of its spirit and import, taken in connexion with every recorded word and action of our Lord's whole life, cannot fail, I think, to satisfy us that he was influenced by no want of compassion or charity on this occasion, and that the "rejoicing" which he exhibited was perfectly consistent with that spirit of benevolence, mercy, and love, which ever pervaded his character and conduct.

To such a consideration of this passage of sacred history, my brethren, I would now lead your thoughts, and endeavour to explain and to reconcile any difficulty which may appear to exist therein; humbly depending upon God's Holy Spirit to aid and bless our examination of it.

How, then, are we to interpret the expressions used by our Lord, in his address to his heavenly Father in the text—"I thank thee, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes?" It cannot be for a moment supposed, that he made it a matter of thanksgiving that his gospel was

hid from the one class of persons; but rather that, seeing it was hidden from them, it had been revealed to the other. There is an instance of a similar mode of expression adopted by St. Paul to the Romans—"God be thanked," says he, "that ye were the servants of sin*; but ye have obeyed from the heart that form of doctrine which was delivered you:" by which he can only be understood as offering thanks that, though once in bondage to Satan, they had been "made free from sin," and brought into sincere obedience to the gospel of Christ. Nor, as in the present case, when God is said to have "hid these things from the wise and prudent," can we conceive that he directly interfered to darken the mind and harden the heart against their reception—such a course is utterly irreconcileable with all that both scripture and experience reveal to us of the character and attributes of the Almighty; of him who "willeth not the death of a sinner, but rather that he should repent, and live"—who "waiteth that he may be gracious unto us, and that he may have mercy upon us." In the same way that he is said to have "hardened Pharaoh's heart," he is affirmed in the text to hide from certain characters the truths of the gospel. All that is implied in each case is—not an actual intervention of divine agency, nor an exertion of absolute sovereignty—but a withdrawing from man, under particular circumstances, of his assistance and direction, and leaving him to the bent of his own corrupt nature, and "the evil imagination of his heart."

And who are they from whom the gospel is said to be, in this sense, hidden? "The wise and prudent"—so our Saviour designates them; and the description referred, no doubt, originally and chiefly to the pharisees and scribes and great men of that age and nation. To these had been entrusted the sacred oracles of divine truth; and they inherited spiritual privileges and blessings, which had been vouchsafed to no other people of the world. They had heard Christ himself preach in their streets, and been eye-witnesses to some of the mightiest demonstrations of his power. He had appealed to them by every motive that can constrain the human heart—by entreaties, and by remonstrances—by invitations, and by threatenings—through their hopes, and through their fears; but all alike in vain—they would not come unto him that they might have life. Puffed up by their fleshly minds, and having their foolish hearts darkened—refusing to submit to the righteousness of God, and going about to establish their own righteousness—they rejected God's counsel, and "would none of his" salvation. And what followed? He gave them over, in their pride and obduracy, to their own hearts' lusts, and to the power of the "god of this world." "If thou hadst known," was the Saviour's affecting exclamation over the devoted nation, "even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

And so likewise it was in the days of the apostles, and in succeeding times, even to the present. The wisdom ("falsely so called") of the world has ever been a great and serious obstacle in the way of Christianity. Not that pre-eminent talents and mental endowments necessarily lead men to oppose or to doubt the truths of religion; but the fact is, unhappily, too well established, that the philosopher and the man of genius, who expend their hours and the energies of their minds in the critical investigations of science and the deep researches of literature, are by so much the less likely to receive the gospel scheme in simplicity of faith and humility of spirit. The pride of intellect—that pride which is most hostile to the humbling doctrines of the cross—resists and rejects a system which makes its first and most impressive appeal to the heart; and demands the unqualified submission of the reason, and the unquestioning assent of the understanding to "the evidence of things hoped for"—"things not seen," and "past finding out;" a system which recognizes no distinctive claims in favour of the adventitious gift of "carnal wisdom," but places its owner on a level with the most uneducated of his fellow creatures—which tells him that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him;" and enforces upon him the humiliating lesson, that "if he would be wise, he must become as a fool." We would not depreciate the worth of high intellectual powers; nor undervalue the benefits and privileges which they are calculated to confer both on their possessor and on mankind: we have all often felt their ennobling influence, and gladly concede to them the tribute of our admiration and applause. And here lies the danger. It is not, as we before observed, that talent is in itself inconsistent with the spirit of the religion of Christ; on the contrary, hallowed by that spirit, it may be consecrated to the service of God and to the highest interests of mankind; and, when so employed, it is the costliest treasure, the most precious gift that the Almighty can bestow on any of his creatures. But it must be possessed "with fear and trembling;" for the very admiration and homage which it excites and is accustomed

* The translation is inaccurate; it ought to be rendered—"*God* be thanked that ye *are no longer* the *servants of sin.*"—ED.

to receive—the incense which the world is ever ready to offer at its shrine—are the source of much of the peril which accompanies the possession of it; begetting and fostering, as they too often do, those dispositions and feelings—that arrogance, presumption, conceit, self-dependence, and cold-heartedness, which constitute an insuperable impediment to the cordial reception of the gospel. And, when such are the effects of that "wisdom" which is vouchsafed for the very end of promoting God's glory and man's happiness, both in this world and the next; or when it is abused to the purpose of calumniating and injuring the sacred cause which it was designed to uphold and to dignify, can it be a matter of surprise if the Almighty should be provoked to withdraw from those who thus pervert his best gifts the aid of his Spirit, to hide from them the light of divine truth, and to permit Satan to blind and harden their rebellious hearts? Can we wonder that "not many wise men after the flesh, not many mighty, not many noble, are called? But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are."

And this leads us to the consideration of the other clause, which was the subject of our Lord's rejoicing in the text, namely, that "the things", which his heavenly Father had seen fit to hide "from the wise and prudent," he had "revealed unto babes." And here, brethren, we need no inquiry nor explanation as to the causes and motives which inspired the Saviour's breast; but can enter at once fully and feelingly into his holy joy, and adopt from the heart his fervent expressions of adoring thanksgiving.

We may observe, with regard to the fact here asserted, that it is true, even in the literal acceptation of the phrase, that the saving truths of religion are oftentimes wonderfully and clearly disclosed to children who have scarcely advanced beyond the period of infancy. Have we not read and heard, brethren, of frequent instances where, in the beautiful words quoted by our Saviour from the Psalms—"Out of the mouths of babes and sucklings the Lord hath perfected praise"? It may be that some of us have ourselves witnessed such a case; nor is it the less worthy of record because it may have occurred in a humble sphere of life. We have seen some little sufferer, perhaps, stretched on the bed from which, in her own strength, she shall never rise again; and we have watched how, at every succeeding visit, disease and death have gradually stolen, in silent but resistless progress, upon their patient victim. But, though the outward frame was thus perishing day by day, there were thoughts, and hopes, and feelings working within, of which we could not know the warmth and vividness. A strength and comfort, derived from no human source, were supplied to that youthful spirit; and, as the little voice poured forth the grateful hymn or simple prayer which had been learnt at school, or strove to cheer the weeping parents with words of holy consolation, and bade them weep no more, but think of that happier world where they might hope to meet again and for ever—O did there not seem to breathe around that chamber of death an atmosphere more of heaven than of earth? And may we not well believe, that the mind of that dying innocent had been touched by a light from heaven; that there had been vouchsafed to her a dawn of the coming glory—a glimpse of her future home, with a foretaste of its blessedness? Yes, heavenly Father; we believe, and "rejoice" in believing, that many a spirit which thou hast seen fit, in thine inscrutable providence, to summon from this mortal scene, in the early prime and springtime of its being, has thus been "taught of thee," and, ere it took its flight from earth, been blessed like St. Stephen with an unveiled vision of immortal glory.

But the expression employed here, and in other texts of scripture, is to be understood rather in its figurative import; and it includes all those qualifications which are implied in the natural sense of the word. Simplicity, meekness, docility, and dependence, are the peculiar characteristics of the states of infancy and childhood. Nor are they less so of the sincere believer, in every stage of the spiritual progress; for it is only when clothed in these graces that the mind can be prepared to admit "the principles of the doctrine of Christ;" or be enabled to "grow in grace and in knowledge," and "to go on unto perfection."

When our Saviour commenced his ministry, he chose his companions and apostles, not from the wealthy and the powerful, but from the poor and humble class of his countrymen. He adapted his teaching, not to the learned few, but to the unlettered many; and addressed his discourses, not to doctors of the law, the polished scribe, or the supercilious pharisee, but to the "multitudes" who followed him out of every city and village, even till they sunk under exhaustion and fatigue. And why did he make this distinction? Surely not from caprice or prejudice, for his pure and holy mind was untainted by a particle of the dross of human frailty; but

because he knew well that the principles of his religion would find, in the hearts of this latter class, the ready and welcome admission which was denied to it by the former—that, whilst the rulers of the nation would despise and disown him, "the common people" would "hear him gladly." It is, indeed, one principal argument in demonstration that "this counsel and this work is of God," that it was upheld, and eventually triumphed against the opposition of the wisest and mightiest of the earth, by the agency of instruments so feeble and insignificant both in point of numbers and of influence.

And has it not ever been the same? Where do we find, in our own and in every age—at least in the majority of instances—the infidel and the atheist, the proud rationalist and the cheerless sceptic, but amongst those whom our Saviour alludes to in the text, under the character of the "wise and prudent?" And, on the other hand, thousands of "babes," the simple-minded, the humble, the untaught in this world's lore, have gratefully welcomed the gospel of their salvation, prized it as their richest possession, pressed it to their bosoms, and wetted it with their tears; by its doctrines enlightened, by its precepts directed, by its promises comforted, and by its hopes animated, they have held on the even tenor of their way, proving the strength and sincerity of their faith, by patience in adversity, contentment in poverty, submission under affliction, and resignation in death. It is not theirs, indeed, to explore the mysteries of creation and of Providence, to expatiate in the fields of science and philosophy, and to gather therefrom stores of intellectual wealth for the delight and admiration of mankind; but (and O how much more inestimable a boon!) they have disclosed to them the treasures of revelation—they have imparted to them the "wisdom from above," which "maketh wise unto salvation"—and they are endowed with "the unsearchable riches of Christ." And, though they cannot discourse learnedly and eloquently upon the sublimities and beauties of scripture, nor write treatises to elucidate its obscurities, to explain its difficulties, or to reconcile its apparent inconsistencies; they can and they do appreciate, in all the fulness of their worth, the privileges and blessings which the gospel opens up to them; they can and they do, by the aid of the Holy Spirit quickening and enlightening their minds, study its pages with delight and profit—strive to live up to its precepts, and, seeking not to be "wise above what is written," are content, where they cannot understand, to adore and love. Yes, brethren, *beneath the* roof of many a lowly cottage in *our land true piety* has been found to dwell and flourish, diffusing amongst its humble but happy inmates, her peaceful and consoling influence; whilst schools of philosophy and academies of human learning are too often only theatres for the display of unsanctified talent, and for cold and empty declamations in praise of virtue.

Having thus endeavoured to explain a passage of gospel narrative, which undoubtedly contains, upon a cursory perusal, somewhat of obscurity and perplexity, let me add a few words to the two descriptions of persons directly alluded to therein—of warning to the one, and of encouragement to the other.

"The wisdom of this world," says the apostle, "is foolishness with God." It may indeed gratify the imagination, elevate the mind, refine the character, and beguile many a lonely and weary hour by the attractiveness of its pursuit; but, if limited by, and employed only in reference to the world, it can do no more: it cannot satisfy the longings of an immortal soul; it cannot confer peace of mind, or the testimony of a good conscience; it cannot lessen or alleviate, by the promises and hopes of a future and better state of things, any of the countless woes and afflictions, either temporal or spiritual, under which "the whole creation groaneth and travaileth in pain together;" it cannot profit in the hour of death, nor avail in the day of judgment. Rest not satisfied then, I beseech you, in the attainment of "such knowledge," however "wonderful and excellent;" but if, by the grace of God, ye possess it, employ and improve it to the insurance of your own salvation, the promotion of his glory, and the advancement of his kingdom upon earth. Remember that a day will come (and O, how speedily may it be here!) when you must give a strict and solemn account of this one, amongst other talents which may have been entrusted to your stewardship; and, if it shall then be found that you have misapplied and abused it, what sentence less severe can you expect than that which was pronounced on the unprofitable servant in the parable—"Cast ye him into outer darkness; there shall be weeping and gnashing of teeth?"

To those whom our Saviour refers to under the fond and familiar title of "babes," how great is the encouragement afforded in the text! If the Almighty has revealed the things which belong to our salvation, even the riches of his grace, to the "meek and lowly in heart"—to them that are "poor and of a contrite spirit, and that tremble at his word," how little reason have they to regard with repining and envy the superior intellects and attainments of those amongst their fellow-creatures, from whom, through their pride, and hardness, and impenitent hearts, these

lessings are concealed! O, is it not a full nd exceeding equivalent for any deficiency ı these respects, that there are peculiar and ıestimable blessings annexed to the graces ı which they are rich—"the kingdom of hea-en" to "poverty of spirit"—to "the meek" ıe "inheritance of the earth?" And if ıere be, as unquestionably there are, in the ıethod of God's providential dealings with is creatures, some things hard to be under-ood, and far above the reach of mortal facul-es, let the pious and humble mind repose it-elf, "in the full assurance of faith," on the ıerciful attributes of its Maker, convinced ıat all his dispensations are "holy, just, and ood," and directed by the truest and ten-erest love for his erring children—answering very question, and satisfying every doubt 'hich may disturb the mind, in the unreserved onfession—"Even so, Father; for so it eemed good in thy sight."

And now, my brethren, the time warns me riefly to draw your attention to the especial urpose of my appearing before you this ıorning. In advocating the cause of those outhful members of Christ's flock who are ere before me, it is quite unnecessary, I feel,) bring forward the details of the institution ith which they are connected. It has been stablished amongst you many years; its ature, objects, and claims have often been xplained to you on these occasions; and you now well the advantages and blessings 'hich, through the agency of this and similar chools of religious and useful instruction, ave been conferred on your poorer brethren. ask you now to evince your knowledge by ıe amount of your contributions in its aid to-ay. I plead for these children, not as a tranger, but with the kindly feelings, and in ıe gratifying remembrance, of former con-ection and former association. I come not efore you, selected as the popular advocate, y whose eloquent and heart-stirring appeals our passions are to be excited, and your ınds augmented; but, in the language of imple and affectionate earnestness, and with voice not unknown, and, I would hope, not nwelcome amongst you, to enforce with all npressiveness the call that is now made upon ou—to remind you, from your Saviour's wn lips, that "it is not the will of your Fa-ıer which is in heaven, that one of these ttle ones should perish;" and that if they re lost—and lost for lack of the encourage-ıent and support which you could so readily ave afforded them—upon your heads will est the responsibility, and from your hands, ı the day of account, will their souls be re-uired.

May God put it into your hearts to give, not ith reluctance and constraint, but liberally, cheerfully, freely—"freely" as "ye have received;" not to be content with just the customary annual oblation, but, considering the increase in the number of candidates who, in an increasing population, continually present themselves for a participation in the benefits supplied by your school, let your sympathy and your bounty be enlarged to meet the additional claims upon its funds. To each and all of you the exhortation addresses itself—"Be merciful after thy power: if thou hast much, give plenteously: if thou hast little, do thy diligence to give of that little; for so gatherest thou thyself a good reward in the day of necessity." But on you especially, my brethren, whom God, during the past year, has been pleased to bless "in the basket and the store," whose successful undertakings and ampler means have extended your ability of doing good—on you a more imperative obligation rests to promote the welfare of those around you; and I know not how you can discharge that debt, and show your grateful sense of God's mercies and favours more agreeably to his own will, than by largely sparing from your abundance towards the present object—the feeding with the bread of life the lambs of Christ's flock; preserving them from vice, and misery, and ruin, and training them from early childhood to love, honour, and to serve their Maker, in that state of life unto which it has pleased him to call them. Thus acting, you shall "lay up in store for yourselves a good foundation against the time to come, that you may attain eternal life. For God is not unrighteous that he will forget your works, and labour that proceedeth from love."

Nor fear that even here your offerings of Christian benevolence will be without their profit, and their recompence. "Cast thy bread upon the waters," said the wise man, "and thou shalt find it after many days." Yes, my brethren, you shall find it in the satisfaction which ever accompanies the fulfilment of duty, especially when it is connected with the exercise of charity; you shall find it in the moral effects which the religious education of the children of the poor will work in your neighbourhood—in the peace, order, and decency both of language and of conduct, which will take the place of their opposite vices, engendered and fostered by idleness and ignorance; you shall find it in the blessings which these grateful recipients of your bounty will not fail, in daily prayer, to supplicate for their benefactors; and O, far more than all, you shall find it in the approving assurance of your Saviour—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Cabinet.

JUDGMENT.—The gospel of Jesus Christ alone will prepare men aright for the last things wherewith they will have to do. Philosophy and science may teach things useful as to this life. History may bring the experience of the past to bear on the duties of the present in the conduct of states. One system of education may instruct the young how to acquire wealth; another how to spend it with gentility; a third, how to glitter in society; and a fourth, how to make the stores of classical learning all one's own. But Christianity has a higher aim; its object is more extensive. While it overlooks not the things present, it looks onward to things future. While it neglects not the concerns of time, it subordinates them to those of eternity. It brings indeed, and rejoices to hold out, the promise of the life that now is; but, in the other hand, it also brings, and smiles with a brighter and a sweeter look in holding out, the promise of the life which is to come. The last things of man are the most important things. They throw back part of their importance on all that precedes. The chief importance of this life is derived from its connexion with that which is to follow. The actions of each passing day, often small and insignificant in themselves, rise into vast importance when considered as indications and evidences of that character which is to be the subject of judgment at the last day. The words which drop idly from the lips cease to be of trifling interest when we recollect that they are all gathered up and registered for judgment. The very thoughts entertained by the mind, and the desires cherished by the heart, cannot be insignificant, if they are to be summoned as witnesses at the bar of God, for or against the man to whom they once belonged. How solemn is the thought of judgment—how important to prepare! The word of Christ alone tells the proper method.—*Help to Preparation for Death, Judgment, and Eternity, by John Hambleton, M.A.*

THE MESSENGERS OF CHRIST.—When the apostles went forth to convert the world, what was the foundation and end of their preaching? Simply Christ, and him crucified; preaching, which to the Jews was a stumbling-block and to the Greeks foolishness, but unto them that were called, both Jews and Greeks, Christ the power of God and the wisdom of God. When the blessed day-star of the reformation rose upon benighted Christendom, what was the strength of our own glorious martyrs, as well as of him who, from the solitude of his monastery in Germany, shook the papal throne? Not excellency of speech or of wisdom, but the doctrine of a crucified Redeemer. In his name and in his strength they came forth to combat. The standard of redemption was unfolded, and superstition saw its banners forsaken. Religion, which had refused to dwell where the Redeemer was completely dethroned, once more lifted up her head, and decayed piety revived. And still, wherever it is present, the doctrine of Christ crucified is found to be the secret of a truly efficient ministry. "When Christ," says a living prelate of our church, "is habitually and conspicuously elevated as the sun of the religious system, and all the graces and qualities which constitute religion are made to emanate from him and to revolve around him, then there will be light; while darkness will prevail, in a greater or less degree, in proportion as the sun is hid behind a cloud. Even imperfect religious teaching, that which is defective in ability, or mixed in part with error, has considerable influence—influence in other ways inexplicable—when it keeps this vantage ground; whilst without it the most accurate statements, the most undeniable truths, the most incontrovertible arguments are uttered and are heard in vain." *You will seek*, therefore, brethren, to glorify Christ in *the heart, and to render him precious in the eyes of your people, as made unto them* wisdom, and righteousness, and sanctification, and redemption. You will not lose sight of that which it is your proper office to publish—the word of reconciliation. You will not hide under a bushel those doctrines which the apostles were commanded to proclaim to every creature, and which you yourselves are ordained to preach; but you will "open the whole of your message without reservation," that, when called upon to account for your ministry, every one of you may have confidence to say, "Lord, I have not hid thy righteousness within my heart; I have not concealed thy loving-kindness and truth from the great congregation." All your exhortations to repentance, all your encouragements to hope, all your declarations of God's mercy to sinners, must have this one foundation—Christ crucified. Without thus lifting up the cross in your ministrations, you will never reconcile one soul to God. He that is unjust will be unjust still; and he that is filthy will be filthy still. The doctrine of the crucifixion is the only doctrine which, being accompanied by the Holy Spirit, changes the heart, overcomes the prejudices and customs and lusts of men, brings them to repentance for sin, sanctifies and purifies the affections, and produces real love of God.—*From a Sermon preached in Worcester cathedral at the ordination held by the bishop of Worcester, Dec. 20, 1840. By the rev. W. J. Chesshyre, M.A.*

FRAGMENTS OF TIME.—Many a poor man would be happy to redeem, at the close of life, the sums which in his youth he has thrown away; and many an ignorant man, in the decay of his strength, has still more reason to lament the time which he once neglected, when he might have learned to become "wise unto salvation." A slight excuse is enough for a man whilst death seems distant. He quiets his conscience while he says, I am busy, I am hard-working, I am constantly employed; and God is not "austere:" he will not expect much, where little has been given. But this is seen at last to be a vain device of Satan, when death actually comes, and finds the soul unprepared; much business done, but none of that which was most needful—none of that which might have been performed, if all the fragments of time had been gathered up, and employed for the purpose which they are given to serve.—*Bp. J. B. Sumner.*

CONVERSATION WITH GOD.—The most of men are little within: either they wear out their hours in vain discourse with others, or possibly vainer discourses with themselves. Even those who are not of the first sort, and who, possibly, have their times of secret prayer, yet do not so delight to think of God, and to speak with him, as they do to be conversant in other affairs, and companies, and discourses, in which there is a great deal of froth and emptiness. Men think, by talking of many things, to be refreshed; and yet, when they have done, find that it is nothing, and that they had much better have been alone, or have said nothing. Our thoughts and speeches in most things run to waste, yea, are defiled, as water spilt on the ground is both lost and cannot be gathered up again, and is polluted, mingled with dust. But no word spoken to God, from the serious sense of a broken heart, is lost: he receives it, and returns it into our bosom with advantage. A soul that delights to speak to him will find that he also delights to speak to it. And this communication certainly is the sweetest and happiest choice; to speak little with men, and much with God. One short word spoken to God in a darted thought eases the heart more when it is afflicted than the largest discourses and complainings to the greatest and powerfullest of men, or the kindest and most friendly. It gives not only ease, but joy, to say to God, "I have borne chastisement, I will no more offend."—*Abp. Leighton.*

Poetry.

THE NIGHT-BLOWING CEREUS*.

e shall grow up before him as a tender plant."
ISAIAH liii. 2.

LE of leaves had enshrouded the rose,
umber had hidden the tints of the bower;
! in the midst of this dewy repose
'ander'd, I came to a night-blowing flower.

's, their robes and their odours forsaking,
inguish'd were sleeping in slumber profound,
this alone, in its beauty was waking,
reathing its soul-filling sweetness around.

glorious flower! its corolla of white,
irls of Arabia, 'mid jewels of gold,
ly and fair, through the shades of the night,
m'd with a softness I lov'd to behold.

hought as I look'd, what an emblem is this,
looming afar from the land of its birth,
hose own land is a region of bliss,
h he grew as a plant in this garden of earth.

us, while the world all around him was dim,
e shone with love's purest and holiest ray:
us, in the garden so honour'd by him,
ight, through his fragrance, was richer than
ty.

flowers, his disciples at midnight were sleep-
g,
eep were their slumbers, unconscious of care;
, in the blood of his agony weeping,
Father was breathing the sweetness of prayer.

J. A. W.

ITATION TO THE HOUSE OF GOD.

(For the Church of England Magazine.)

glad when they said unto me—We will go into the
ie Lord."

heering sounds now fall upon the ear!
the sounds of joy, or do they raise
than joyous feeling in the soul?
l of holiness as well as joy,
unmindful man remember God.
ge bells—the ministers of heaven,
ul heralds of the sabbath morn.
i art come, thou day of sacred rest;
ire we welcome thee with voice of praise,
venly music hails thy cheerful dawn;
r man the joyful feast is spread
abundance; once again the word
ngels love to whisper—which the seers
esired to hear—is wide proclaimed,
s of mercy gladden all the world.
l! the village bells from yon old tower,
n tones, say—Come! The voice within,
peaks the Spirit's sweet persuasive sway,
ome! The crowd of decent villagers,
; their quiet way, in neat attire
id demeanour, to the temple gates;
l say—Come! The happy man of God,
:eful pastor of a rural flock,

* From "The Church."

In sabbath garb, from ivied porch emerging;
He, too, says—Come! The old and cherished
friends—
Once ever foremost in the sabbath race—
Whose bodies lie beneath the flowery turf,
Whilst high in heaven they hold their souls in peace;
Though gone, not lost—though absent, not for-
gotten—
With virtues ever fresh in memory dear;
These from their blest abode cry—Come! The sum-
mer sun,
Enlivening all things with his cheering beam,
And bidding nature wear her brightest smile;
He, too, says—Come!
Responsive to these calls,
My soul, breathe thou—Amen! Within the walls
Once more I enter. Hence, vain world, begone!
Begone, intruding thoughts, and earthly dreams
Of honour, riches, pride, ambition, power!
'Tis now the hour of prayer; the choral strain
Of simple village melody proclaims
The sabbath rites begun; and now the voice
Of God's ambassador, uplifted, sends
To heaven, on wings of faith and breath of love,
The morning sacrifice of prayer and praise.
Come, pure devotion—bright and holy flame—
Kindle each spark of love this breast contains,
And fill with light this darkened soul of mine;
Give me the willing heart, and let the knee,
Bent low before the footstool of my God,
Declare in truth the posture of my soul;
Make me in prayer submissive, and in praise
Fervent, and to thy ever-blessed word
Attentive, and in every thing sincere. H. C.

THE VILLAGE BELLS.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

I.

THE village bells are ringing—
A call to us they send;
The sabbath was not given,
In idleness to spend:
It is a day of rest—
A day of heaven on earth;
We count the men unblest
Who waste it in vain mirth.

II.

The village bells are ringing—
Haste to the house of prayer!
"God loves the gates of Zion,"
And he will meet us there.
We kneel before we go,
His Spirit to entreat,
That Jesus we may know,
And worship at his feet.

III.

The village bells are ringing—
Our own good church is nigh;
Our fathers there are sleeping,
And there too may we lie:

Beside their mouldering bones,
We hear the words they heard—
The deep and thrilling tones
Of God's most blessed word.

IV.

The village bells are ringing—
O'er hill and dale they sound;
But now the porch we enter,
And stand on holy ground.
"How dreadful is the place!"
(May fear and awe be given!)
"This is the house of God,
"This is the gate of heaven*."

* Gen. xxviii. 17.

Miscellaneous.

ROME IN 1840*.—We did not reach this city till 9 o'clock at night, and when we stopped at the gate, it was still as midnight. It seemed as if the spirit of the ruins of this wonderful city was upon all around us. As we rode in by the great piazza of St. Peter's, the moon shone upon the grand colonnades and the wondrous dome of the great basilica, but the stillness of perfect solitude was reigning where we had seen a congregation of five and twenty thousand assembled to receive the papal benediction. The only sound was that of the great fountains which play night and day in the piazza. As we drove into the heart of the city, we had more evidence of life and motion. After several applications for lodgings at various hotels, now filled by the crowds of visitors, we came to the place where we had spent comfortably a month last spring. Our old waiter welcomed us with a smile, and led us up to the very rooms (they happening to be vacant), which we had occupied before. Here, then, we are once more in the eternal city. We have looked again upon the vast ruins which illustrate at once the power and grandeur of imperial Rome, and the manner in which the Lord lays low the pride and wisdom of man. One sees painted before him in liveliest colours the men and their deeds who gave so great a name to Rome, while standing beside the very monuments raised by themselves, and reading the inscriptions which have remained unaltered from their days. I may remark here, by the way, that I have been surprised to see how little change has taken place in the alphabetical characters used in the days of Augustus and before him. The letters of the ancient inscriptions are identically our own capital letters, as though those found in the latest newspaper printed in Philadelphia were made a *fac simile* of these which I now read on tombs and monuments raised two thousand years ago. In the museums, one seems to be in the very midst of old Roman and Grecian senators, philosophers, and poets, and soldiers; for there are statues and busts remaining from their day, which were modelled, no doubt, from life. Among them we see heads of Socrates, of Plato, Aristides, of Virgil, of Cicero, of Augustus, &c., &c., &c. There are statues of the heathen gods and goddesses; some of them, no doubt, the identical ones which stood in their temples, and received the adoration of heathen blindness. Jupiter is here with his thunderbolt, Minerva, Mars, Apollo, Bacchus, &c., &c., some of which are exquisitely fashioned, demonstrating an advancement in the art of sculpture which has never been excelled. The sculpture of the Greeks especially will be studied as models, so long as the great works they have left exist. But, while looking back to the *times when Jupiter* was worshipped and Cicero lived, we do not overlook modern Rome. We have just passed the season of Christmas, during which there have been some great displays of catholic [Romish] ceremonies, not without illustration of the grossness of understanding in which many of the people are left. But I cannot speak of them in this letter. The number of foreigners, particularly English, in Rome, is as great as usual. The English chapel was so crowded last Sunday, that some persons were obliged to stand. It is pleasant to see a disposition on the part of the English gentry and nobility visiting foreign countries, thus to sustain the worship of their own pure, protestant church. The English is the only protestant chapel in Rome; and this, as I said on another occasion, is connived at rather than tolerated.

* *From the* "Episcopal Recorder."

PLANTS.—SWEDEN.—Here an opportunity was afforded of contemplating the infinite wisdom of the great Creator of all things, in those beauties which presented themselves to the eye of the traveller on all sides; and in whose hands, in the words of inspiration, are "the diversities of plants and virtues of roots" (Wisd. Sol. vii. 20). May it not with propriety be asked, what sentiments of piety cannot be drawn from the works of nature herself? These appear not only to have been the sublime subject of the deepest meditation, calling forth the most beautiful language of the sacred writers, but a most marked observation of our divine Teacher in his exclamation —"Behold the lilies! they toil not, neither do they spin, yet your heavenly Father careth for them." In fact, ten thousand stalks their various blossoms spread, peaceful and lovely in their native soil, neither in fact knowing how to spin and toil; in short, not even the smallest of the vegetable tribe can be considered as destitute of use to his creatures; no—not the meanest flower that "wastes its fragrance on the desert air." These often brought to recollection an observation I have heard somewhere, namely—What are the labours of the loom or boasted commodities of our country, with those curious and delicate manufactures of Nature? Solomon, indeed, in all his glory was not arrayed like even one of them.—*Rae Wilson on Sweden and Norway.*

MORTALITY OF LARGE CITIES.—The miseries of Glasgow, as described by Dr. Cowan, are almost incredible in a country which is sending its gold and its missionaries to the millions who need them less than the amalgam of 30,000 Irish and Highlanders that wallow in filth, crime, and wretchedness in the cellars and wynds of this great commercial city. From ten to twenty persons of both sexes lie huddled together, amid their rags and filth, on the floor, each night. The cellars are beer and spirit-shops. Multitudes of the younger girls, says Mr. Symmonds, applied to captain Millar, the head of the Glasgow police, to rescue them from these scenes, to which they were driven by sheer want. A year or two served to harden and hurry them, from drunkenness, vice, and disease, to an early grave. Dr. Cowan, in his "Vital Statistics," says—"In 1837, 21,800 persons had fever in Glasgow." In London, the mortality in some of the parishes is four times that of others. Poverty need not be so embittered. Want of food is not the sole cause, for the agricultural labourer works as hard, and is as ill fed. It is the impurity of the dwelling, and the contamination which ensues where vice is allowed to herd with want, that fills our towns with misery and disease.—*Quarterly Review for June.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 286. MAY 29, 1841. PRICE 1½d.

EVANGELICAL EMBLEMS.

BY THE REV W. STONE,
Rector of Whitchurch, Surrey.

No. VII.

THE ROCK.

To shadow out in visible and impressive form the strength, solidity, and never-failing security of the true object and principle of scriptural faith, a very common emblematic illustration, taken from the material world, is the mountainous rock, and the architectic corner-stone.

From the awful sublimity and stupendous grandeur of many of the rocky and mountainous ranges in Judea, and the effect involuntarily produced on the mind by so striking an object of nature suddenly arresting the eye, or drawing out the contemplation, we do not wonder to find it figuratively used in the inspired word to represent the ideal power, majesty, and immensity of the Divine Being. Whence the fact of the Hebrew term rock* being occasionally interchanged synonymously for God, and in very many cases applied metaphorically to the Deity.

The psalms abound with this latter use and application of the term. Thus Ps. xviii. 1, 2—

"I will love thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my strength†, in whom I will trust;
My buckler, the horn of my salvation, and my high tower."

So also in verses 31 and 46—

"For who is God, save the Lord?
Or who is a rock, save our God?"
* * * *

* See particularly Deut. xxxii. 4, 30; 2 Sam. xxii. 3, xxiii., 3; Habak. i, 12.

† The Hebrew word here also (as noted in the margin of our Bible) means rock, but of a signification slightly varying from the former. The two words are סֶלַע (*salhi*)—my rock, as a foundation of strength; and צוּרִי (*tsuri*)—my rock, as a place of refuge for safety.

"The Lord liveth, and blessed be my rock;
And let the God of my salvation be exalted."

From its solidity to rest upon, its security as a strong-hold of refuge, and its towering mighty structure, to rear aloft the earth-born powers to skies which expand above, the rock of nature seems properly chosen to exemplify the deep-rooted strength and exalted glory and safety of the Rock of Grace. There can be little doubt that every reference in holy scripture to God as the Rock, is designed more particularly to point to him who, "upholding all things by the word of his power," is the only ordained Mediator between God and man—the only "refuge and strength" of fallen, and guilty, and suffering mortals. This appears to be substantiated by the frequent emblematic allusion to the more peculiar characteristics of Christ's mediatorial office and character, in connexion with the term rock, in such passages as the following:—Exod. xxxiii. 22, 23—"And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock (or, more literally, thou shalt be placed upon the rock, הַצּוּר—*hatsur*); and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by."

"And lightly esteemed the rock of his salvation."
* * * *
"Of the rock that begat thee, thou art unmindful."
(DEUT. xxxii. 15, 18).

"The God of my rock;
In him will I trust."
* * * *
"The Lord liveth;
And blessed be my rock,
And exalted be the rock of my salvation."
(2 SAM. xxii. 3, 47).

"Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight,
O Lord, my strength* and my Redeemer."
(Ps. xix. 14).

* See marginal reading, Heb.—My rock.

[*London; Joseph Rogerson, 24, Norfolk-street, Strand.*]

"Be thou my strong rock,
For an house of defence to save me;
For thou art my rock and my fortress;
Therefore for thy name's sake lead me, and guide me."
(xxxi. 2, 3).

"But the Lord is my defence;
And my God is the rock of my refuge."
(xciv. 22.)

"And he shall be for a sanctuary;
But for a stone of stumbling, and for a rock of offence
To both the houses of Israel."
(Isai. viii, 14).

"Trust ye in the Lord for ever:
For in the Lord Jehovah is everlasting strength*."
(xxvi. 4).

"And a man shall be as an hiding-place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land."
(xxxii. 2).

The fuller light of the New Testament further affirms this interpretation of the typical and figurative language of the Old. Matt., vii. 24, 25—"Whosoever," saith our Lord, "heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock†; and the rain descended, and the floods came, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. xvi. 18—"I say also unto thee, that thou art Peter‡, and upon this rock§ I will build my church; and the gates of hell shall not prevail against it." Rom. ix. 33; 1 Pet. ii. 7, 8; in both these passages the prophecy before quoted (Isai. viii. 14) is applied to Christ. 1 Cor. x. 4.—"They drank of that spiritual rock that followed them, and that rock was Christ" (compare Numb. xx. 9; Nehem. ix. 15).

Thus we have Christ designated to us under this emblem: first, as the one rock for the sure foundation of believers' faith; second, as the rock of offence and stumbling to wilful unbelief and natural prejudice; third, the rock of spiritual security, consolation, and refreshment unto eternal life.

1. Christ is the only sure foundation-rock upon which to build our faith. According to the predictive declaration by the prophet—

"Therefore, thus saith the Lord God,
Behold, I lay in Zion for a foundation a stone,
A tried stone, a precious corner (stone), a sure foundation;
He that believeth shall not make haste‖."
(Isai. xxviii. 16.)

The "stone laid in Zion" is Christ, the head of the church, the foundation of the church's existence, and of each member's faith and hope. From the beginning, this was the ordained ground for fallen and depraved, but penitent and believing mortals to rest upon, for restoration and acceptance—this the only known method of salvation. The woman's seed, who should bruise the serpent's head, is none other than this "Shepherd, the stone of Israel" (Gen. xlix. 24); "the stone cut out of the mountain without hands" (Dan. ii. 45); "the stone which the builders refused," which yet becomes "the head of the corner:" "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Ps. cxviii. 22; Matt. xxi. 42; Acts iv. 11, 12). Any other object of faith but Christ is a foundation of sand—a mountain of ruins, and a refuge of lies. He is the only revealed way, truth, and life. By him only "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 2).

2. Christ is the rock of offence and stumbling to wilful unbelief and natural prejudice.

Strange perversion of the mercy and love of God by degenerate man, to turn the greatest blessing that could be devised, into a signal curse and condemnation! So that Christ, who is the great appointed sanctuary-rock for all to flee to, and shelter themselves under, should yet be made by them "which stumble at the word, being disobedient," a stone of stumbling, and rock of offence, to their utter confusion and destruction!

Is God to be charged with severity and injustice, in visiting such deep-dyed offences with the rod, and such determined sin with more than ordinary scourges? Was it an absolute, irrespective, predeterminate counsel of God, that the child who was called "Jesus, Saviour," should be set for the fall, as well as the rising again of many in Israel—for "a sign that should be spoken against," as well as for "peace on earth, and good-will towards men?"

Surely, ingratitude is one of the basest of crimes, especially committed against God, the highest of benefactors. Was it not foreseen by his all-searching wisdom, that while many would believe to the saving of the soul, many more through unbelief would but increase their condemnation? And should this foreknown madness of the majority—sinners against their own souls—cause him to withhold the boon from those who would accept it, and who by it should be partakers of the crown of endless glory, freely offered to all?

Christ, the true rock and corner-stone, was "a stumbling-block" to the superstitiously-bigoted Jew, and to the worldly-wise Greek, "foolishness;" while to those who believed, whether Jew or Greek, he was "the power of God, and the wisdom of God." The children of light and the children of darkness were thus distinguished in the apostolic days. They will be found to exist together till the latter days of the church. Each one is most seriously interested in the consequence of his choice and conduct, when the blessing and the curse, the light and the darkness, the salvation and the offence of the cross, are now set so prominently and critically before him.

3. Christ is the spiritual rock of unity, consolation, and refreshment unto eternal life.

It is through Christ alone that both Jew and Gentile "have access by one Spirit unto the Father." The Spirit which proceeds through Christ, as water through the rock, is quickening in its primary effects, and progressively sanctifying in its eventual and final influences. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Hence the unity of the church

* See marg. reading, Heb.—The rock of ages.

† Or literally ἐπὶ τὴν πέτραν—upon the rock.

‡ πέτρος—a stone.

§ ἐπὶ ταύτῃ τῇ πέτρᾳ—upon this rock (the profession of *the true faith.*)

‖ *That is, as interpreted by* St. Paul, Rom. ix. 31—"shall *not be ashamed.*"

ught not to be broken; hence the bond of ealed by the Spirit of love, which should not tly severed.

artily drinking of the spiritual streams which om the "holy hills" of faith whereon the is built, as of

——"Siloa's brook, that flow'd
Fast by the oracle of God"—

were sometimes darkness, are now light in d; ye, who were dead in trespasses, are ed together with Christ; ye, who were spi- blind and maimed, are now able to see clearly k uprightly. Ye are hence "no more stran- l foreigners, but fellow-citizens with the nd of the household of God; and are built upon ıdation of the apostles and prophets, Jesus imself being the chief corner-stone; in whom nilding, fitly framed together, groweth unto an ıple in the Lord: in whom ye also are builded for an habitation of God, through the Spirit" ii. 19, 22).

ıt all who profess the faith of Christ's church ı practice keep, through this divine connecting tone, "the unity of the Spirit in the bond of eing rooted and grounded in love, first, to the) which they are planted; and, secondly, to er, as "stones of the same building!" Might :hen expect a speedy fulfilment of the glo- ımise—

mountain of the Lord's house
be established on the top of the mountains,
hall be exalted above the hills;
ll nations shall flow unto it?"

(Isai. ii. 2.)

ıTUM IN EVANGELICAL EMBLEMS, No. VI.

ıstructive energies," *read* "instinctive energies;" *for* travels," *read* "Lowth's travels."

ROGRESSIVE SANCTIFICATION:

A Sermon,

(For Whit-Sunday).

THE REV. PELHAM MAITLAND, B.A.,

ıtant Minister of St. Peter's, Walworth.

EXODUS xxiii. 30.

le and little I will drive them out from be- ıee, until thou be increased, and inherit the

persons must have a very inadequate ıge of the scheme of salvation, who : that the work of sanctification is and rapid in its effects. Indeed, if ere the declaration of the scriptures, l lead us rather to suspect their in- n, instead of furnishing us, as it does, additional proof of their divine ori- For, in the very fact that the bible, from holding out the expectation of a ictory over sin, leads us to believe sanctification will be a very gradual we perceive a fresh argument for its ıman extraction. And why? Be- e find a consistency maintained be- tween God's natural government of the world, and the plan of salvation as displayed in the gospel. And hence we are led to argue, that both must proceed from the same divine hand. Not, indeed, that any correspondence, which may be discovered between the arrange- ments of Providence in the kingdom of na- ture and the dispensation of mercy through Christ, is to be taken as sufficient evidence of the superhuman origin of the latter, apart from all other considerations; but, it being once established upon indubitable evidence of a different character, that the gospel is the production of God's hand, the analogy, which is found subsisting between the scheme of it and the arrangements of the natural world, comes in as confirmatory of its divine origin, and affords additional testimony to its being the production of infinite wisdom. But this species of evidence would be utterly wanting, if it were true that the sanctification of the human heart and its renewal in the divine likeness were instantaneous; and that he who, at the creation, by a word summoned light into existence, should also, by a similar com- mand, at once clear away all darkness from the human mind, and all sin from the human heart. For this would plainly be to act con- trary to the ordinary principles of his natural government, in which we find cause and effect inseparably united, and a system of gradual means everywhere established. To adopt an illustration which is often employed, but which cannot be exceeded for perspicuity, we have "first the blade, then the ear, and then the full corn in the ear." Again, the in- fant starts into boyhood, and the child into the man—the intellect enlarges as the body acquires its full proportions, and gradually expands until it reaches its destined maturity. When we find, therefore, the same gradual system for the accomplishment of the divine purposes developed in the gospel, it comes in to our aid as a supplementary species of evidence of its truth; and, although not suf- ficient of itself to prove that the gospel is the message of peace from God to lost and ruined man, it would certainly deprive us of the argument from analogy that such is the fact, and might perchance have the effect of weak- ening, in the minds of some, the direct evi- dence of the divine origin of our faith. In the fact, then, that the sanctification of the human soul by the influences of the Holy Ghost, exhibiting as it does a leading cha- racteristic in the gospel scheme, is progres- sive, there is an additional evidence afforded to the divine origin of the gospel—a species of evidence, however, which those persons who maintain or act upon the supposition that it is otherwise, would deprive us of. And we all know how the fanatic conduct of many

professors of the gospel, who have acted upon the supposition that a man may be a sinner one day and a saint the next, and looked for a more rapid progress in the work of sanctification than the word of God allows, has subjected our holy religion to the taunt and sneer of the infidel. And this has been aided by the fact, that those who have been alluded to are frequently found to exhibit conduct any thing but such as becomes the disciples of Christ; the infidel then, not distinguishing, or not wishing to distinguish, between the real principles of the gospel and those who profess it, charges upon it doctrines and opinions which it utterly repudiates. And thus, through the sentiments or conduct of some professing Christians, an argument is placed in the hands of the unbeliever against the truth of the gospel, and against that portion of it in particular relating to the sanctification of the human heart, which, if rightly understood, would form an additional species of evidence in its favour.

Now these observations have been suggested by the words of the text, which, although having a primary reference to the Israelites, may yet, I think, upon St. Paul's well known principle, that "whatsoever things were written aforetime, were written for our learning"—be fairly applied in an evangelical sense for our improvement. They were spoken by God to Moses and Aaron in that well known portion of his address, where the Angel of the Covenant is promised to the people as their guide and defender. Blessings are promised to the chosen tribes, if they will obey his voice; and, amongst others, the destruction of their enemies, and their own establishment in the conquered countries—"I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

Now, my brethren, we know that the church of God under the old dispensation was a type of that under the new. The words of my text may therefore be considered as a gracious promise, on the part of the Almighty, to those who are now his true Israel, and who look for a better possession than the earthly Canaan, even a "city which hath foundations, whose builder and maker *is God.*" *It is true*, indeed, that the promise *of my text is made* to the Israelitish church as a body, although we know that in the desert, as well as during the subsequent stages of their history, all were not Israel that were of Israel. But it would be manifestly useless, when giving these words an evangelical signification, to apply them alike to all the members of Christ's visible church; since, as they are intended for encouragement and consolation under the difficulties with which the Christian has to contend, none can have an interest in the promise but those who feel such difficulties, which they do not who are Christians only by name or profession.

And now, my brethren, before proceeding further, I would say that the promise of God in the text furnishes an admirable criterion by which to test the sincerity of our profession, to discover whether we have any claim to the title of real Christians; and, if so, how far we have advanced in our spiritual course. For this intimate sense of the difficulties which beset the Christian's path, and the sorrowful consciousness that we are making so slow a progress against them, is the proof of all others, that our profession of the name of Christ is sincere. Where it is otherwise, there can be no spiritual life; there may be the form of godliness, but there will be none of its power. The proof of our possession of true religion, and consequent safety for eternity, must therefore depend upon the consciousness of sin—the painful consciousness that we carry about with us a body of sin and death, and that the path in which we are walking is indeed, as it has been described by our blessed Lord, a straight and narrow one. This must be the conviction of every true Christian, and, in proportion as he advances in the knowledge and practice of the divine will, such will be the sense which he entertains of his sinfulness; so that, strange as it may appear, he, who, in the eyes of man, owing to his heavenly disposition and holy life, has the least cause for contrition for sin, is generally the man to feel it most deeply. Those of my hearers who are in the habit of reading religious biography cannot have failed to notice this circumstance in the lives of holy and devoted Christians. To the true church of God, then, it is that the promise of my text adapts itself—and by them only can it be appreciated. They alone can rejoice in the assurance, that he who abideth faithful will drive out their enemies, though it be by little and little, until they arrive at that heavenly land where the struggle will be over, the victory won, and Satan and his allies for ever beat down under the Christian's feet. And, in thus applying the promise of the text for the edification of the true believer in

Christ, it will be found full of encouragement, as well as warning, in every stage of his course, from his first entering the strait and narrow way—from the first hour when he dedicates himself in truth and sincerity to the service of his God and Saviour, to the moment in which his disembodied spirit, freed from all earthly stain, springs to the possession of that inheritance which is "incorruptible, undefiled, and which fadeth not away." It will, I say, be found full of warning and encouragement during the earlier stages of the Christian's course; of warning, inasmuch as it foretells of difficulties to be overcome—of encouragement, because it guarantees their progressive and complete subjection.

Now, when persons first resign this world as their portion, and give themselves up to the service of God, they frequently set out with highly raised expectations, and, not fully conscious of the difficulties which lie in their path, suppose that the victory over sin will be easily accomplished, and a rapid progress made in the ways of godliness. It is with the inexperienced Christian, as it is with the young in the spring-tide of their existence. Then all is bright and glittering; and, exulting in the present, and buoyed up with joyous hopes for the future, they know not of the cloud gathering in the horizon which shall hereafter pass across the scene, and sorrowfully force upon them the conviction, that this is not their rest. The Christian in like manner, in the spring-tide of his spiritual existence, knows not the full extent of the difficulties that beset his path, and is unconscious of the full strength of the enemies wherewith he must contend: rejoicing as he does in the smile of God, and assured of the hope of salnation through the merits of his dying Redeemer, he is disposed to think that, through the influence of his grace, he shall quickly vanquish every opposing obstacle, and obtain the standing of the long-established and experienced Christian. And this expectation is, in a measure, aided by the fact, that in the earlier stages of a Christian course, a much more rapid advance is frequently made than is found to be the case in after years. Those who are well conversant with the divine life have remarked, that God sometimes communicates of his Spirit in a superabundant manner to such as are commencing a life of faith in Christ, enabling them to overcome sin and Satan, lest they should be discouraged by the difficulties which present themselves. He knows how hard it is for human nature to turn its back upon the world as its abiding portion, and to walk in that narrow way in which few comparatively do walk; and therefore, as an encouragement and incentive to persevere, he bestows aid proportionate to the emergency; and, to those who have no might, increases strength, lest they should faint and grow weary well nigh before they have entered with full purpose of heart upon the ways of Christian obedience. Moreover, the Christian, in the earlier stages of his course, is not fully aware of the extent of obedience which the law of God demands, and is not sufficiently conscious of the deep depravity of his own heart. Hence the terms of the gospel, which demand an irreconcileable war with every lust and passion, and call for a continued and persevering struggle with every known sin, cannot be fully appreciated, because these are not discovered. But it is the office of the Holy Spirit, gradually to make this discovery to the mind of the Christian. And therefore David prays—"Open thou mine eyes, that I may behold wondrous things out of thy law;" and again—"I am a stranger upon earth; hide not thy commandments from me:" passages which evidently imply that it is the work of God alone to convey to the mind of his servants an adequate knowledge of the extent of the divine commandments. And have not some of you, my brethren, found it thus? Have you not been led gradually to see the extent of that commandment which is exceeding broad; and have you not found, that converse with God's holy word, aided by the enlightenment of his own blessed Spirit, has led you to see still more than ever how far you have departed from original righteousness, and how very far short you come of that rule of obedience after which you continually aim? Such is ever the feeling of the true Christian; and it may be taken as the surest of all tests of our spiritual condition. But then it is this consciousness of imperfection which frequently damps the ardour of the Christian in the earlier stages of his progress, and, setting out as he does with the idea of a comparatively easy victory over sin and Satan, he is led to despond, as the light of God's Holy Spirit clearly reveals to him the depravity of his own heart, and shows him the ground yet to be travelled over before entire victory is to be obtained. And hence he frequently begins to despond—to fear that he shall not persevere unto the end; and, because he does not make that rapid progress in the divine life which he had expected, to imagine that God has forsaken him, and withdrawn from him the aid of his Holy Spirit. But my text, if rightly understood, and thoroughly received, would solve the difficulty. What is its import? Does God prove unfaithful to his promise, despondingChristian, because thine enemies are not

quickly subdued, and thy sins are still permitted to become the foes of thy peace? Has he ever undertaken that Satan and his compeers (the world and the flesh), shall at once be beaten down beneath your feet? No! What says my text? "By little and little I will drive them out from before thee;" and we may rest assured that, until we are called to the inheritance of the heavenly possession, we shall still carry about with us the body of sin and death, and have frequent cause to exclaim with St. Paul—"O, wretched man that I am, who shall deliver me?"

But, whilst it is only right, Christians, that I should thus set before you the difficulties which beset your path, at the same time that you take warning from the text not to expect a more rapid victory over sin than God has prescribed, take also to yourselves the encouragement which it affords. Here is the promise of him who cannot lie, that he will eventually make us more than conquerors, though it will be by little and little, and not so rapidly as we could desire. And the same promise which is thus made to the church of God under the law, and by anticipation to that under the gospel, is explicitly declared by St. Paul, when he tells us for our encouragement—"Being confident of this very thing, that he which hath begun a good work in you, will perform it unto the day of Jesus Christ." It will be gradual, but effectual—it will be progressive, but abiding; if left to yourselves indeed, brethren, your strength must fail; and vain would be the attempt to contend successfully with your sins and infirmities. But the promise of my text is one of those great and precious ones to which Peter alludes, and we thank God that it is not a solitary one. "The Lord is my strength and my song, and is become my salvation," says the psalmist; and what he here speaks of—God's loving-kindness—is only that which is the portion of every true believer. "He giveth power to the faint," says the prophet, "and to them that have no might he increaseth strength; yea, the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon God shall renew their strength; they shall mount up on wings like eagles; they shall run, and not be weary; they shall walk, and not faint." How cheering are such assurances to those who feel the burden of their sin, and how calculated to set at rest all doubts and misgivings with respect to our future perseverance! When we look at ourselves, indeed, we find nothing but sin and imperfections; and when we look at the small progress we have made *in the subjugation of* sin and the acquirement *of holy dispositions*, in comparison with the privileges enjoyed, the prospect of what remains to be effected would be appalling, were it not that we know we have the promise of Almighty aid, that as our day is so shall our strength be; and that although, like the Israelites in the desert when they heard the fame of the Anakims, we may feel apprehension and alarm, God will gradually drive out our enemies from before us, and in the end make us possessors of the heavenly inheritance.

But, for this, let it ever be remembered that continued and fervent supplication must be made. "For all these things" are the words of God, "will I be inquired of by the house of Israel, to do it for them." And never let us complain that our enemies are mighty, and that we make so slow a progress against them, whilst we neglect to plead in prayer with the Almighty for the fulfilment of his own promises. Prayer is the way in which the promises of God become effectual in every particular instance; and never may we expect the blessing to descend, unless we avail ourselves of the full and gracious permission to approach the throne of mercy, which is granted to all who will receive of it. Do you then, Christian, complain of the advantage which Satan appears to hold over you—do you grieve at the inconsiderable progress which you are enabled to make against the inbred corruption of your nature, and the sin which doth most easily beset you? Go to the throne of mercy, and plead God's promises of assistance. If you have already done so, and the blessing is delayed, rest assured that it is for some wise end, but will eventually be granted; but, if you have been negligent in the means prescribed, no longer spend your time in complaining, but betake yourself at once to the fountain of all strength, and you cannot and may not doubt that he will drive out your enemies, though it be "by little and little, until you be increased and inherit the land."

And here let me turn to the well-tried Christian—to such as are firmly established and grounded in the faith; and I would ask, my brethren, whether you cannot bear testimony to the faithfulness with which the promise of the text is verified? You, as well as others, need the encouragement which it affords, because, the more you grow in holiness, the more you will perceive how infinitely short you come of the standard at which you aim. But have you not reason from the past, to trust God for the future? Have you not found that your enemies have been gradually subdued, and that the nearer you approach the land of your heavenly inheritance, the more you are prepared for its possession by victory over the adversaries of your peace?

Is it not the case, that many sins and imperfections, which at one time had the mastery over you, are now powerless, and that you have found your iniquities gradually subdued, and yourselves daily advancing in the knowledge of your God and Saviour? Cannot some of you remember a period of your lives when it was otherwise, and when, looking at the prospect before you, you were disposed to fear that you should make shipwreck of your faith, and fail to persevere unto the end? But your fears have proved groundless; and, by the assistance of an Almighty arm, you have been supported hitherto: the former enemies of your peace have been subdued, and you brought off victorious over them. And, whilst others, relying on their own strength, and remitting that watchfulness on their own parts, which is also necessary in order that the divine aids may become effectual, have backslidden from the right way, and become again entangled in that web from which they thought to have escaped, you, under better guiding, have persevered and found many of the enemies, which beforetime threatened your security, laid prostrate at your feet. Then, brethren, take encouragement from the past, to trust God for the time to come. With St. Paul, thank God, and take courage; and, whenever it shall happen (as it sometimes will with the holiest and best of men that you entertain doubts and misgivings with respect to your ultimate safety, owing to your unworthiness, recal to your minds the promise of my text, and others of a similar character. Let these re-assure and animate you: God is still the same unfailing Protector of those who trust in him as he ever was, and will never forsake the true sheep of his pasture, but gradually drive out their enemies from before them, until they are established in their promised possession. How sublime and animating is the language of St. Paul, when alluding to the Christian's security—"If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In the outset of my discourse, you will remember it was shewn that the analogy, which subsists between the various dealings of the Almighty with his creatures, would lead us to suppose that the work of sanctification must be a gradual one. But, independently of this fact, there are a few considerations which, from what we know of ourselves, afford ample reason why God does not give us a rapid victory over our sins; and to those, before concluding, I would briefly direct your attention.

First of all, then, God thus deals with us in order to keep us humble, and to make us feel that we are dependent on his grace for every spiritual blessing we enjoy. Self-righteousness is the bane of the Christian life; and that man can know but little of it, who is not conscious how prone the human heart is to rely for advancement in godliness on its own unaided efforts, and to take the credit of success to itself, rather than refer it to its divine Author. If, by the aid of the Holy Spirit, we have gained the victory over some besetting sin, or been enabled to perform some required duty, how apt are we to congratulate ourselves upon the success, and to wrap ourselves in the deceitful garb of self-complacency; and, if this spirit be so prevalent now that the Christian's progress is slow and difficult, what would it be if it were rapid? Would not this be the surest means for effecting his downfall, since the disciple of Christ is never more in danger of falling than when he thinks himself most secure? "Wherefore, let him that thinketh he standeth," says St. Paul, "take heed lest he fall." God, therefore, who knows what is best for man, makes the work of his sanctification a gradual one. Were it otherwise, the Christian would be much more likely than he is to fall into the snare against which Moses specially warned the Israelites, and to boast that the power and the might of his own hand had gotten him the victory. But the path of the Christian is made a narrow one, and his enemies are driven out by little and little, in order that he may humble himself under the mighty hand of God, and feel that in the Lord Jehovah alone is everlasting strength.

But a farther reason for this conduct on the part of God appears to be, that we may be thereby incited to prayer, watchfulness, and exertion. It is natural for the human heart to desire to be saved by the least possible effort, and, if it were practicable, without those means which God has prescribed. Any cause, therefore, for remissness in watchfulness or exertion would be gladly adopted; and this we might easily suppose would be the case, were we convinced that our sins and corruptions would be subdued and quickly

eradicated by almighty grace. But it is good for man in the work of salvation, as in every other production of God's hand, to remain a dependent creature. And therefore has the bestowment of spiritual blessings been made to depend upon prayer for their reception, and watchfulness, and exertion, lest they become abortive. To be on our guard against our spiritual enemies, is the surest way to vanquish them; and, therefore, lest we should remit in such watchfulness and exertion, God holds out no expectation of an immediate overthrow; and, while promising to crown us with final triumph, forewarns us that the conflict will be sharp, and the victory gradual.

But, lastly, God makes the victory over sin progressive, in order to increase our desires after that land where peace and purity for ever reign. And it is to this feature in the happiness of heaven, that the Christian especially looks forward. There are, indeed, many other attractions in the eternal world which might lead him to desire its possession: there "the wicked cease from troubling, and the weary are at rest"—there we shall meet again with those who have preceded us in the race of immortality, and wait to welcome us to its enjoyment—there are the holy saints of God, both under the Old Testament and the New—there the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs—there the sainted band who in every age have been instrumental in propagating the gospel of Christ by their writings, their exertions, or their death in his cause—and there, too, relations and friends who have preceded us into the world of spirits, and, having died with the seal of faith, now rest in the sleep of peace. These considerations, if there were no others, would be amply sufficient to make the Christian desire the possession of life everlasting. But there is even yet a more cogent reason than this why he desires the inheritance of heaven; and this is—because he will there be freed from the attacks of sin and Satan, and like God, as he would now be, if he could. What said David in anticipation of the future state of glory—"I shall behold thy face in righteousness; I shall be satisfied when I awake up after thy likeness:" that is, "I desire heaven, because it will be a state of entire freedom from all sin." There the struggle will be over; and there, in the enjoyment of the deep calm of heaven, we shall look back upon the feverish excitements to which we were here subjected, as a dream of night which has given place to the dawning of eternal day. What the inheritance of the promised land shall include, cannot be told by mortal tongue, nor *conceived by human* thought; and, therefore, *most appropriate* and beautiful is the language of one of the collects of our church*, in which we acknowledge that God has prepared for them that love him such good things as pass man's understanding, and supplicate that we may obtain his promises, which exceed all that we can desire. Gracious Father! make us thine by obedience, as we are by covenant; it is our most earnest desire to be conformed to thee: drive out our enemies, though it be by little and little (we ask no more), and finally make us partakers of that glorious inheritance which has been purchased for the most unworthy by the death of thine only Son, our Lord and Saviour.

* Collect for the sixth Sunday after Trinity.

Miscellaneous.

WIGS*.—The ancients often mixed gold dust in their hair, and the Gauls used to wash their hair with a liquid which had a tendency to redden it. It was doubtless in personal compliment to queen Elizabeth, that all the fashionables of her day dyed their locks of a hue which is generally considered the reverse of attractive. Periwigs, which were introduced into England about 1572, were to be had of *all colours*.

FOOD.—That we eat too much in proportion to our absolute wants cannot for a moment be doubted. But the pliancy of nature to throw off such repletion shows the skill of the great Architect in our construction; if it were not so, our health and happiness would be perpetually subjected to all the hazardous consequences arising out of the blindness of our appetites. As rational and recording beings, the time may come when it may be far otherwise. We are already far removed from the hunting savage, whose appetite, like the boa constrictor, is glutted at one meal for the sustenance of many days. But the true philosophy of eating will not be understood till we have discovered the means by which food may be so varied as to be the best antidote to disease. It must always be remembered, that as the waste of the body is constant and progressive, so ought to be the supply. Much is said of the virtues of abstinence, but abstinence would seldom be required if intemperance did not exist; temperance is the happy medium by which both may be avoided.—*Frankham.*

* From "The Art of Needlework. By the Countess of Wilton." Colburn, London. A very amusing book.

TO OUR READERS.

We are frequently unable to make extracts from new books so soon as we could desire; and we are loath to delay the recommending of those which please us. We would, therefore, in this way, apprise our readers that there have lately appeared—"The Poetical Works of bishop Heber." London: Murray, 1841; "Ecclesia; a volume of Poems. By the rev. R. S. Hawker, M.A." Oxford, 1840; "St. Antholins. By F. E. Paget, M.A." London: Burns, 1841. Bishop Heber needs not our praise; it is enough to say that his poetical works are for the first time collected in the volume above announced. Mr. Hawker has printed several sweet pieces in his little book. Mr. Paget is very amusing in his tale of the destruction and re-edification of a country church. He sometimes, however, approaches too nearly to caricature.

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THE

Church of England Magazine.

UNDER THE PERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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E SOCIAL FEELINGS ENLISTED AND HALLOWED BY CHRISTIANITY.

No. II.

has been shewn that in the way of nature, the creatures merely of God's creating nd, we are members one of another. On e other hand, eminently is this seen in the ngdom of grace: eminently are Christians rts of one body—members one of another. om that early moment when the minister the church, as God's commissioned agent, ceives us into the "fellowship of Christ's ligion," to that last moment when the same inister smooths our pillow in death and stains us with words of peace: at first and last, and through our whole spiritual life, an to man is made the channel of the most estimable blessings. That which forms the cret of this mysterious bond among Chris-ns—that oneness of Christ with us, whereby e are in him, and he in us; we in him as the anches are in the vine, he in us as the life the vine is in the branches—this, which is e deep-laid secret of the whole structure, all not now be dwelt upon; perhaps it is a ing to be apprehended rather by devotion, devout contemplation, than by the mere in-lect. But this we can see, that the members Christ are members also one of another—at in a thousand ways our interests are mixed together, for good or for evil; and that, st as we realize the Christian spirit of mind, r feelings also, our joys and sorrows, will mixed up together: and if, in one remote ember, the pulse throbs with pain, the rob is felt through the system—if that one jured member is soothed and tranquillized, all the other members share the pleasure of the relief. To see all the history of the child of God—to discern the ten thousand little influences which have helped, and enlightened, and encouraged him on the road to heaven, is a sight which, in all its fulness, is reserved for God himself. But though we cannot see a thousandth part of the truth, we can see much to shew us that we are members one of another, and the whole body so fearfully and wonderfully made, that the good or evil condition of one member shall have a tremendous power to affect the condition of the rest. We can see the child, as soon as the reason begins to dawn, receiving its first impressions from the mother's mind—the impression may be true, or it may be false; the first notion which the mother conveys to the infant's mind, concerning God and the unseen world, may be right, or it may be widely wrong: but yet it is the first notion conveyed—the first impression given to the tender surface, which begins at once to harden; and there the impression is perhaps for ever. Follow the infant on into life; try to trace the steps by which he issues forth at length, confirmed in virtue or in vice; try to trace, and to observe throughout, the ways in which he is affected in his career by those about him. You are lost in the attempt—yet try. Every moment of every day brings its little harvest of good or of evil, to his soul. Consider how much one impressive word, a word in due season, may do—how it may stick by him, and be present in the moment of temptation, like a guardian angel, when other help there is

[London: Joseph Rogerson, 24, Norfolk Street, Strand.]

none; consider how it may light up a train of thoughts and recollections which shall never be quenched. Or, turn the picture, and consider what one evil word may do—what poison may be introduced into the mind of a youth wavering on the brink of sin, by a word—by a look—by a smile at his virtuous scruple, or a sneer at the sacred prejudices of his infancy. Consider this awful power which we have one over another; then carry on the view, and observe how a human being is exposed to these influences for good or for evil, through every hour of the day. How fearfully, then, are our lives mixed up together; how truly do we appear as one great frame, of which no part can vibrate alone. How vitally operative is the spiritual condition of one man on the condition of those around him; how truly are we "members one of another!"

I said above that, in the way of nature, when we benefit others, we are benefitting ourselves, and furthering our own happiness. And so it is: but how much more in the way of grace—in the interests of the eternal world? It is a blessed labour to be working in the Lord's vineyard, and to be leading those whom Providence has committed to us to the fountains of divine truth. If there is one work which shall return into our own bosom, and bring its blessing with it, it is this. But once let us check our hand—once try to think only of ourselves, like the niggard husbandman who would sow only for himself—and at once we shall suffer for it. Many a treasure of heavenly truth we shall lose, which we might have gained; many a ray of light and of comfort which we should have found shining across our path, shall then not appear in our sky. Again, I said that, while providing for ourselves, we provide for others also. It is true, in the natural kingdom the husbandman sows for himself; but, under the guidance of God, he sows also for a thousand other objects of the Almighty's care. It is so then in the world of nature, as we cater for our worldly wants, we feed others also; how much more is it so as we seek for our spiritual food? The benefits of this labour can never end with ourselves. By all the light, all the comfort and encouragement which we have ever received from the society of a holy man, through the gentle brightness of his example, through the sober piety which glowed in his conversation, though with no effort of his own to show it: by all these things we know how mysteriously the wisdom of God hath placed us, each in his brother's hand—hath mixed up the destinies of his children, and made them powerful to touch and sway each *other*. Surely that good man, while praying *in his closet or studying* the divine word—while sowing for himself, was sowing for us also; and the Almighty, who blessed the labour to him, was thinking of us also—so wonderfully are we entrusted one to another. "Am I my brother's keeper?" was once the language of a conscience-stricken criminal. But the words may issue from our lips in a different spirit. Am I, indeed, my brother's keeper? is it true that God hath committed to my keeping the soul of a brother for whom Christ died, and whom he desires to bring to glory? Is it true that we are joined more closely and more mysteriously than limb to limb? Is it true, in the thousand ways that I can see, and in a multitude of ways which I cannot see, that we touch and affect each other, so that no little act of either of us can be sure to end with himself? Is it, indeed, true that the little acts, the words, the looks, which we throw about us with as little thought as the sower scatters seed, are so many seeds sown, and to grow up into a harvest which no power of ours can measure or foresee: are we indeed living in a scheme so wonderful—so awful? Is it true that every idle moment which we have spent, was pregnant with consequences to those who looked on, as it encouraged them in their idleness—sin trifling away those moments which are the seed-time for eternity? And, lastly, is it true, that in our conversation—that divine privilege which man shares with the angels, but with no creatures below him—every moment of the time so spent been thus full of vital results? was it thus sure either to raise our brother, or to sink him; either to lift his view upward, or to fix it upon the passing trifles of this world? The thought is almost too much for us—the thought of what we have done, for good or for harm. The past is gone by—the future is ours.

There is one thought, and one only, which can keep men mindful of the duties they owe one to another. All other thoughts have been tried, and have failed. Schools of philosophy have argued for the duty, each on its own ground. Their arguments were heard—were assented to—and were forgotten. But there is one bond which does keep good men now in the right path, and which shall be the sustaining power of the saints in heaven. It is given in the words of the apostle, so deep, and yet so simple—"We, being many, are one body in Christ, and every one members one of another." What it is to the Christian to be "one with Christ," is to be known rather in the sanctuary of our own devotion, than explained in the words of man. But, how closely touching is the thought, that we meet in him! Moralists may argue and declaim; but which of them has such an appeal as this to make to one who is no

living to God—"Can you bear to be an unprofitable member of Christ?" Which of them can say to the trifler of this world—"You are trifling with souls which have been bought with a price—and such a price; you are drawing off to the world and to Satan the members of Christ." Your idle word is a little matter; but, as surely as the sword of the Roman soldier, have you wounded the body of Christ. "It was a little matter—it did but unsettle him for a moment." You were a scandal to one who is a part and member of Christ; you threw him back one step on the heavenly road—and how can you restore him? But for him whose recollections are of another kind—for the man who has watched over his words and actions as one who must give account—who has been careful and jealous over himself, because he would not wound the soul of a brother—who has thought it a privilege above price, that he might help his brother on the road which leads to eternal peace—for him it is reserved to hear at the last day, from a voice which is not new to him, but which never spoke such comfort before—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHURCH ORDER IN THINGS INDIFFERENT.

No. V.

By the Rev. Robert Eden, M.A.,

Minister of St. Mary's Chapel, Lambeth.

Dominion, the church has none; but power, she does possess—the right, that is, to regulate herself in things pertaining to worship. She may not set up any practice in her public services which is contrary to the word of God; but, knowing that the scriptures are not a repertory of minute instructions, but a magazine of principles, she does not expect to find a specific direction for every action, but is satisfied if she can meet with some general law to lead and to check her proceedings. "I cannot find it in the scripture," if any say with reference to some one of her rites or rubrical directions, she thinks that she has given a sufficient reply by urging, that the apostle Paul, when he had occasion to allude to this same subject, contented himself with a rule, given in the most general terms—"Let all things be done decently and in order."

I have supposed the case of some candid inquirer nto church appointments—some young person, for instance, growing up into the communion of our church; or, of some one who had been brought up in separation from us, but had either a shrewd suspicion that our system of worship was not so very objectionable as it is sometimes made to appear, or was desirous of information upon some points hitherto but imperfectly apprehended, in order that he might, if possible, find his way into that communion from which prejudice or the want of the means of information had, until now, excluded him. In the society of a candid inquirer of this description I have supposed myself to be, whilst in some former papers I have vindicated the English church from the charge of being either superstitious in the appointment of certain vestments for her clergy; or arbitrary, as well as superstitious, in prescribing the kneeling posture in various parts of her services, or the use of the cross upon the foreheads of persons being baptized. And as I like my companion well, not because he is a "good listener," but because he is an uncavilling one, I shall go on to be communicative upon some other points; and may be found in the same humour two or three more times yet, if the hearer is found to observe the rule of candour which the ancients held in such respect—to interpret whatever is offered in defence of an opinion, "on the side of what is fair and favourable*." "Ready to distribute, willing to communicate," ought to be the motto of all churchmen, not only in respect of alms (the original application of that rule), but as regards knowledge also: and they consult but ill for the stability of our church, who refuse to expose full to view the principles upon which she rests; and, instead of explanation, offer us prescription. Inquirers neither will nor ought to be satisfied with the lordly reply that—so these things have always been, and that the spirits of a wiser and a better age have enacted them, and that we ought to use them like good children, asking no questions, but thankfully taking what is put before us. Surely we are not in danger of bringing our consciences into difficulty, as were those early Christians whom the apostle advised to "ask no questions for conscience sake;" and, if we are enjoined to be "ready always to give an answer to every man that asketh a reason of the hope" of immortality "that is in us," why should we be less prepared in other and subordinate matters? "What mean ye by this service?" This question, coming from the lips of an unaffectedly earnest and humble inquirer, unless we would repulse and disgust him, must receive some other reply than, that the worthies of our church have ordained it. This is a good foundation on which to plant our feet; but upon this basis we must erect the edifice of information. "In meekness instructing those that oppose themselves:" if this is a rule to be observed by us even when dealing with the contentious, how much more when we are applied to by the candid?

Let me suppose my inquirer either to have been never baptized, or, having been baptized, to be anxious to satisfy himself upon the subject of *sponsors* or, as they are more commonly called, godfathers and godmothers. He is visited by a serious doubt of the lawfulness of the usage, on two grounds—first, because it is not found in scripture; and next, because he conceives that, of all persons, parents are best suited to the religious training of their offspring, while by the regulations of the church they are excluded from undertaking the sponsorial office. For the argument of unscripturalness, I must refer my inquirer to certain reasons offered on a former occasion, the amount of which he will remember to have been this—that what is appointed by the church, as a society, is binding upon

* "Equi bonique consulas."—Quintilian.

the members, provided she enact nothing which is against the plain sense of God's word. Not that which is uncommanded, but which is forbidden by scripture, in its words, or fair inferences from them, is, according to the just use of language, unscriptural. These remarks belong to rites in general, but we are prepared to give some special reasons in support of the practice under consideration. It is an appointment of high antiquity, commencing thirty-three years after the death of St. John the apostle. It was received by the Bohemian, French, Dutch, and other protestant churches; and that the primitive church had sponsors for infants at their baptism, is evident from divers passages in St. Augustine, and from the author "de Hierarchiâ Ecclesiasticâ," and also from Tertullian*. Buxtorf tells us that the Jews at their circumcision have a susceptor, or compater (one who undertakes to promise, or a joint-father); and the Leyden professors have regarded a passage of the prophet Isaiah, to which allusion will presently be made, as an instance of the ancient use of these witnesses at the circumcision of Jewish children; and though we do not agree with them, yet the interpretation of any passage, as having a reference to sponsors, proves that they knew of the office itself.

The early church did not adopt the practice without a warrant, if not to be found in scripture, yet to be inferred from scripture. "Holy scripture containeth all things necessary unto salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith" (Art. vi).

Not entering upon the question whether the having sponsors is among the things necessary to salvation, we are concerned only with the point, that this appointment may be "proved" by scripture—by fair inference, that is, from its admitted truths. Now the strong ground upon which sponsorship rests we apprehend to be this—that an inseparable accompaniment of baptism is a profession of faith—by some parties or other. I do not say that it is a part of baptism: that would be incorrect, because the use of water in the name of the Holy Trinity is all that is essential to the due performance of the rite: but we shall not have a complete idea of the mode in which it should be performed, unless we look into the history of the New Testament, whence it will appear that belief in the Son of God was ascertained before baptism was administered. To be baptized, what is it but to be brought out of the hopelessness of nature into the prospect of the hope of glory; and what does every baptized person but say, in effect, that he rejoices in that prospect, and will live, from that day forth, in the pursuit of that hope? And what does this pre-suppose, but a belief that there is such a hope revealed in the gospel? True it is that the babe cannot understand, as yet, the nature of this hope: but, because within the pale of Christ's salvation are rich blessings of various kinds, which it would be a cruelty to the infant to debar it of for want of an introduction within the ranges of church privilege, the church, in her tenderness for little children, and unable to support the thought of being the author by any neglect of her own of damage to the lambs of the flock, brings them almost as soon as they are born to an ordinance in which all that is absolutely necessary is accomplished on the infant; and that which is perfective of the rite, but not strictly essential to it, namely, the profession of faith, is also included, but is the act of others, and not of the infant itself, because it has not yet attained the power.

It is plain that neither the use of sureties nor their promise is made by our church indispensable to baptism, because no sureties are required at the administration of private baptism, in which our service declares the infant to be "lawfully and sufficiently baptized;" and, though it is directed as "expedient" that, if the child lives, it should be afterwards brought to the church with sureties, yet, before any mention occurs of sureties, the privileges of baptism are declared to belong to the infant. The sacrament is complete; but that the church at large—of which each individual assembly is a representative portion—may be assured (hence the name sureties) that the infant shall have an education in Christ's school, as well as a covenant introduction into his church—the infant is hereafter to be brought into the congregation by his spiritual parents. The sponsor who offers the infant for baptism does, in effect, say—Let this child, born in the waste howling wilderness of nature, be only brought within the notice of the kind Shepherd of Israel by this act of dedication; and, for the rest, we become guarantees: we undertake that he shall be instructed in the things of Christ, as soon as he has the ability to comprehend them; only in the mean time let him not risk the loss of the blessings which are in the Saviour's hands, and, as it may even be, of salvation itself, through our indifference. This is the simple account of sponsorship—an institution considerate and merciful, and attended with such manifest benefits to the subjects of it, that it might have been imagined it never would have been murmured at, although it has not to shew its warrant in the words of scripture. Regulations, out of which should possibly arise gain or dominion to the church, might awaken jealousy; but this is one, the most purely disinterested that could be imagined: the infant reaps all the advantage—the sponsor has all the care.

Difficulties have, however, presented themselves to the minds of many persons on this subject. They are, as far as I know them, reducible to two. The first belongs to the exclusion of parents from the sponsorial office. True; our church does, in her twenty-ninth canon, lay down, that "no parent is to be admitted to answer as godfather for his own child:" "for the parents are already engaged under such strict bonds, both by nature and religion, to take care of their children's education, that the church does not think she can lay them under greater; but still makes provision, that if, notwithstanding these obligations, the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there may yet be others upon whom it shall lie, to see that the children do not want due instructions, by means of such carelessness, or death of their parents*." Not, therefore,

* *He speaks of "sponsores circa parvulos in Baptismo."—Tertull. de Baptismo, c. 18.*

* Wheatley.

to supersede, but to be a supplement to, the religious nurture of parents, was the office of sponsor established by the primitive church; for (as already hinted) it is no new thing—the use of these sponsors in the Christian church, having been derived from the Jews, as well as the initiation of infants itself. Some have believed that the witnesses mentioned by Isaiah, at the naming of his son (Isaiah viii. 2), were of the same nature with those sureties; though we can hardly urge as imitable by the church at large an action which seems to have been done by its author in his prophetical character, and on a singular occasion.

It has been urged, as a difficulty attendant upon the case of sponsors, that children are baptized into the faith of others, which would indeed be a serious objection to the system, if by those words it were meant, that whatever might be the state of mind of the parties who carry them to baptism, the children were baptized into it—into belief, if they be believers; into heresy, if they be heretics. We suppose always a sound Christian faith to be professed by the sponsors; and then, to baptize into the faith of others is no more than to bring them within the pale of the same faith which is professed by others. It is not an admission, on the part of the church, that people may be pious by proxy; it is only her requirement, that those who petition her to take the children into her arms should acknowledge the leading articles of the Christian faith, in order that it may be a solemn transaction, and not a mockery, in the presence of the Lord of the church. Infants are not identified with the faith of their immediate parents in any sense, but with the faith of their ancient mother, the church, who is not subject to variations, as the generations of individual fathers and mothers are, but tells one tale, from generation to generation, as to the main articles of the Christian faith: and, when she admits new members into her household, whether they be babes or adults, subjects them all to one and the same ancient discipline of catholic truth—brings them, one and all, up in the unvarying nurture and admonition of the Lord. Be the little ones the offspring of pagans or Mahometans, or be they the progeny of believers in her Lord, the church makes no difference, either in her readiness to admit, or in her purpose to place all those who are admitted beneath the teaching of the "faith which was once delivered unto the saints." The church is the keeper—the visible guardian of Christ's covenant; and, when any do ask to be brought within the privileges of the covenant, she asks them whether they believe in, and earnestly desire to be made partakers of those privileges. "I stedfastly believe, myself," the sponsor replies; "and so deep is my sense of the preciousness of the Christian hope, that I will undertake to bring this infant acquainted with these privileges when he can in some degree appreciate their worth; fully persuaded that he will rejoice in them, and be but too thankful to those who shewed so tender a care for his best interests at a time when he could not exert such care for himself." Now it would be quite unlawful for any one to make promises in the name of an infant, in ordinary civil matters, where the child's voluntary choice is alone to be consulted, and where the odds are inconsiderable whichsoever way the child may decide; but the case is very different where the consequences are serious. Take the case of a large estate which is to be secured to a youth who is yet a minor. It is well known that the laws allow actions, done by guardians in the pupillage of their wards, to be as firm as if they had been performed by them in their own persons when come to years of maturity; and how shall it not be as legitimate for the friends of an infant to act upon the same principle, when the object of their interest is an "inheritance incorruptible, undefiled, and that fadeth not away," to which, by Christ's sovereign will, baptism is the door of entrance?

To sum up this argument, I apprehend that the case of *sponsorship* stands thus:—Upon none does the obligation of the Christian education of children rest so strongly as upon parents: but they may be, from some circumstances, incapable; or they may be removed by death. As a remedy against either or both of these contingencies, the church, as a provident parent, creates a new, a spiritual relationship, giving to those who sustain it the name of fathers and mothers in God, whose duty is not destructive of, but additional to, the original parental obligation. The church is responsible to Christ for "feeding his lambs;" and the parent is under obligation to the church: but the latter, knowing how great a treasure has been committed to her care, cannot be at rest until she have provided some better security than the sense of this natural obligation would, in many cases, furnish. She would make herself and her nursling independent of the neglectful parent, by calling in other aid. She denies not that baptism, in its bare elements, may be accomplished without this supplement; but she is anxious to see the ends of baptism attained to the fullest extent. The church collectively has undertaken a trust for which she is answerable to Christ: and she looks all around her for the aid of her faithful children to help her out in fulfilling this grave responsibility.

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. Burnett, Esq.

No. V.—Part I.

THE MOSAIC ACCOUNT OF THE CREATION OF MAN AND ANIMALS.

That short account of the creation of living beings which has come down to us through the pages of holy writ is, in almost all respects, calculated to astonish the minds of those who study the bible with too philological an eye, or too critical a spirit. Taking it in common with all other parts of the sacred narrative, there is little doubt that, as it is made a means of instructing some, so is it also made a stumbling-block to others. It is not easy to see how it could have fulfilled the purpose it was designed and written for, had it left us no opportunity for the exercise of faith. Solomon says—"Surely in vain the net is spread in the sight of any bird;" and, if the ways and mysteries of God are to be as patent to our senses as if we ac-

tually beheld them, so to say, with senses of infinity, where would be the trial of faith? What purpose would it have answered to have written a book which could not have carried us further, or have informed us of more, than our natural faculties could have pointed out to us? But, in its present position, revelation undertakes to unfold to us what neither learning nor tradition, neither ethics nor philosophy, could ever have put us in possession of.

This account in the book of Genesis is, to use an expression peculiarly correct and to the purpose, final. It sets out with telling us what otherwise we never could have discovered, but at the same time what we shall never be able to disprove; and, in this position, it stands boldly out in its own strength, an unrefuted history of the unsearchable ways of God in the beginning, when, by his almighty Spirit and ever-blessed Son, he "laid the foundations of the earth." So many miraculous acts of the Deity are in this short history recorded, that philosophy has exerted her influence to disprove the statement, grounding the force of her argument on the impossibility of such great results having been brought about in comparatively so short a time, and strengthening such arguments by assumed facts, which, being the evidence of the senses, are thought at any rate not to be inferior in authority to what has come down to us through the writings of Moses. Though admitted to be inspired, this sacred historian is nevertheless considered by some to have delivered himself, on philosophical subjects, with no little obscurity and apparent want of precision*. But the true believer will ever be most scrupulously vigilant, lest his faith in the nature and importance of revelation should be shaken; for he is well aware that when the great adversary has once succeeded in causing revelation to be lightly regarded, and looked upon as a mere human composition which leans upon the broken straw of tradition, there is a chance of throwing down the many laws and commandments therein contained, and which are so opposed to his diabolical nature. The reader will, however, have been prepared, by what has gone before, to consider the account of the inspired prophet as one intended to convey to the mind what never could have been inferred or deduced by the unassisted aid of scientific research—namely, that God, by a miraculous display of his creative power, brought all those creatures, whom he had determined to endue with an express emanation of his Spirit, into existence at one and the same period.

After the elements of the earth had been formed, and every thing adapted for their reception, the Creator is here represented as devoting the last two out of the six days to the exclusive purpose of bringing forth out of the earth and the waters the various living creatures which were to take their appointed stations, and fulfil the many ends of their existence. He had previously on the third day, by the same supernatural power, caused the earth to bring forth grass, and "herb yielding seed after its kind," which, lest we should doubt the miracle, we are expressly told he made in the first instance, before they grew in the ground. These were to be the food on which the animals were to subsist; and reasonably and necessarily preceded the animals, in the same manner as the earth itself and the great lights of the firmament had previously been set in order for their existence and accommodation.

Last of all, in completion of this stupendous conception of the Deity, the narrative goes on to tell us, that the Creator, in the likeness of himself and of the co-existing Word, made man from the dust of the ground, to have dominion over all that had been created, and to be endued with that still higher faculty of his nature, by which he was alone invested with the privilege of knowing of what he was made, and the promises to which he was admitted. This was the favoured being amongst all the noble creatures whom God had made, whose mind was alone opened to contemplate the wonders of creation; a thought which, when dwelt upon with the same spirit that was in David, causes us to feel that we are but dust when compared with so great and so powerful a Being, in whose sight the stars are not pure—how much less man that is a worm, and the son of man which is a worm! "Lo, these are parts of his ways, but how little a portion is heard of him!" "When I consider," says David, "thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him! For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

It hardly seems consistent with reason even—and certainly it is incompatible with the consecutive and complete description of the whole creation which we read in Genesis—to suppose that any part, either of the materials of the earth, or of the creatures which have been brought into existence upon its surface, should have existed at any period antecedent to the six days mentioned in that account; yet, to reconcile a few modern discoveries made by certain philosophers, and which, as the words of inspiration now

* The scriptures, it is affirmed, were intended to reveal to us the will of God in morals, but not physical science; and from these premises the inference is drawn, that we may controvert their statements of natural phenomena without impairing their moral and spiritual authority. I deny this inference. If the geologist agrees with his opponent that the scriptures were dictated by God, then it may be safely asserted that it is impossible to impugn any thing in them without undermining the credibility of the whole volume. It is impossible to say that God could be ignorant of the physical facts and phenomena which are related in the scriptures; if, therefore, those facts and phenomena are erroneously or falsely stated, it must have been done intentionally. But if a witness is found to deceive, in the most unimportant circumstance—in the merest trifle—it shakes his whole evidence. Is not this the rule in every court of law? If, then, a single fact be mis-stated in the bible, it shakes that book to its foundations. This will be generally admitted in the case of miracles; but can it be shown to be less true with reference to physical facts? The Almighty knows the frame of the human mind in its reception of evidence; and can it be possible that he would do any thing, even to the turn of an expression, to weaken the credibility of his own holy word? He is the God of truth; it is even said that he cannot lie: and can we be persuaded that he would so far trifle with truth as to render his own writings incapable of bearing the light of human science? Shall Cuvier's or Lamarck's lamp discover a flaw in the scriptures? A conscientious and ingenuous child is scrupulous in every syllable which he utters; he never pauses to consider whether what he is about to say is important or unimportant *before he* makes up his mind to speak the truth: and shall our *thought of our Maker be* lower than this?"—*Reflections on Geology, by the rev. J. Mellor Brown.*

stand, are clearly at variance, it has been very generally though presumptuously set forth, that the first chapter of Genesis does not record the event of the first creation, either of inorganic matter or of organic bodies. As, however, the ball of controversy is not to be taken up in this place, it will be my task simply to point out to the reader the cause which has given occasion for such belief, and the chief points which appear to give it support; after which I shall state my own view of the subject.

In the bowels of the earth have been discovered from time to time within the last century, but much more abundantly within the last twenty years, the more durable remains, the bones and other parts of animals, and the impressions of the stems, leaves, and fruit of vegetables, which are now known to have no living representative—in a word, they are extinct. On this account, coupled with the immense numbers and varieties which have presented their new forms to the naturalist only for the first time in a fossil state, it has been conjectured that many races of animals must have existed before the period of the Adamic creation mentioned in the sacred oracles of God. These are the circumstances which have given occasion for the belief, that the world was not for the first time brought into existence at the period when Adam was created. To support this notion, as well as to make it accord with the account of the creation given in the scriptures, several methods have been tried, which chiefly rest upon doubts thrown upon the true meaning of the original Hebrew. The knowledge of natural history at the time of the ancient Hebrews has been thought to be very incomplete; and that Moses, under the influence of such knowledge, has recorded what does not correspond with modern discoveries. The term "day" has been stretched out into a lengthened period of time. The word "beginning" has been thought to mean, in fact, not the beginning; and the text has been arbitrarily disjoined at the end of the second verse—by which course a semblance is given to the truth of the idea, that two distinct and widely separated events are spoken of. But the reader need scarcely be told that the Hebrew words—wide and difficult as their meaning often is—are nevertheless most clear and defined when taken with the context; in this way the word "day," in the account of the creation, is clearly understood to mean the period comprised in our ordinary day of twenty-four hours*. Neither need he be reminded that the division of the several translations of the bible into chapters* and verses is a comparatively modern method, the first being adopted about the middle of the thirteenth century; the second not till nearly two hundred years after.

But, against the supposition that animals had been created and passed away previously to the six days' creation which we are considering, a still more serious obstacle presents itself. In that account, we are told that man, the favoured creature above all others, whom "God had taught more than the beasts of the earth, and made wiser than the fowls of heaven," by an act of sin had incurred the penalty of death; which death, for his sake, passed upon all. Having, in the first instance, put his spirit into all the creatures that he had made —for he "made all the host of them by the breath of his mouth"—the Creator now determined that he would again "gather unto himself his spirit and his breath, that all flesh shall perish together, and man shall turn again to his dust." In this account, then, we clearly read that death was the consequence of sin; for, before man sinned, death had not entered into the world. The true believers in revelation therefore must plainly see how impossible it was that death could have destroyed so many creatures previous to the creation of man. Throughout the whole of scrip-

* In professor Silliman's "Consistency of Geology with Sacred History," an attempt, long since proved to be abortive, has been renewed. It is to prove that it is not necessary to interpret the word "day," in the Mosaic account of the creation, as meaning a period of twenty-four hours. In order to shew that the word translated in our version by "day," is used in the Hebrew scriptures in more senses than one (*a*)—a fact with which the world has long been acquainted—he quotes various other passages in which it occurs; and on this slender ground he proceeds to discard the interpretation given by all the most eminent biblical critics and divines, by whom the word in question is considered to mean twenty-four hours on account of the words evening and morning being used in connexion with it. There is little difficulty in discriminating those passages wherein the word "day" is intended to convey the meaning of twenty-four hours, and wherein it signifies the whole period of a man's life. When we are told that David died full of days, we do not believe that he lived through thousands of epochs; and when we are told that Moses required the Israelites to gather on the sixth day a double quantity of manna to be baked and seethed against the sabbath, we cannot possibly suppose that any thing is meant but twenty-four hours. But, when we read—"Behold now is the accepted time; behold, now is the day of salvation," we clearly see a more lengthened period is intended to be understood. But, for a continuation of this subject, the reader is referred to the author's work—"On the Power, Wisdom, and Goodness of God," page 106.

(*a*) The most obvious is in Job xviii. 20—"They that come after him shall be astonished at his day." In the New Testament the sense is equally wide; as in John viii. 56—"Your father Abraham rejoiced to see my day," &c.

* "The division of the scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry the Third; but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first dominican that ever was raised to the degree of cardinal. This Hugo flourished about A.D. 1240; he wrote a comment on the scriptures, and projected the first concordance, which is that of the vulgar Latin bible. The aim of this work being for the more easy finding out any word or passage in the scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin bibles were without any division at all. These sections are the chapters into which the bible hath ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our bibles, had its original from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew bible, for the use of the Jews. But, though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the holy scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the apocrypha excepted) as that made by the council of Trent." —*Buck's Theological Dictionary.*

ture, death is spoken of as a punishment; and, from the instinctive power which is put into all creatures for the preservation of their lives, we may rightly infer it is an event inseparable from pain and dread. Neither is it ever spoken of in the inspired volume as a natural blessing either to man or to the inferior creatures.

"According to the views hitherto entertained, the threat of death was the barrier which the Creator and Sovereign of the world placed between man and sin; death was denounced as the penalty for sin; and, after sin had been committed, death was the sentence passed, and in due time executed upon the criminal. As in all the works and ways of God, there was a mystery connected with this appointment—the innocent were involved in the punishment of the guilty. Every creature was included in the sentence of death; even those which by their very nature were made incapable of offending. The question will naturally suggest itself—why should death, which is inflicted upon man as a curse, be considered as a blessing to the lower animals?"—(the argument of those who contend that animals must have died before Adam was created).

"In scripture similar language is used in speaking of the death of beasts as of men: 'thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust' (Psalm civ). The beasts are every where spoken of as sharing their master's fortunes. When famine is inflicted upon man, they pine with hunger. When the horrors of war desolate a land, the war horse is pierced by the arrow or the glittering sword, and writhes in his agony, and bites the dust just as his wounded rider does. When the Lord had mercy upon Nineveh, it was the multitude of her cattle, as well as of her helpless infants, which drew forth his compassion. In his epistle to the Romans, St. Paul asserts, that the 'whole creation groaneth and travaileth in pain together until now;' and that it is looking forward to deliverance, through divine mercy, from the 'bondage of corruption.' When we appeal to our own observation, it is evident that the creatures suffer pain—are liable to injuries, to excruciating diseases, and, finally, to death, with all the throes and convulsions which characterize human dissolution in the most appalling shapes. An unsophisticated mind would, I am persuaded, much more readily coincide with scripture, and view death as the extremity of ill to every living creature, than with the geologist who teaches that it is a natural blessing, the euthanasia of a happy life*." It would seem, then, that death falling as it did upon the whole living creation as a consequence of sin—if we are to rely upon the statements of scripture—no animal could have died before our first parents sinned; for here we read—"sin entered into the world, and death by sin." We hold, therefore, that this is a most powerful argument in confirmation of the statements divulged in the book of Genesis, namely, that the creation there recorded was never preceded by any other.

* See remarks on the letter of J. P. S., by the rev. J. Mellor Brown.

THE ATHANASIAN CREED:

A Sermon,

By the Rev. William Napper,

Rector of Tamlaght O'Crilly, Londonderry.

2 Cor. i. 17.

"When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?"

After the apostle Paul had planted a Christian church in the city of Corinth, by the ministry of the word, he departed from them for a season, and proceeded in his apostolical labours, as we read in the book of Acts. It is evident that he entertained an intention of returning, and that the Corinthians expected him at an earlier period than he found it practicable or right to accomplish his design of visiting them again. The adversaries or corrupt teachers, to whom he so often alludes in his epistles, took advantage of this change, to endeavour to prejudice the Corinthian converts against the character and authority of Paul. But he most clearly and powerfully repelled their attacks, and vindicated his own conduct and sincerity. In the fourth chapter of the first epistle to the Corinthians, he thus writes:—"Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" In the last chapter of the same epistle, he says—"Now I will come to you, when I shall pass through Macedonia; for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." Again, in the first chapter of his second epistle, he resumes the subject, and tells them in the fifteenth verse—"I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea." And then he pleads with them in the questions of our text—"When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh?" To which he adds a most solemn appeal in the twenty-third

verse, where he distinctly explains the motive of his delay—"Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth."

These quotations will be sufficient to shew the original occasion of our text; and also Paul's explanatory account of his change of purpose. I do not mean to proceed further with the subject at present, as relating to him and the Corinthians; but I would deduce from it one plain observation—that a change of purpose is not always chargeable with lightness; and to apply the observation to a certain change in my own mind and intention, which I wish now to announce to my beloved congregation; and to submit the reasons of it to your serious and candid consideration. I think it best to be explicit at once as to the thing itself, that you may know what is aimed it, and then be able deliberately to weigh the grounds upon which it appears to me to be justifiable and right. May the God of all wisdom and grace preserve us all from leaning proudly to our own understandings! And give us the spirit of humility, of love, and of a sound mind; that so we may act and think, in simplicity and godly sincerity, and under the guidance of a right judgment in all things!

The intention, then, which I desire reverently to announce this day before God and this congregation is—to return, if the Lord permit, upon Christmas-day, to the solemn and public reading, with my own lips, of the Athanasian creed.

I trust that this ancient and scriptural confession is not unknown to you. It is in all our prayer books; and it has been sometimes* read by others in this church, although not here or elsewhere publicly by me since the year 1822; an interval of sixteen years. I have, however, read it in private, in full assurance of the doctrine of the ever-blessed Trinity in unity; and with admiration of the force and precision with which this creed repels and disclaims and warns against the various heresies which, in reference to this subject, have at different times disturbed the peace and purity of the visible church. It may therefore be naturally asked, by those who have grown to maturity of age within the period of omission which I have mentioned—Why then did you ever discontinue to read the Athanasian creed at the appointed times in the church service? But I hope many of those who are old enough to remember the sermon which I preached and printed in the year 1822, will anticipate my answer—That I was principally influenced by an objection to what are commonly called the damnatory clauses. I cannot even now profess that my feelings, in respect of those clauses, are entirely altered—more especially as to the first. But I have a different view of the import of reading them, which gives me liberty to do so, in a way to be explained (I trust satisfactorily) before I conclude. In the meantime you will permit me to declare that this change is the free and spontaneous result of my own reflections and convictions. I have been treated with a kind forbearance, which demands my warmest acknowledgments and gratitude; and which has been exercised for such a length of time, as to remove all probable grounds of fear. And, as to hope, from my circumstances, and age, and infirmities, I have nothing temporal to expect or desire; but that it may please God to grant me to spend the remnant of my days on earth in the same situation which I now enjoy. But even if my case were otherwise—if I had ever so much to hope or to fear—I trust that the same grace, which enabled me before to count temporal things but loss in comparison of a good conscience, would still be vouchsafed to uphold me in faith and consistency. I therefore promise myself that I shall obtain credit with those who know me for sincerity of principle; and that they will believe that I am actuated by a sense of duty—neither "using lightness," nor biassed by any interested motives. And, in further testimony of the sincerity and constancy of my faith in the eternal Godhead of the Father, Son, and Holy Ghost—one infinite Jehovah—I thank God I can refer to the sermons which I have preached to you, my beloved brethren, on several Trinity Sundays, as well as to the uniform tenor of all my pastoral instructions, both in the letter and spirit; so that, with all my heart, I adopt the prayer contained in the collect for Trinity Sunday, which I hope it may be seasonable and edifying to introduce in this place:—"Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end." To this I desire to add a quotation from what are called the proper prefaces in our communion service; which, however, is not appointed to be read, but when the Lord's supper is administered on Trinity Sunday. It is as follows:—

"Who art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the

* Meaning, sometimes during my incumbency.

glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

But I rejoice that it is not in her creeds alone, or upon special occasions only, that this faith is confessed by the church of England. It is gloriously prominent in her ordinary worship, and in all her ministrations; it gives coherence and vitality to all her doctrine and prayers and praises; even as it may be truly affirmed to be the very life and soul of Christianity itself. Accordingly, our most excellent litany commences with three distinct supplications for mercy, to the Father, the Son, and the Holy Ghost; which are immediately followed by this supplication—

"O holy, blessed, and glorious Trinity—three Persons, and one God: have mercy upon us, miserable sinners."

Besides this, after every psalm our triune anthem is uttered; and O that it may faithfully, exultingly, and lovingly ascend from every heart and tongue—

"Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end, Amen."

Where such evidences shine conspicuously and incessantly, it would be superfluous to dwell upon a more extended detail of particulars. But here I would with fervent gratitude declare my conviction, that to this purity and soundness of doctrine and worship, under the never-failing providence and mercy of our God, is to be ascribed the signal preservation of the ark of our church, amidst so many and great dangers and threatenings of the waves and the tempests of this sinful world. "Not unto us, not unto us, O Lord, but unto thy name give praise." "The Lord hath chastened and corrected us, but he has not given us over unto death." While many adversaries had evil will against our Zion, and were even crying aloud—"Down with her, down with her, even to the ground," her God was in the midst of her, and therefore she was not moved. Her sons have been taught to take joyfully the spoiling of their temporal goods, knowing that in heaven they have a better and more enduring substance. In a great fight of afflictions and worldly adversity, God has most blessedly and amply increased our spiritual prosperity, and abundantly bestowed upon us the true riches in heavenly places in Christ Jesus. While the angry billows from without were beating violently against our bulwarks, there was a peaceful river of the waters of life within; the streams whereof were making glad the city of *our* God (Ps. xlvi.), and fertilizing all the *trees and pastures* of the Lord upon its banks, and clothing them with verdure and with fruit. We may trace the commencement of the glorious revival of godliness to which I allude, to a time antecedent to the trials of the national church of England and Ireland, which are yet in progress. It is a matter of fact within living memory; and I believe that, in the wisdom and mercy of the Most High, it prepared his people for the approaching storm. These first-fruits of returning life and vigour were inestimably precious; but they excited the envy, and jealousy, and alarm of the enemy, who was content to be comparatively quiet, while the virgin daughters of Zion too long and too deeply slumbered and slept. But no sooner was their awaking and the trimming of their lamps perceived, than diabolical stratagems and furious assaults began; more suited—according to the wisdom of this world—to the emergency of the times. I must not attempt even to sketch the eventful history. But let us, my beloved brethren, unite in blessing God, that the things which appeared to be adverse "have turned out rather to the furtherance of the gospel." Neither let us "fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "The Lord of hosts is with us; the God of Jacob is our refuge."

Now, in confirmation of what I have asserted concerning the happy increase of zeal and spirituality in our church, and in proof that the walls of our Zion have been rapidly built, as it was with Jerusalem of old "even in troublous times," I shall read a most delightful and encouraging passage from an authority which is highly valuable, and peculiarly worthy of credit, both from the station and the character of the author. It is contained in an introductory lecture, which I hold in my hand, by Dr. O'Brien, archbishop King's lecturer in divinity, delivered near the close of last year (1837) to the divinity students in the university of Dublin. After speaking of the course of study provided for them there, Dr. O'Brien proceeded to address them thus (p. 10):—

"All that is done here to qualify you for your high calling is to be regarded as in a peculiar sense done for others—a blessing secured to the multitudes who shall be hereafter committed to your care; who, in youth, and manhood, and age, shall be dependent upon you for instruction, and correction, and guidance. How they shall be taught and directed depends, of course, much less upon the advantages afforded you here, than upon the use that you are disposed to make of them. But we may trust that not many are now likely to seek to enter the ministry, with views which will allow them to undervalue

or to neglect the opportunities afforded to them here of fitting themselves to discharge its duties. At a calmer period of the church's history, when her worldly prospects were brighter and her possessions more secure, it was not strange that the ministry should hold out attractions to the worldly-minded, or that some indolent spirits should turn to it as a safe refuge from the cares and the labours of active life; and it was of course to be expected that we should, from time to time, meet here some to whom the period of preparation, on which you are now entering, was irksome and unprofitable—who manifestly shrank from the labour of qualifying themselves for duties which they never meant to discharge. But it seems reasonable to hope that the sacred office among us is now nearly secure from such profanation. The condition and prospects of the church, for the time during which you are likely to have been deliberating about the choice of a profession, have certainly held out little lure to those who are looking for a gainful calling, or seeking for an easy mode of wearing away an unprofitable life. You have been living in times when penury, obloquy, and danger have become again the badge of the sacred profession; when to be a minister of the established church was to incur a forfeiture of all civil rights—to find a rabble armed against property and life, and the law powerless to protect them. You have seen the whole body of the clergy of this kingdom objects of a ferocious persecution, which neither innocence, nor benevolence, nor forbearance, nor zeal, could mitigate. You have seen some of the most blameless and the most exemplary of the order defrauded, calumniated, denounced, murdered; and we may trust that when they who have lived in such times, and have seen such things, are pressing into the church, it is under some better and higher motives than the hope of finding there leisure, competence, and ease."

Facts such as these, my brethren, admonish us of the cautious reverence with which we should lay even a finger upon the holy fabric which God appears to have shielded by his power, as containing fitted instruments for his glory; and to be made a blessing, not only to this realm, but to mankind at large.

In applying this admonition to myself, I am led to endeavour to describe (as far as may be necessary) a change which has been gradually induced upon my own mind; partly, I trust, from the healing balms of a merciful Father—partly from increased information and experience, and partly from the change of position and circumstances in which our church now actually stands. When I preached that sermon in 1822, to which I have already referred, and for a long time afterwards, I entertained an impression that I saw reason to believe, both in the state of our ecclesiastical standards and formularies, and in the indications of Providence, that it was the will of God to bring to pass some further reformation. Under this impression, I conceived it to be my duty to declare it openly, and also to make some attempts to awaken a consideration of the best means towards effectuating such an end. These attempts were feeble, and proved entirely abortive: perhaps they were unwise, though well-intended. In the mean time we have beheld and felt that awful and amazing change in legislation, very commonly but improperly called "emancipation;" which, after many struggles, occurred in such a sudden and unexpected manner in the year 1829. Since that event, our parliament is no longer purely protestant. Under these circumstances the contemplated changes became altogether visionary, or morally impossible: so that, from the co-operation of all the causes I have mentioned, a re-action in my mind was the natural consequence. This re-action led to a review of the supposed grounds for seeking further reformation; and this review, I trust, made it manifest to my own reflections, that the necessity is not so urgent as I had imagined. The principal substance of those reflections—at least so far as the matter immediately in question is concerned—I desire now to lay before you as briefly as I can.

All human works are liable to defects; but, if these defects are not of such a nature as to defile the conscience, a good institution which they adhere to may and ought to be used for its essential excellence, especially when it cannot be abandoned without the evils and the sin of schism. Let us recollect that it is an apostolic rule "to follow after the things which make for peace." The church of England makes no arrogant claims to infallibility or absolute perfection; but she has just claims notwithstanding to the obedience of her ministers and members, without which no body corporate or society could possibly continue to subsist. How could the apostolic rule—"Let all things be done decently and in order"—be carried into effect, if every individual were to be at liberty to act according to his own private opinion or inclination? But the reasonable and moderate claims of our scriptural church are very clearly and candidly stated in the preface to our book of common-prayer—which I recommend to your attentive perusal—and also the other articles between the preface and the calendar.

After describing the disposition and practice of our church, from the first compiling of her liturgy, with the changes which have been made from time to time, and the reasons on which they were grounded, the compilers more particularly refer to the last review in the reign of Charles the second, which brought our common prayer-book to its present well-matured state. The reference is in the words which I shall now read to you from the preface itself:—

"In which review (say the compilers) we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of a dangerous consequence (as secretly striking at some established doctrine or laudable practice of the church of England, or indeed of the whole catholic church of Christ), or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered), as seemed to us in any degree requisite or expedient, we have willingly and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations. For we are fully persuaded in our judgments (and we here profess it to the world) that the book, as it stood before established by law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction, as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy scripture itself."

It is plain that the latter part of this paragraph refers to the book of common prayer, in the form which it had attained before the last review. But the plea of not containing "anything contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto;" with the proviso, that "it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings," &c.—all this must be at least equally applicable to the form in which it now exists: and it is evident that the same proviso most explicitly declares the meaning and extent in which the assent and consent of ministers are required. It is not that *we must* think every sentence and rule the *best that could possibly* be devised, or not liable to any objection whatsoever; the very words, "with a good conscience use and submit unto," imply that we might, in some parts, prefer something else, if our own private opinions were to decide: but that, in such cases, we feel it a duty to submit our own judgment to public authority, when nothing is required that ought to wound conscience. And, as to the matter now more especially before us, I conceive that I formerly interpreted the first damnatory clause in the Athanasian creed in too rigorous a manner, instead of that "just and favourable construction," which the quotation I have produced from the preface of our prayer-book so reasonably claims. I thought that the words "whole and undefiled" excluded all charitable concession even to minute differences, such as that of the Greek church respecting the procession of the Holy Ghost; but my present conviction is that, in fair and equitable interpretation, as the varieties of form and complexion in the human species do not destroy the integrity of manhood, so the Christian or catholic faith may be kept whole and undefiled, notwithstanding the abatement of those lesser shades of error, which do not infringe upon its essence. But, as to the vital substance of the faith into which we are baptized, of the Father, Son, and Holy Spirit, one infinite and undivided Jehovah; it is assuredly impossible that the atonement for sin, and the sanctification of the soul—that is, the salvation promised in the gospel of Christ, can be understood without it. And as the holy scripture (John iii. last verse) most expressly declares—"He that believeth on the Son of God hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him"—it is our bounden duty to give warning, with all faithfulness and perseverance, of the extreme and awful dangers of ignorance and unbelief; yet praying always for grace to be enabled and disposed to "speak the truth in love." However, I feel no difficulty in acknowledging (agreeably to the freedom which I before stated) that I heartily wish the threatenings of the Athanasian creed had been denounced in the very words of holy scripture, and in none others; and that I do not adopt them entirely, as according with my own individual sentiments and choice. But, in the language of the preface before quoted, I purpose, if the Lord permit, to "use and submit" to them, as the solemn and authentic voice of the church in its collective capacity, conveyed in an ancient and venerable document and form of confession, which stands yet unrepealed and unaltered. Whether under any possible circumstances it may be right hereafter for a convocation to revise

and amend it, it is not necessary now to venture any opinion. But, in the present condition and relation of the church and state, I rejoice that I feel at liberty to take the course of which I now give notice; for I unfeignedly love conformity and obedience, and I pray that we may "with one mind and one mouth glorify God," and heartily co-operate for the advancement of his kingdom, and the maintenance of that particular department which he has committed to our trust—not giving any countenance to a superfluous spirit of innovation amidst the perils with which we are surrounded; for there is the utmost reason to fear, that the changes to which it might lead would be not for the better, but for the worse.

With respect to what I have said, as to the documentary and public nature of the creed under consideration, I am the more confirmed in the view which I have presented to you, by the remarkable difference of the manner of its beginning from that of the other creeds. You know that they begin in a personal form, "I believe:" but the Athanasian creed opens in a general form—"Whosoever will be saved, before all things it is necessary that he hold the catholic faith*." Hence I think it a more suitable mode that the clergyman should read the whole, than that it should be read in alternate verses, like the psalms. There is no direction† given in the rubric, except that it should be sung or said; so that I consider the modes before mentioned to be at the direction of the officiating minister. It remains only that I should commend the whole subject to your private meditations and prayers; and may the Lord prepare us all so to commemorate his holy incarnation, and his meritorious cross and passion, that we may glory in confessing that, "without controversy, great is the mystery of godliness!" And may he replenish all the stewards of his mysteries with soundness of doctrine, and innocence, and holiness of life, and grant us all to know the blessedness of a people who have the Lord for their God!

* It is, however, to be observed, that the rubric directs this confession to be "sung or said by the minister and people standing."

† *Id est*, in this respect.

MOUNT ARARAT.

OFFICIAL ACCOUNT OF THE LATE EARTHQUAKE, DRAWN UP BY MAJOR VOSKOBOINIKOF, OF THE IMPERIAL RUSSIAN ENGINEERS*.

THIS earthquake, which changed in a few moments the entire aspect of the country in the neighbourhood of Mount Ararat, commenced on the 20th of June (Russian, or old style), 1840, at about forty-five minutes after six in the evening. Repeated, but intermittent shocks, which seemed to come from the mountain, gave to the earth a movement resembling waves, which continued for about two minutes. The first four and most formidable shocks, which were accompanied by a subterraneous sound, proceeding in the direction of east-north-east, have left on the summits of hills and bottoms of valleys within the range of the agitation, traces which will not soon disappear, and which the eye of the scientific observer will recognize, after many ages shall have passed away.

It was at the same time observed that numerous rents or fissures took place on the banks of the Araxes and the Karassu, from the source of the latter to its confluence with the Arpalchai, on all the spots where the banks of those rivers are somewhat elevated. These fissures, which were parallel to the course of the streams, ploughed the earth to the distance of a verst from the beds of the rivers, and, in accordance to the movement given to the soil by the shocks, they were seen every moment to open and shut. There also occurred a great number of violent explosions from the bottoms of holes like little craters, which, opening and shutting in the same way as fissures, spouted out torrents of water, and cast up immense quantities of pebbles and gravel. The waters of the Araxes were so violently agitated, that they rose over both banks, now causing inundation, then sinking again into the centre of the bed which thus appeared concave. According to the accounts of the people of the country, several parts of the river became dry, while at other parts the body of the stream rose to a great height, making a noise like the sound of boiling water. The local authorities took care to verify these facts, which were related by a number of eye-witnesses, and several circumstances leave no doubt of the correctness of their statements. At the end of August there were still to be seen fissures here and there in the bed of the river which might have absorbed the water, while it might have been thrown up from others.

During these awful moments, terror and desolation reigned everywhere, to a great distance around Mount Ararat. The Persian town of Maku, and Baiazeth, the chief town of a Turkish pashalic, also suffered from the earthquake. Its successive shocks convulsed in a few minutes the earth as far as Shusa and Tabris on the one side, and to Tiflis on the other. But its ravages extended chiefly over the Russian territory. The ancient and venerable monument of St. James, and the village of Achori, with its 200 houses and 1,000 inhabitants situated on the skirts of Mount Masis, at the foot of the Great Ararat, were entirely destroyed by the immense masses of rock which were

* St. Petersburgh Gazette.

detached from the summit of the mountain, and by the colossal glaciers, accumulated during an incalculable series of ages in that region of eternal snow, which those rocks brought with them in their descent.

In the cantons of Erivan, Sharur, Nakhichevan, and Ordubat, nearly all the houses have been entirely destroyed. In Nakhichevan two Armenian churches, five mosques, 779 houses, and twenty-five shops were quite ruined. In the district of the same name, including the canton of Ordubat, the number of edifices destroyed has been found to amount to 2,436 houses, one church, two mosques, and seventeen mills, leaving out of the account 1,095 houses, nine churches, five mosques, and fifteen mills, which were more or less seriously damaged. In the canton of Sharur the earthquake threw down 3,135 houses and seventy-five mills. In the same canton, on the left of the river Araxes, where its banks are somewhat elevated, land-slips took place, which carried away several villages, and the adjoining corn-fields. Most fortunately the catastrophe occurred before sun-set, which is doubtless the cause that the number of victims, the inhabitants of Achori excepted, was less considerable than might have been expected. With that exception, the number is limited to merely forty-nine individuals in the two districts of Erivan and Nakhichevan, exclusive of seventeen seriously wounded.

The influence of the earthquake on all the wells within the two districts mentioned was very remarkable. In the canton of Nakhichevan upwards of thirty springs were dried up for some time; some continued, even several days after the catastrophe, to yield only thick and whitish-coloured water; others, on the contrary, became more abundant than they had previously been; and, in the vicinity of several of the latter, new springs made their appearance. Thus, the volume of water from the springs of Karassu and Chapan, near the village of Sardarak, is more than double what it was; and a new current of water, which first issued forth at the time of the earthquake, still flows from a cleft in Mount Gindil.

At Karagasanlu, a poor village situate at the confluence of the rivers Arpalchai and Araxes, the earthquake was observed in all its terrific grandeur. Terrified by the first shock, and stunned by a noise like the rolling of thunder, the inhabitants had no sooner raised their eyes to the summit of the Ararat, and beheld the direction of the detached masses of rock, than a second shock overthrew their clay huts. The whole village disappeared amidst an immense cloud of dust; at the same time the earth alternately opened and closed around them, and numerous columns of water spouting up in the air from the apertures, threw into the fields sand and pebbles which had been dislodged from the bottom of those frightful gulfs. The unfortunate inhabitants fled in dismay from the places of their birth.

It is difficult to afford any idea of the scene which presented itself in the narrow valley of Achori. The masses of rock, ice, and snow, detached by the first shock from the summit of the Ararat and its lateral points, were thrown, at one single bound, from a height of 6,000 feet to the bottom of the valley, where they lay scattered over an extent of seven versts.

At first not the slightest traces of the monastery or the village were perceptible; but gradually the snow and ice began to melt, and the mass of *debris*, losing its adhesion, separated and crumbled away in various directions. A portion was carried down by the slope of the valley as far as the banks of the Karassu, with such rapidity, that huge masses of ice preserved entire, and immense fragments of rock were in the space of a few minutes hurled to a distance of twenty versts from the point where they had fallen.

This happened at nine in the morning of the 24th of June. Torrents of clayey mud of a whitish colour issued from the sides of the great mass of *debris*, which remained immoveable, inundating and devastating the fields and meadows from that point to the banks of the Karassu. These torrents were so great, that between the mountains bounding the valley of Achori and the banks of the river, the ground was inundated to the extent of twelve versts in width.

The sudden formation of these torrents of mud, and the rapidity of their movement, present an extraordinary phenomenon. It may be conjectured that masses of compact clay had been formed, apparently by volcanic evaporation, at the summit of Mount Ararat, on the porphyroide trachytes. These masses, which crushed everything in their descent, were transformed, at the first contact with the water produced by the melted snow and ice, into a muddy matter, which afterwards flowed along the slope of the valley. Perhaps, too, being carried along by these waters, like other *debris*, these masses were dissolved whilst the torrent was rolling them towards the plain. Be this as it may, one of these torrents of mud, falling into the Karassu, forced that river to alter its course. A vast number of mutilated human bodies, frightful evidences of the disaster of Achori, were hurled into the Karassu; so that the waters of the river were for a long time unfit for use in cooking or drinking.

By the 5th of July these torrents had entirely disappeared; but the valley of Achori has assumed quite a new aspect. It has become broader at its upper part, because the soil is there more elevated than it formerly was, and the boundary of eternal snow on the Ararat appears lower. Two springs, which used formerly to be remarked at a short distance from the monastery, now issued from among the *debris* of the rock covering that part of the valley, and indicate the spot where the venerable edifice stood. In the same way we can conjecture the situation once occupied by a small meadow on the skirts of the mountain opposite the monastery, which at the moment of the catastrophe was habited by a Nomade tribe of thirty families, all of whom perished. This meadow is now covered with a deep stratum of clay. On a piece of ground extending from the monastery to the village of Achori, where formerly were to be seen cultivated fields and gardens, we at present find a labyrinth of hillocks of a conical form, composed of fragments of rock, and covering fragments of glaciers, which, in consequence of being thus protected against the influence of the atmosphere, are not yet melted. These hillocks are furrowed by numerous fissures, and have cavities full of water containing vitriol; they will probably disappear when the ice which they cover shall be dissolved.

The stratum of clay where it has buried the village is comparatively inconsiderable. In the hope of finding articles of value, the Curds soon began to explore the ruins. The excavations they have made, to the depth of a *sagene*, expose to view the rafters of the cottages still resting on the ruins of these habitations. Here and there some fragments of the inferior part of the walls remain upright. The interior is every where filled with lumps of ice and blocks of rock—a proof that the village was not destroyed by a torrent of *debris* rolling and sliding down the side of the mountain like an avalanche, but was crushed by a mass of matter which, having been hurled through space, descended perpendicularly on the spot.

After the great concussion, the effects of which were so dreadful, distinctly-felt shocks occurred at intervals until the 28th of July; they afterwards diminished in force, but they did not entirely cease in the district of Sharur until the first of September, and, though very feeble towards the close of that period, they were still accompanied by a slight subterraneous noise.

The shocks which occurred in the canton of Nakhichevan, between the 21st and the 28th of June, overthrew the buildings which the first earthquake had shaken. The heaviest shocks which were afterwards observed, occurred on the 14th of July, at three A.M., in the quarantin of Igdir; and on the 25th of July, at three and ten A.M., and at five P.M., in the canton of Surmanlinsk.

The Cabinet.

THE AGENCY OF GOD.—Coeval with the first pulsation, when the fibres quiver and the organs quicken into vitality, is the germ of death. Before our members are fashioned, is the narrow grave dug in which they are to be entombed. Imperfect as our glimpses of knowledge may be, they all convince us that no more oil could have been poured into the lamp, than would nourish the flame until the pre-ordained hour of its extinction. The youth expires apparently in his prime. Are his weeping kindred tempted and agonized by the thought, that fatigue brought on the catastrophe, or that care might have averted the danger? Develop the frail vessels, and it is proved that their coherence could not have possibly sustained the pressure of the purple tide beyond the age when the vigour of adolescence was attained. Do we term the departure premature? Premature!—the word belongs not to the vocabulary of faith. It has no place in the mind of the believer. Ask not why the pale babe, mysteriously brought to the confines of this vale of tears—heir to our transgressions, and yet spared from participating in their bitterness, who never looked upon the light of day, and whose voice never sounded in the mother's ear—is carried away as in a sleep—parent and child separated until they shall both awaken and stand before the throne. Ask not why the span of fourscore years is given to him who is gathered to his fathers, after passing through the full length of his weary pilgrimage. But be thankfully assured that, under every individual dispensation, comprehended from and through all eternity, in the unity of the divine design, the tares are not rooted up until they can no longer be rescued from the fiery furnace, nor the good corn gathered until it is ripe for the garners of the sky.—*Sir Francis Palgrave.*

GRACE.—How many forbear sinning, not because God's grace has wrought upon their wills, but because a merciful Providence has kept off the occasion!—*South.*

Poetry.

A HYMN FOR ASCENSION,

BY HENRY DOWNTON.

(For the Church of England Magazine).

ANGELS from the land of glory
Joyful winged to earth their way,
When the death-destroying Saviour
Broke from darkness into day,
From the mighty
Ransoming the lawful prey*.

Sweetly rang their holy voices
When the blessed babe was born;
Sweeter far their notes of gladness
Rose on this triumphant morn,
To the Conqueror
O'er the hosts of hell forlorn.

Hail, Redeemer! earthly praises
Laud thee not as those above;
Feeble, faltering thanks we bring thee,
For thy matchless, changeless love—
Yet we bring them,
Nor wilt thou thine ear remove.

'Twas for us and our salvation,
Jesus! thou didst bleed and die;
Thou for us, O great Deliverer,
Captive led'st captivity;
And victorious,
Did'st for us ascend on high.

Still, O! still ride on, and conquer
All the foes that hate thy reign;
Quell the rage of hosts infernal—
Burst the bondman's fatal chain—
Till, in glory,
Thou return to earth again.

Rising then with thee, for ever
We will laud thy name, and sing;
Then with hymns of praise eternal,
Our eternal home shall ring—
Blessing, honor,
Glory, power, to CHRIST our KING!

GOD IS LOVE*.

THE bud unfolding in the vernal beam,
The fruit that basks in summer's golden gleam,
Autumn's rich smile—e'en winter's frown above—
All tell my thrilling soul that "God is love."

The flow'r that blushes on the streamlet's brink,
Where dewy herbs the tears of morning drink—
Each leaf that quivers in the verdant grove,
Whispers mine inmost heart that "God is love."

Seasons, successive in their changeful flight—
Day's dazzling pomp—the solemn reign of night—
Pale evening's brow, with tresses dark inwove,
And ruddy morn, declare that "God is love."

The stars that gild the glowing arch on high,
Orbs—worlds—transcendent wonders of the sky!
Yon suns of glory, that majestic move—
All have a voice, and echo "God is love."

* Isaiah xlix. 24, 25.

† From "The Church."

Thunders, with roar reverberating loud;
Lightnings, whose arrowy shafts transpierce the cloud;
Comets thro' ether that eccentric rove,
With one accord attest that "God is love."

Flow'rs, fruits—the beauty and the joy of earth;
Stars, moons, and planets—of celestial birth;
Suns, worlds, winds, meteors—that erratic move—
Tell the wide universe that "God is love."

Yet faint as fall the murmurs of the stream,
Or echo of the whisper of a dream,
Compar'd with Calvary's cross, their accents prove,
To teach my thankful spirit, "God is love."

J. H.

Miscellaneous.

BOURDALOUE.—It is related in Spence, that Bourdaloue having been appointed to preach on Good Friday, the proper officer attended to conduct him to church. He was directed to the study of the father. Ascending the stairs, the brisk notes of a violin caught his astonished ear; and, the door being partially open, he beheld Bourdaloue stripped to his cassock, and keeping time to the movements of his instrument. For some time he stood in mute consternation; at last he summoned sufficient resolution to tap gently at the door. The preacher immediately laid down his violin, hurried on his robe, and, coming forward with his usual composure of manner, addressed him—"O sir, is it you? I hope I have not made you stay; I am quite ready to attend you." The poor man, as they were going down, ventured to express his surprise at the spectacle he had beheld. Bourdaloue replied with a smile—"Indeed, you might well be a little surprised, if you don't know any thing of my way on these occasions. But the whole matter was this—in thinking over the subject of the day, I found my spirits too much depressed to speak as I ought to do; so I had recourse to my usual method of music and a little motion. It has produced its effect: I am now in a proper temper, and go with pleasure to a duty to which I should otherwise have gone with pain. It was not until his mind had been matured by diligent labour and study that Bourdaloue assumed the sacred garments of the priesthood. Several years of his life were devoted to the instruction of young persons in grammar, rhetoric, philosophy, and divinity, in the place of his birth. At length he entered the ministry; and, after obtaining a wide renown among country congregations, he was called to Paris in 1669—a period, it has been observed, peculiarly distinguished for its splendours both in military and literary exploits. The victories of Turenne, the festivities of Versailles, the pens of Corneille and Racine, were the glories and the enchantments of the time. A fever of the passions had quickened the popular blood; a general excitement pervaded society. The national eyesight was dazzled with the lustre of literature and arms; the national pride was intoxicated with the music and the wine of prosperity and fame. This was, undeniably, no favourable season for the appearance of a preacher. But the genius and energy of Bourdaloue vanquished the difficulties in his path; and while, so to speak, he darkened the theatre of life, and rolled a cloud over this gorgeous pageant of worldly distinction, he re-illuminated it with a purer light, and embellished it with more beautiful decorations. Even the heart of the voluptuous monarch bowed under his eloquence; and he was continually recalled in successive years "to reason upon judgment and death," and, while the sovereign trembled, to persuade *him almost to become a Christian.* Bourdaloue was *indeed a Jesuit, but his* piety was not embittered by the poison of Loyola. It was said that his life presented the most conclusive reply to the satires of Pascal. Towards the close of his existence, Bourdaloue resigned his pulpit for the lowlier office of visitation and consolation. The hospital and prison became his frequent resort; and he knew, says one of his countrymen, how to be simple with the simple, learned with the wise, and a logician with the acute. The sweetness of his manners and the sanctity of his conduct realised, with a delightful harmony of union, the exhortations of his pen; and he lived to show to the world, that no eloquence is so forcible in its appeal, or so alluring in its suggestions, as the silent rhetoric of a well-spent life.—*Church of England Quarterly.*

ELECTION OF THE POPE.—Twice every day the cardinals meet in a large hall to ballot. Mass having been previously celebrated, and the influence of the Holy Spirit invoked, the cardinals in turn deposit a paper, containing the name of their favourite candidate, in an urn. These are proclaimed aloud by the secretary of the conclave, and the election is only concluded when two-thirds agree in their choice; until which time the scrutiny, as it is called, is repeated at eleven and five o'clock every day. But even when the conclave have come to a decision, four European sovereigns (of France, Austria, Spain, and Portugal) have still the power of putting their veto on the election; and, as the interests of these nations have often been at variance, the obstacles in former times to the choice of a pontiff usually appeared insurmountable. Until a candidate is declared successful, the papers containing the votes are regularly burnt after each scrutiny, and crowds collect at the appointed hours, eagerly awaiting the result. This is communicated to them in a curious manner. The smoke from the burning papers is allowed to escape through a small iron tube, which is so placed as to be visible to the people without; and, while they continue daily to see this smoke, they know that their pope is not yet elected, and depart discontented and grumbling. When the smoke no longer issues at the usual time, it is the first announcement that the conclave is broken up, and the pontiff chosen. Then the cannons at the castle of St. Angelo are heard, and the news spreads like wild-fire through Rome. All the avenues leading to the palace are soon thronged with people eager to learn on whom the choice has fallen. A cardinal, in his robes of state, appears on a balcony, and, in the following words, proclaims that the pope is elected—"Annuncio vobis gaudium magnum—habemus Papam!" ("I announce to you a great joy—we have a pope!") and declares the name of the successful candidate. Immediately the bells throughout the city sound joyfully, the cannon are again fired, and thousands of voices shout aloud the name of the new pontiff.—*Letters from Italy, to a Younger Sister. By Catherine Taylor. London: Murray.*

THE JEWS.—It may be mentioned, with regard to this peculiar people, that when in the act of prayer they turn their eyes towards Jerusalem; and such in fact is their veneration for the very soil of Judea, that many of them in different countries procure from Jerusalem portions of earth, which are sprinkled over the eyes of the deceased before interment. Others, who can afford the expence, retire there to die, that their bodies may mingle with the ashes of their ancestors. It is a remarkable fact, when at Copenhagen, I found Jews were buried there in an upright position, or standing in their coffins.—*Travels in Russia and Poland by W. Rae Wilson, F.S.A.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 288. JUNE 12, 1841. PRICE 1½d.

THE HOUSEHOLD CONDUCT OF JOSHUA.

BY THE REV. RICHARD SANKEY, M.A.,

Curate of Farnham, Surrey, and late Fellow of C.C.C., Oxford.

IN adverting to the subject of family religion in a former essay*, I was obliged to leave much unsaid; I could only refer in a general way to the importance and blessedness of this duty; and, if there were no other encouragement to it, it would have been quite sufficient that God had made such honourable mention of it. It was not unnoticed in heaven—and, wheresoever the word of God shall sound forth, there shall also what Abraham did be told for a memorial of him. I could then only take a general view of the conduct of Abraham, as a pattern to all believers in this respect. Joshua shall now be our example. The three points in Abraham's conduct, to which our attention was drawn, were —that he taught his family—he commanded them—he set them an example; and these, it is plain, must be the principal points to be kept in view in any attempt to establish and to maintain family religion. Where any of these is wanting, it cannot possibly succeed. Taking, therefore, as our guide, not only (as before) the praise which God gave to Abraham, but the resolution of Joshua, which takes in the very same subjects—"As for me and my house, we will serve the Lord" (Josh. xxiv. 15). I would remind the reader—

I. That the first thing to be looked to is his own personal religion—this will involve the example which he sets; in which Joshua begins with himself—"as for me." Nothing can dispense with personal piety—nothing which we do for others will avail, while we are destitute of divine grace in our own souls. "Many will say to me, on that day," says our Lord, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" Those who are regardless of their own souls are not likely to be very attentive to the souls of others. Mere profession, and a regard to decency, may carry us some way, but there is nothing like a personal experience of divine things to inflame zeal; unless therefore an individual serve God himself, his attempts will be partial, and irregular, and unsuccessful. A drunken master is a poor preacher of soberness to servants; a proud or passionate father will not recommend humility and meekness to his children—they will a ways do as he does rather than as he says: example, if bad, will counteract all advice. "Thou therefore that teachest another, teachest thou not thyself?" Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" It is a contradiction to suppose that, if a man's children and household see him constantly, deliberately, and wilfully trampling under foot the authority of God, and breaking any of his commandments, they should respect his authority or submit to his commands; if, for instance, he breaks the fourth

* See essay, No. cclxx., Feb. 27, 1841, where Mr. Sankey's name, as the author, was by mistake omitted.

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

commandment, can he be surprised if they break the fifth? Can he rebuke them, and not expect them to say (and with a truth which shall bring its own bitter conviction to the soul, and make him speechless) "physician, heal thyself?" But arguments need not be multiplied; it is so plain and so universally acknowledged, that the very reason why masters of families are not more strict in enforcing family religion is, they know their own conduct and conversation are so utterly inconsistent with any thing of the kind, that they dare not. It is not always (though it may be in too many cases) that they have not the will—but they have not the power. Conscience is not quite seared; and conscience would say—"what dost thou here?"

It was the sense of this which made David resolve, before ever he corrected his family, to correct himself—before he cleared his house of vain persons, to clear his heart from vain thoughts (Ps. ci. 4-7). "A froward heart shall depart from me; I will not know a wicked person; whoso privily slandereth his neighbour, him will I cut off; him that hath a high look and a proud heart will not I suffer; mine eyes shall be upon the faithful in the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me; he that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." But, first, in v. 2, he speaks of his own resolutions—"I will behave myself wisely in a perfect way. O, when wilt thou come unto me? I will walk within my house with a perfect heart." It may be true, in more senses than one, what Solomon says—"A servant will not be corrected by words" (Prov. xxix. 19).

II. But, as we saw before, this example must be followed out into authority. The Christian householder will command his household. Joshua's words imply clearly that he was conscious of this, and meant to act upon it, as Abraham did. Now this will act in two ways—in restraining from evil, and constraining to good.

1. A constant and wholesome check must be put on every evil temper, or habit, or disposition. All hatred and jealousies must be discountenanced, all sinful practices rebuked, and if possible prevented, and, when not prevented, as far as may be punished. This duty, as regards their neighbour, was enjoined on the Israelites in a very remarkable way, apparently as an act of love—"Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him (Lev. xix 17); and surely if that duty belonged to a Jew, how much more to a Christian? and if toward a neighbour, how much more to those of our own household?

2. And besides this wholesome restraint, there must be exercised constraint. This is more especially meant in what is said of Abraham, that he would command his household; and it is equally evident in the words of Joshua. The fact is, that it is the first duty of Christianity to constrain. It cannot leave sinners to follow their own ways. It cannot let the young and ignorant choose their own devices; they must be directed, guided, constrained by those who are wiser. If we could choose right for ourselves in all cases, what is the meaning of our daily confession—"We have erred and strayed from thy ways like lost sheep?" and why? "We have followed too much the devices and desires of our own hearts."

Children and servants must be commanded and constrained, as far as human authority can command, and human means can constrain, to walk in the way of the Lord. Every child that we enrol into the army of Christ's church, we receive back from the church with this special charge—that the "child be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made; and, that he may know these things the better, ye shall call upon him to hear sermons, and chiefly ye shall provide that he may learn the creed, the Lord's prayer, and the ten commandments, and all other things which a Christian ought to know and to believe to his soul's health." Here then the authority of the parent must come in, and must see that the children attend the house of God—that they spend his sabbath in quiet and sober rest—in the study of God's word, and in the house of God. And not only must the children, but all the family, be brought to do so. If this duty were more generally attended to, our sabbaths would be better observed.

A late excellent clergyman was once asked what plan he had adopted with his children, that they all turned out so well, when the children of many men, of equal piety with himself, were more like the sons of Eli? He said that he was not aware of any particular plan that he had for teaching, but certainly he had always made it a rule with all his children to have it well settled and understood, before they were two years old, which was master, he or they; and, though it sometimes cost a struggle, yet it was always for the happiness of the children. This example may be followed with advantage: and in the case of children it is doubly necessary—if an apprentice rebels, he forfeits his indenture; if a servant, he can be discharged; but a child remains, and, according as he is educated, he will be a curse or a blessing to mankind, to

himself, to his parents, even in this world—what in the world to come, I forbear to say. Of the sons of David, one of those who gave him the greatest trouble was Adonijah, of whom it was said, "his father had not displeased him at any time in saying, why hast thou done so?"

III. And this leads to the point of instruction. We saw that Abraham taught his household; and we concluded it was a Christian duty. In the present state of society it is in most cases impossible that the parent should wholly teach his children, and therefore they must avail themselves of schools at which they may be taught; and it is the blessing of our land at this day, that the child of the very poorest may be taught all that it really concerns him to know—to read his bible, and in that to learn what he is to believe, and what to do, how to be saved, and what is his duty to God and man. There are two methods by which family religion may be kept up, and which it is the bounden duty of every Christian master and parent to observe—means which may be adopted in every family.

One of these plans is to spend a portion of the Sunday in reading the sacred scriptures, and other books which may help to explain it, and keep alive the flame of grace. Every householder may gather his family around him on that day, to instruct them in the things of God. He may read the bible to them, and with them. He may throw in his own remarks as he goes on, or he may read some book of explanation; and if he be too poor to afford this—perhaps so much the better—he will then be obliged to have the simple word of God.

To pass to another most important means of maintaining family religion, let me mention daily family prayer. Let the family be assembled morning and evening, every day, for this. It is a most important duty, and one which no Christian should omit. Various are the means—different are the opportunities of every family; in some it may be more difficult than in others—but no Christian family can be without it, and not incur great guilt. But it is on every account most necessary. It is necessary as a remembrancer for God. It is necessary to keep up religious impressions. How can it be expected that the services of the sabbath will tell upon them, if you neglect to fan the flame which may have been kindled? It is necessary as a means of instruction. How can children and servants learn religion, if they hear of it only on the sabbath-day? It is necessary for obtaining the blessing of God on your family. How can that blessing be expected, which is never asked? It is necessary to obtain any blessing on ourselves. It is necessary to maintain Christian love. How can those love each other who never pray with each other, and for each other? Family worship ought not to be long. A part of a chapter in the word of God—with a few remarks in explanation, or without, as the time or ability may serve—and a short prayer, may make up the whole service. There is no lack of books of family prayer in the present day. Some may prefer the collects and prayers out of the prayer-book—others may use some other form. As a general rule, it may be better to use some fixed form; though, if a person feels able to conduct his family devotions without it, there is no reason against doing so. Family prayer seems to have formed a regular part of Abraham's duty, for which he was so commended of God (Gen. xii). As soon as he came into the land of Canaan, in the plain of Moreh, "he builded an altar unto the Lord, who appeared unto him;" and he removed thence to a mountain east of Bethel, and there again "he builded an altar, and called on the name of the Lord;" and (Gen. xiii.) on his return from Egypt, when he came to the place of the altar, he "called on the name of the Lord." In almost every place he came to, we are told of his calling on the name of the Lord. And, if every family were but a little church, as it should be, we might have some hope of seeing, in time, more unity in the body of the church at large; for the church is but a following out of the idea of a small family into a large one. Then, indeed, we should be, what we profess to be, one body, and what the Song of Solomon describes the spouse of Christ to be—"fair as the moon, clear as the sun, terrible as an army with banners." Let me entreat the reader to view this duty in its proper light, and to let nothing prevent its being put into execution. Many, I know, are the objections which the great enemy will suggest; but a conviction of duty and responsibility will surely overcome all these. For, after all, what are they?

One man sees that many people who have family prayer are not a whit more religious, and perhaps are even more inconsistent than himself—their servants are disorderly, and their children are unruly. It is, alas! too true; but is their abuse of a duty and a privilege, a reason for neglecting it? Is it not as great a sin to omit it, as to abuse it?

Another does not like to begin a new custom in his family. It seems like acknowledging that he has been doing wrong all his days; and he does not like to lower himself, as he thinks, in the eyes of his family. Is he sure that he would lower himself—that they do not wonder why he does not observe

this duty—that they would not rejoice in it, and esteem him the more highly for it? Besides, even if the fear should be true, is the fear of man to keep us from the performance of duty?

Another is afraid of being singular. His neighbours and acquaintance do not observe family worship, and it would be like setting himself above them, and making himself out better than they are: if others did, he would. But ought not a stand to be made on God's side against the world? No man should really expect to get to heaven, without being looked upon as singular. Was not Noah singular, when he was building the ark? Was not Elijah singular, when Baal's prophets were 450 men, and he alone was left? Was not Abraham singular, when he builded his altar, and called on the name of the Lord in the place of the Canaanite, who was then in the land? Was not Joshua prepared to be singular, when he gave the people their choice, but declared that, whatever they did, he would serve the Lord?

Another excuse is want of time. He has time for his business, and his meals; and, if he has not, he makes it. Want of time! as if he could not make it for this too—as if one quarter of an hour, night and morning, were not on any account to be gained out of twenty-four hours given by God to serve him. As if men do not make haste to rise early, and late take rest, for other things—and as if this duty were not of infinitely more importance than any thing else, except private prayers. Want of time, indeed! or rather want of will—want of inclination—of love to God—of concern for the soul—of interest in spiritual things—of regard for the best interests of those who serve—want of love to their own children; or they would not leave them, like the ostrich, to grow up as best they might. Let those who are making such weak excuses read their own character in this description of that bird—"She leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them: she is hardened against her young ones, as though they were not hers; her labour is in vain, without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding." The Christian's duty is rather to imitate that bird to which the Saviour has likened himself, gathering our children together "as a hen gathereth her chickens under her wings." It is but a poor thing to love our children's bodies—in this respect there is scarcely an animal in the brute creation which does not equal, and even surpass us. Let us care for their souls—let us maintain the forms of family religion and family prayer; instructing them—commanding them—setting them an example.

And let me press it, lastly, on any and all who are willing to put this duty in practice, to follow this up in private by praying for their families, that the means adopted may be sanctified. The husband and wife should daily pray together for their children and household. This will prevent many of those difficulties which many meet with. Neglect of united prayer, in this way, may be the reason why many families that observe family prayer seem to obtain no benefit. St. Peter seems to imply that the husband and wife prayed in private together, when he tells them to regard each other as "heirs together of the grace of life, that their prayers be not hindered." And Job evidently did something like this, though perhaps he did it alone; his wife perhaps might not have joined him. "It was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said—It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job i. 5).

Biography.

POWER LE POER TRENCH, D.D., ARCHBISHOP OF TUAM.

THE see of Tuam has been adorned by many eminent prelates. Archbishops Donellan and Daniel distinguished themselves by their zeal in translating the scriptures into the vernacular tongue of Ireland; and doubtless many a poor peasant—enabled through their labours, and those of Walsh, bishop of Ossory, and the apostolic Bedell, of Kilmore—has had to thank God for having been permitted to read in his own language the wonderful works of the gospel. But, among the long line of chief pastors who have filled the chair of Tuam, no one, I may venture to say, in humble piety, in disinterested zeal, deserves to be placed before the late—alas! the *last*—archbishop. Some brief account of this devoted man, mainly from personal recollections, may not be unacceptable to the readers of the "Church of England Magazine."

Power Le Poer Trench was the second son of William, afterwards earl of Clancarty, and Anne, sister of viscount Mountjoy. He was born June 10, 1770, and was educated at Harrow, and graduated in the university of Dublin. His first preferment on being ordained was the union of Creagh, in the diocese of Clonfert. This was a situation in many respects most gratifying to Mr. Trench, for he was here placed in the midst of his own connexions. Gorbally, the family residence, and Ballinasloe, a town built on his father's property, were within the limits of his charge. In the year 1795 he formed a matrimonial alliance with Anne, daughter of Walter Taylor, esq., of Castl Taylor, to whom he was united Jan. 29. The fruits

of this union were two sons and six daughters. His conduct as a husband and a father was most exemplary—his partner he cherished with peculiar tenderness, and his affectionate regard for his children was such as might be expected from him. He treated all with the wisest and most impartial love. It may be impossible to regard each member of a numerous family with exactly the same affection—but it is possible, it is necessary, not to let the treatment of one appear more distinguished than that of another. At a later period of his life, archbishop Trench observed to a friend—"I have long endeavoured not to love one child more than the others; I have not succeeded—but I have been enabled to hide this from all the world."

It was not designed, by the good providence of God, that Mr. Trench should spend his days as a mere parochial minister—larger fields of usefulness were to open before him. During the lord-lieutenancy of the late earl of Hardwicke he was advanced to the episcopal bench, at the early age of thirty-two, and was consecrated bishop of Waterford, in Tuam cathedral, Nov. 21, 1802. In 1810 he was translated to the see of Elphin.

Up to this period the bishop's mind had not embraced those deep and decided views of religious truth by which he was latterly distinguished. It was, I believe, by a sermon preached before him in his own cathedral, that he was enabled to detect the deficiency which still existed in him. He afterwards, with characteristic humility, conferred with the preacher, and with more enlightened zeal set himself to discharge, to the utmost of his ability, the high functions with which he was invested. He secured the affections of the clergy of his diocese; and, when he was removed from Elphin to the archbishopric of Tuam in 1819, under the administration of earl Talbot, the address which was presented to him spoke the language, not of mere compliment, but of genuine love. This interesting document I copy, with the reply of the archbishop:—

"My Lord—Were we, whose names are subscribed to this address, to contemplate under the influence of personal feelings your grace's removal from the diocese of Elphin, we should only have to use expressions of deep and sincere regret; but, my lord, far higher considerations present themselves to our view, and convert private regret into public congratulation. After observing your grace's active and unremitting zeal, whilst bishop of Elphin, in providing for the general benefit of the diocese, and of your clergy, by multiplying glebes and glebe-houses—by setting on foot and liberally assisting a clergyman's widow's fund—by promoting schools for the instruction of the children of the poor in the scriptures; and providing for the spiritual wants of the protestant population by erecting new churches, whereby retired parts of the diocese now enjoy the blessings of a gospel ministry: but more particularly observing the ardent desire always evinced by your grace to promote the knowledge of our Lord and Saviour Jesus Christ, we hail with unfeigned pleasure your grace's translation to the archbishopric of Tuam, hoping and praying as we do, that thereby, *as an instrument in the* hand of Providence, *your grace will more extensively* become the blessed means of diffusing and maintaining gospel truth. From our knowledge of your grace, we are fully persuaded that the awful responsibility of your high station is deeply felt by you; and, as springing from that feeling, we anticipate that, as your grace is amongst the foremost in temporal rank and distinction, so also you will seek to be among the foremost in that spiritual distinction 'which the world can neither give nor take away:' and that, looking unto him who is able to give the increase, your grace's exertions will ever be devoted to promote true religion on earth, and to uphold every institution in aid thereof and connected therewith. Though now separated from your grace's more immediate superintendence, yet we are cheered by the consideration that we shall still remain under your jurisdiction in that exalted station to which you have been so judiciously advanced. And we beg to assure your grace that, possessing our affectionate regard and sincere esteem, you have our fervent prayers for the long continuance of a life so eminently qualified to promote the welfare of the established church by the diffusion of vital religion."

(Signed by the dean, chapter, and clergy).

The archbishop replied: "My reverend friends—After a residence of above nine years in the diocese of Elphin, and much of that time in intimate and close intercourse with many of you, it is with no small satisfaction that now, upon my translation to the archbishopric of Tuam, I am favoured by you with such a testimony of your approbation as the address which has this day been presented to me. If, by the influence of God's grace, I have been made the humble instrument of providing in any way for the benefit of the diocese of Elphin, and for its clergy; if it has been mercifully put into my heart to use the ample means provided by the legislature for procuring glebe lands, and erecting glebe-houses for their residence; if I have taken my share with you in setting on foot a subscription for the maintenance of our widows, and, in co-operation with you, afforded my humble aid in promoting schools for the instruction of the poor in the scriptures; and if I have been enabled to provide for the spiritual wants of the protestant population, by erecting churches in retired parts of the diocese, and affording it the blessings of a gospel ministry; after all, I am but an unprofitable servant—I have done only that which was my duty to do. Be assured that, while the Lord is pleased to spare me and bestow upon me health and strength, I will (humbly praying for his blessing and assistance, without which I can do nothing) unceasingly endeavour to merit and support the favourable opinion entertained by you of my conduct, by taking advantage of every opportunity of promoting the knowledge of our Lord and Saviour Jesus Christ, by exerting myself in the cause of true religion upon the earth, and by upholding by *my influence*, by *my patronage*, and by *my personal countenance*, every institution in aid thereof. Were I to express all that I feel upon this occasion, I should write a volume; but you will bear with me a little longer while I offer my grateful thanks to you for having, under Providence, introduced into my late diocese that most valuable institution, 'the Monthly Clerical Association'—an institution, the progressive

ts of which I have observed among yourselv

and have thankfully experienced myself—an institution which has dispelled jealousies and prejudices, and connected and cemented Christian love and charity in persons of discrepant opinions upon some points—an institution which, though only in infancy, has already proved so great a blessing to the diocese of Elphin—an institution which I would rejoice to see extended over the whole empire, and which I trust, under its present constitution and conduct, will entirely meet with my successor's approbation. And now, my dear and reverend friends—farewell. I joyfully look forward to frequent personal as well as epistolary communication with many of you, that 'I may be comforted together with you, by the mutual faith both of you and me.' And, in my visits to my diocese of Ardagh, which will take me into your neighbourhood, I shall embrace every opportunity of meeting you. May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

"POWER TUAM, &c"

"*Elphin-house, Nov.* 22, 1819.

On his removal to Tuam, the archbishop immediately adopted measures for the instruction and encouragement of his clergy; he invited them to meet monthly at his palace, where he read to them, he prayed with them, listened with patience and deep humility to what they said, and endeavoured specially to train the younger ministers to be faithful and wise stewards of the mysteries of Christ. Thus he became well acquainted with each individual; he was able to give them, according to their need, the seasonable word of admonition, and he saw a spirit of brotherly love cementing them more and more into one united body.

It is impossible to enumerate all the instances of this exemplary prelate's care fully to discharge the duties of his most responsible office. He was ready to relieve the destitute, often in the most inclement season visiting himself the abodes of poverty, that he might faithfully and prudently apportion his charity. And when any of those years of famine, which alas! not unfrequently recur in Ireland, came, the archbishop of Tuam was among the foremost to appeal to public benevolence for that which his private resources could not supply, and to guide the stream of bounty which has so often flowed into that poverty-stricken land, so as to command the veneration and receive the blessing even of those of an estranged communion. His desire for the welfare of the poor led him anxiously to devise and adopt any measure which he thought likely to secure the gospel to the Irish in their native tongue; and warmly did he enter into the plan for endowing a professorship of Irish in the university of Dublin. He did, indeed, the work of an evangelist; he made full proof of his ministry.

One circumstance, though somewhat personal, cannot be passed over. When the "Church of England Magazine" was set on foot, in 1836, the archbishop of Tuam was one of the first to whom the writer of this notice communicated the plan, requesting his *revered and beloved friend* to aid it with his *countenance, his counsel, and* if possible with his pen. He *immediately replied* with his accustomed kindness, *promising cordially* the first, but adding with characteristic humility, carried almost in his case to an undue extreme, that *his* productions could not deserve a place before the public eye. No one knew better than the writer that the archbishop, could he have been prevailed on to overcome his too deep sense of demerit, would pre-eminently have delighted and instructed the readers of this magazine. He remembered the admirable rule he had once heard his venerated friend give for the composition of a sermon —"Take," said the archbishop, "an epistle of St. Paul for your model. See how the first part is doctrinal—set forth the doctrinal fulness of the gospel of Christ first. Observe how the epistles end with precept—urge always from your doctrine the practical effect it must produce, and never leave your hearers without those directions with which the gospel enforces a holy walk and conversation." And therefore he ventured again, after an interval, to solicit the favour he had before requested. The reply—it was the last written communication he received—was such that he cannot withhold it from the present sketch:—

"The Palace of Tuam, Oct. 12, 1838.

"My dear Sir—It goes *to my heart* to put a negative to any thing proposed by you, but in truth I cannot do what you require at my hands. My sermons at best are *very* unworthy of the public eye, and the infirmities of age are so rapidly coming upon me that of late I have ceased to preach, but in the comfortable reflection that my place is *always* filled by faithful, devoted ministers, *much better* qualified in *every* way for promoting the Redeemer's kingdom upon the earth. The Lord's grace be with you. Amen.

"Most faithfully yours,

"POWER TUAM, &c."

I have little further to add to this very imperfect portrait of my beloved friend, except to say that his domestic habits exactly agreed with his public character. For a considerable part of his life he rose at five o'clock in the morning; it was not till the burden of increasing years pressed upon him, that he could be induced to lie an hour longer. The time between his rising and his breakfast was consecrated to devotion; after breakfast he attended to the religious instruction of his children; and the hours from twelve to five were at the service of those who had to transact business with him. Thus did he redeem the time—thus was he ready for the summons which, in the spring of 1839, beckoned him to enter into the joy of his Lord. With the minuter details of his last illness I am unacquainted, but I know that he died "the death of the righteous." I earnestly pray that "my last end may be like his."

The mortal remains of the archbishop were carried to Creagh, near Ballinasloe, and deposited in the family vault. A monument has been erected to his memory in his cathedral church; and, though the inscription was heretofore, I believe, inserted in the Ecclesiastical Register of this magazine, I cannot but again present it to my readers:—

ΔΟΞΑ ΕΝ ΥΨΙΣΤΟΙΣ ΘΕΩ.

The chief Shepherd,
Whom he loved and served, in whom he now sleeps,
Called away from the evil to come
The Honourable and Most Reverend POWER LE POER TRENCH,
D.D.,
Lord Archbishop of Tuam,
&c., &c., &c.,
On the 21st of March,
MDCCCXXXIX.

"A lover of hospitality, a lover of good men."
"Sober, just, holy, temperate;
Holding fast the faithful word."

With a father's love
He presided 19 years over this province—
With unquenchable zeal promoted the spread of true religion—
With uncompromising fidelity opposed error—
With inflexible integrity obeyed the dictates of an enlightened conscience—
With surpassing benevolence relieved want—
With mingled meekness and dignity exercised his apostolic office.
Dearer to him than life itself was the word of the truth of the gospel,
And tenderly did he sympathize with the whole church
In all her joys and sorrows.
To him, to live was Christ, to die was gain.
His afflicted clergy,
Deeply mourning their bereavement,
Yet sustained by the certainty of his bliss,
And encouraged by the brightness of his example,
Have erected
This record of their grateful love
To commemorate
His worth and their woe.

S.

DUELLING*.

WHAT parent but is proud of a *valiant* son? What youth of our land does not wish to be thought honourable and brave? Who would not rather die the death, than live the coward, or even be deemed such? And, in exhorting you to be Christians, do we require you to lay aside high-minded honour and daring valour, and to become mean and cowardly? God forbid! There is not a vice more condemned than cowardice in the Christian code—not one which shall meet with a more ignominious end—God's word being true. At our baptism we are consecrated as soldiers of the cross, and the cowardly wretch, who deserts his post and denies his Master in the hour of danger, shall be branded with everlasting infamy. Among the saints in heaven he shall find no place of honour. We would therefore exhort you to true bravery, as one of the noblest traits in the character of man. We would have you to be far more valiant, indeed, than the bravest of those whom men call brave. We would have you ready at any moment to lay down your lives, rather than make the least concession.

But let me at once explain myself; for, although I am using the language, I am not defending the doctrine of the men of this world on the subject of honour and bravery. The code of honour established among men, and the standard of courage set up, are indeed very different from those which our religion commands. If God be the judge, a most ignominious sentence awaits many who are reckoned among the brave of this world, and who would be ready to avenge the slightest imputation by an appeal to the sword or the pistol. Try what is esteemed courage, and those who are called brave, by a fair and honest rule. On this very subject of religion I would ask—is there no cowardice in the hearts of those whose first wish is to be accounted brave? Is there no fear of man before their eyes? Are they never ashamed or afraid to own even as much as they sometimes believe and feel—never ashamed to do what their consciences bid them do? Are they never induced by the fear of ridicule to do what their hearts condemn? Do they not sometimes drink more deeply of the intoxicating bowl, only lest they should seem to be too sober-minded, and thus be laughed at?

Do they not (their hearts smiting them all the while) sometimes even join in the impious jest? And when the Spirit of God strives with them, and bids them go to his holy word, and bend their knees before him,

> "How still the world prevails and its dread laugh,
> Which scarce the firm philosopher can scorn."

And is this courage? Are these the heroes of this world? If the noble army of martyrs had been like these, where now would be the religion of Jesus Christ?

But, my young friends, I have something more to say about this false courage. There is something selfish, cruel, and hard-hearted about it. What will it not do? I will tell you what it has done. For some slight offence—a mere word—perhaps a look—it has gone deliberately to the field of single combat—it has there raised its well-practised, cruel arm against the dearest friend—it has aimed a death-blow at his very heart—it has sent that friend all unprepared into eternity, and plunged his soul into the burning lake. This it has done, in opposition to that law which says, "Thou shalt not kill," "Thou shalt do no murder"—in opposition to the voice of conscience, reason, and every generous feeling of the heart. Yea more—perhaps that friend was the husband of a beloved wife, who looked to him as her all on earth—perhaps he was the father of dear children, who have now no friend on earth beside her, whose poor heart is broken—whose head is crazed. O could they have known it, they would have rushed to the fatal spot—the frantic wife would have thrown herself between, and received the deadly ball, and cried, "O spare him, spare him, for these poor children's sake!"—the children, with their piteous voices, would have begged the father's life, and cried, "O spare him, for our poor mother's sake!"—they would have clasped the knees of the destroyer, and bid him rather, like another Herod, imbrue his hands in little children's blood.

Great God! can this be valour—for such as these are crowns of glory laid up in heaven? I ask you,

* The remarks are from the pen of bishop Meade, of Virginia, and are well worthy the most serious perusal. Duelling, though in strict accordance with the laws of *false* honour, is strictly in *non*-accordance with the law of God. Circumstances have lately occurred to bring the subject, if possible, more prominently before the public. Regarding every duellist as to all intents a murderer, we cannot but trust legislative measures will be speedily adopted to put an end to this unwarrantable shedding of a brother's blood.—ED.

dear youths, who have hearts to feel—is this true valour? Go and ask the miserable man who has done this deed, if this was valour? Go, and if you can find the wretch Cain roaming through the world, ask him, if he would have you do likewise? Go and ask the poor parents (if their grey heirs have not already gone down with sorrow to the grave), if their hearts are glad, even theirs, at the thoughts of such a son?

One word more on this subject. Was this the bravery of the youthful Washington, who at nineteen years of age, I believe, mustered his little band in the streets of that city which lies before us? Was Washington the man of honour—the duellist? At the age I have mentioned, while preparing for his country's battle, his valour yet untried, his name unknown, he was struck to the earth by one whom he had offended. Did he rise to revenge the blow? Did he summon him on the morn to the field of combat? No; but, letting not the sun go down upon his wrath, and meditating during the night-watches upon the events of the day, he found that himself had been in fault, and he arose on the morrow and asked the pardon of him whom he had injured. There, young men, was bravery—the bravery of one who was never ashamed to own his God and Saviour, who daily read God's holy word, and daily bent his knees in prayer before heaven. His courage was from above, where alone true courage can come. Seek it there, I pray you.

Ask of God to make you brave to speak the truth—brave to do what is right—to stand up for the faith, whoever may revile it—to read his word, whoever may write it—to bend your knees in prayer, whoever may refuse to join. Be this your valour, and make glad the hearts of parents now; and a crown, "compared with which, the laurels which a Cæsar wears are weeds," shall be yours hereafter—purchased for you—and bestowed upon you by the great Captain of our salvation."

THE SWELLING OF JORDAN:

A Sermon,

By the Rev. W. Battersby, M.A.,
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Jeremiah xii. 5.

"How wilt thou do in the swelling of Jordan?"

In the chapter before us, we observe the prophet Jeremiah considerably harassed and perplexed on account of the prosperity of those wicked men who had manifested their wickedness in conspiring against him, the Lord's servant, because he, in the discharge of the high and sacred office with which he was invested, had proclaimed unto them the covenant of the Lord their God, and commanded them to be obedient thereto.

Among the chief of these sinners, he reckoned the men of Anathoth; and he seems to complain bitterly that these, on whose account the whole Jewish nation was threatened *with destruction,* were suffered to continue *alive on the face of the earth.* He would have the earth open her mouth and swallow them up, and their end to be as sudden and fearful as was that of Korah, Dathan, and Abiram. He would have them laid like sheep in the grave, and their name and memory come to a perpetual desolation; that thus the people whom the Lord had chosen for his own inheritance might cease to mourn, and that the impending wrath of the Almighty might be averted from them.

The Lord, however, in the verse from which the text is taken, and in the one which immediately succeeds it, gently reproves the prophet for the impatience which he had shewn; and intimates unto him that, though the opposition of the men of Anathoth was great and formidable, yet, in the faithful execution of his office as a prophet sent by God to denounce his vengeance on an ungodly nation—a nation that had so corrupted themselves that, from the prophet even unto the priest, every one of them was dealing falsely—he might expect to encounter far greater opposition than he had ever yet done, and to see the land, for which he was so apprehensive, visited with far more terrible calamities than those which had already come upon it for the wickedness of the men of Anathoth. "If," says the Lord unto him, "thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and, if in the land of peace, wherein thou trustedst, they have wearied thee, then how wilt thou do in the swelling of Jordan?" That is to say—if thou wast so troubled in contending with men who were only thine equals, how wilt thou be distressed and grieved when called upon, as thou wilt soon be, to execute thy office in opposition to those in power—when kings and rulers shall rise up against thee? If thy strength was so small as to give way when only ordinary difficulties arose, what wilt thou do when the enemy shall come in like a flood, and carry away all before them, like the overflowing waters of Jordan? "What, I ask, wilt thou do in the swelling of Jordan?"

These words, which I have selected for my text, contain an allusion to a well-known fact narrated in the third chapter of the book of Joshua, respecting the river Jordan, viz., the overflowing of its banks all the time of harvest, which was occasioned by the melting of the snow on the mountains of Lebanon and Hermon. This annual overflowing of the river took place at the very time the Israelites had to cross it to go in and possess the land which the Lord God of their fathers had promised them. After wandering for forty years in the great and terrible wilderness, and after having been exposed to innumerable difficulties and dangers, they arrived just opposite the land

to which they were journeying. But though, after the many difficulties, dangers, and distresses that fell to their lot in the land of Egypt, at the Red Sea, and in the wilderness, they at length had come so near their promised rest, yet there was still an obstacle to be surmounted before they could enter into it, the like to which they had never seen since the day they came up out of the Red Sea by the hand of Moses. Between them and Canaan's happy shore rolled the river Jordan, whose stream was always rapid at the part to which they had come, but then particularly so, inasmuch as it was the annual flood. However, rapid and swollen as it was, this river they must cross, or otherwise abandon all hopes of obtaining their promised inheritance. But how was this to be effected? Humanly speaking, whichever way they attempted, nothing but inevitable destruction awaited them. If it had not been the annual overflowing of the river, they might probably have devised some method of crossing it; but they were not suffered to linger at the river's brink till its waters had subsided: they were to pass over there and then, or for ever forfeit the good and fruitful land which had been promised to their fathers, Abraham, Isaac, and Jacob. But how, we reiterate, were they to cross it? They were instructed by the officers under Joshua what method they were to observe in order to do this. After three days these officers went through the host, and commanded the people, saying, "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two hundred cubits by measure; come not near it, that ye may know the way by which ye must go; for ye have not passed this way heretofore." Such were the instructions that were given this people relative to their passing over "the swelling of Jordan;" and, had they not followed them, the consequences would have been of the most fatal kind. Their punishment would then have been as severe and awful as that of the three and twenty thousand who, for committing fornication, and thus sinning against their own bodies, fell in the wilderness; as those who tempted Christ, and were destroyed of serpents; and as those who impiously murmured against God, and were destroyed of the destroyer. They, however, did not incur the divine displeasure by refusing to do as they were bidden, relative to their crossing the river. They acted according to the directions that were given them, and followed the priests the Levites bearing the ark of the covenant of the Lord their *God; and the* happy consequence was that the people were saved, and passed over the river right against Jericho.

Having now explained the words of my text in the order in which they stand, and illustrated their meaning by a reference to the third chapter of the book of Joshua, I shall endeavour to make that use of them which, by the blessing of God, will be most profitable and instructive.

"How," enquires the Lord of his prophet, "wilt thou do in the swelling of Jordan?"

In the farther consideration of these words, I purpose to show, in the first place, what we are to understand by the swelling of Jordan; and, secondly, to point out a principle which will support us until we have passed over safely, and have set our feet on the land of peace and rest.

We have seen, then, that what the prophet was to understand by the swelling of Jordan, was an increase of those calamities of which he complained unto the Lord. He was not only to be persecuted and set at nought by the unbelieving Jews, to whom he was commissioned to make known the word of the Lord; nor was he to reckon the snares that were laid for him by the men of Anathoth, or the evils which the Jewish people were suffering for their sinfulness, the full amount of his trials. No—there were others, far greater and more grievous, yet in store for him; for he was soon to experience not merely a fierce opposition from men that were no higher in rank or dignity than himself, but from those who ruled a kingdom and who swayed a sceptre.

He was, moreover, soon to behold not merely a fearful drought, and a consequent scarcity of provision both for man and beast, which appear to have been the evils which he foresaw coming on the land, for the iniquity of them that dwelt therein; but he was to witness with his own eyes the princes and chief priests at Jerusalem exert their power and influence against him. Just as the river Jordan overflowed its banks at the time of harvest, and frightened the fierce lions from the thickets in which they were lurking, so were those about to rush forth against Jeremiah, the Lord's prophet, who were both great and terrible; and when this should be the case the land would mourn indeed; for then its calamities would far surpass any that had yet come upon it. Such was what Jeremiah was to understand by the "swelling of Jordan," when the words were addressed to him.

But what, we ask, is the import of the expression when referred to ourselves? We may, doubtless, understand it to mean some afflictions and trials similar to those with which the prophet Jeremiah and the Jewish

people were visited, and ask ourselves, with the utmost seriousness, how we should do were such evils to fall upon us?—how we should do, were we called to pass outhrgh such a "swelling of Jordan?"

The ministers of the gospel sometimes complain that the message of mercy, which they are divinely commissioned to deliver, is slighted—that they are continually, like the prophet of old, stretching out their hands unto a disobedient and gainsaying people. And there is indeed, at the present day, some just cause for their complaint; for the most sacred ordinances of religion, which they are appointed to administer, are often being sneered at, and treated with indifference and contempt. The words, too, of eternal life—the gospel of our salvation—which the ministers of God are commanded to make known to man, are but seldom received into the heart, and suffered to have an abiding place there. Even in those congregations which are apparently attentive, and giving earnest heed not to let the things slip which they hear, how few are pricked to the heart, and led to inquire in an agony of soul—"What they must do to be saved." The generality of people seem to be hearers of the word, and not doers; and may therefore be assimilated to those who behold their natural face in a glass, and go their way and straightway forget what manner of men they were.

Since, therefore, such are the discouragements which the ministers of Christ are continually meeting with, we need not wonder that they sometimes complain, and say they have laboured in vain, and spent their strength to no purpose. But these afflictions, grievous as they may be, are nothing in comparison to those which the ministers of the gospel in by-gone days have had to suffer, and which those of the present day may be called to pass through.

The catalogue of his sufferings which St. Paul, the great apostle of the Gentiles, gives us, proves indeed what the "swelling of Jordan" meant in his case. "Are they," says he, "ministers of Christ (I speak as a fool)? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in *the sea, in perils among* false brethren; in *weariness and painfulness*, in watchings often, *in hunger and thirst*, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Thus terrible were the dangers and distresses which the apostle Paul passed through, in the discharge of his high and holy function. But even this was not all; for, when he had fought the good fight, finished his course, and kept the faith, he was called to witness before men a good confession, and to seal the sacred truths which he had professed and taught, with no less a price than that of his own blood.

But we may mention not only the apostle Paul as an example of suffering for Christ's sake. There were others, of later times, of whom the world was not worthy, and who endured a "great fight of afflictions" for the sake of the truth which they were called to preach and to teach; I allude to the reformers of our own church. These, like the worthies of old spoken of in the eleventh chapter of the epistle to the Hebrews, had "trial of cruel mockings and scourgings—yea, moreover, of bonds and imprisonment." These, in their pious endeavour to cleanse the church of Christ of popish error and superstition, were treated with the utmost barbarity and cruelty, and compelled to suffer the most shocking kinds of death that the malice of wicked men could devise.

If, then, the ministers of Christ and stewards of the divine mysteries have had to endure such distress and anguish, they may have to endure the like again. The signs of the times are portentous; and, if we pay any regard to these—as we should, if we take the scripture for our guide in this matter—we may reasonably and properly infer that some grievous trial of the church is not very far distant. The holy and apostolical church, as established in these realms, has for some time been the object of virulent attack; some of her most sacred institutions her enemies have been attempting to violate; and, if their wicked malice should succeed in causing the civil power to cease from protecting her, then would she again experience the dreadful evils which, at different periods of her history, she has experienced. This would indeed be a "swelling of Jordan;" and the question may be asked the ministers of Christ, as well as all who profess his name, "How they would do in this swelling of Jordan?"

But leaving this kind of trial, which we may legitimately understand by the expression of our text, we will pass on to those which are of more ordinary occurrence.

"Man is born to trouble," says the scripture, "as the sparks fly upwards." So sure as he is naturally descended from Adam, so sure is he an heir to that sorrow which his

transgression occasioned. We frequently hear mankind bewailing the misery which, in one shape or other, has fallen to their lot. Some are complaining of the treachery of false friends; and others, of the wicked violence of their avowed enemies. We observe some embarrassed in their affairs; and others complaining because of affliction in their family. These are a few of the most common evils through which the sons of men have to pass; and, when such as these overtake them, they are too apt to repine, and think that their lot in life is hard, forgetting that many of their fellow mortals, equally as deserving as themselves, are called to trials and distresses much more grievous, and that they themselves may, ere long, be visited with greater affliction than they have ever yet known.

Those who complain on account of ordinary trials have not, perhaps, hitherto suffered any particular bodily affliction; and, if they have not, they should be heartily thankful, and not repine because their passage through life is not quite so smooth as they themselves could desire it. Let a man, who all his life long has been in the enjoyment of excellent health, be suddenly attacked with some virulent and painful disorder, which confines him to his solitary chamber, and menaces the destruction of his earthly tabernacle; let his whole frame be racked with pain, so great and intolerable as to cause his mind to wander, and he will then confess, in the intervals of his delirium, that the trials which he had formerly experienced, and on account of which he was accustomed to complain, were not to be compared with the one which has at length come upon him; he is then, indeed (he will say), passing through the "swelling of Jordan."

But farther: by this expression we may especially understand the awful period of our dissolution—the period when the body returns to the earth as it was, and the spirit—the immortal part of man—into the presence of God who gave it, and who will everlastingly reward or punish it.

The river of Jordan, which lay between the Israelites and the land of Canaan, and which they were obliged to cross before they could possess this, the lot of their inheritance, may be considered as emblematical of the river of death—that river which must be crossed by every human being before he can enter the unseen world, and experience the joys of heaven or the sorrows of hell. There were, indeed, two favoured individuals—one in the old world, and the other in the new—who were exempted from the common lot of mankind, and taken up into heaven without seeing death—without experiencing that pang which is *generally experienced* at the dissolution of this, the earthly house of our tabernacle; but they were the only persons who were so honoured; and the like privilege will never again be vouchsafed to any one, if we except those who shall be found alive at the glorious appearing of the great God and our Saviour Jesus Christ: and even these are to undergo a change as sudden as the twinkling of an eye, and as effectual as that which is to pass on those bodies which are sown in corruption, and will be raised in incorruption—which are sown in weakness, and will be raised in power—which are sown in dishonour, and will be raised in glory.

"It is appointed unto all men once to die;" all, whether they be high or low, rich or poor, noble or ignoble, will be forced to lie in the dust from whence they were originally taken, and become the prey of worms. Howsoever healthy, active, and vigorous these bodies of ours may be at present—howsoever beautiful some of them may now appear, the breath which animates them will soon be taken away from them, and then they will be loathsome and abominable to the eye of every beholder. Then the language of Abraham, which he used when the corpse of his beloved Sarah lay before him, may be appropriately adopted; for every one with him has then just cause to exclaim—"Bury the dead out of my sight." But, though death is the common lot of all men, it is not on that account of less moment and solemnity. It is, however, sometimes said, when we endeavour to press this solemn subject on the minds of men—when we remind them that they must shortly die, and be as water spilt upon the ground, which cannot be gathered up again—"Ah! well, we shall not die alone; the sentence of death will be executed upon all, and therefore we shall only share the same as our neighbours." But, though all without exception die, death to every single individual is as much death, and as important in its results to him, as if he were the only one that would ever die.

It is a solemn thing to die; for at death the soul leaves its clayey tenement, enters into the unseen world, and begins its heaven or its hell. When once the slender thread of life is cut, and the last sand in its glass has fallen, then our state for ever will be unalterably fixed; then "he that is filthy must be filthy still; and he that is righteous must be righteous still; and he that is holy must be holy still:" then those that have died with their souls unsaved and unblest will never again be permitted to return to the land of the living, in order that they may seek and find the pardon of their sins, which was once offered to them, but which they continued to

refuse till death took them by surprize, and hurried them off the stage of being into the presence of an angry God. Since therefore death, to those who are unprepared to die, is so fearful in its results, well may we dwell on its solemnity, and ask ourselves whether we are ready for an event like this.

Brethren, "How will ye do in this swelling of Jordan?" What will ye do when the "pains of death" are upon you—when the hour of your dissolution has arrived, and when you are about to pass from time to eternity—from this world where all is shadow, to that where all is substance and reality? Surely it becomes you to consider this now, while you are intreated to do so, for death may be much nearer to you than you suppose; he may be at this moment advancing towards you with rapid strides, and about to hurl his fatal shaft, and bring you to the dust. If then you were called to die now, at this instant, how are you prepared for the solemn event? Could you die with the humble confidence of a Christian—with the fullest conviction that death would be your eternal gain? Or does the naked thought of death fill you with gloomy apprehensions as to what might be its consequences to you for ever? Supposing that this is the state of mind into which some of my hearers are brought at this representation of the "swelling of Jordan," I shall point out a principle which, if received and acted upon, will support us until we have passed safely through, and set our feet on the land of everlasting rest.

When the Israelites had arrived at the brink of Jordan, there were, as we have already seen, certain directions given them relative to their passing over and taking possession of their inheritance. These directions were—that they should follow the ark, and the priests the Levites bearing it. They obeyed these directions—and what was the consequence? Why, it was their triumphant deliverance from the dangers which seemed to threaten to overwhelm them; for the river, though swollen with a flood, and rolling along with irresistible impetuosity, listened to the mandate of Omnipotence, and allowed God's chosen people, Israel, to go over dry-shod in the very part to which they had been directed.

Hence, then, we learn what is our duty, if we would pass safely over "death's cold flood" into the heavenly Canaan above. Our duty likewise is obedience. As the priests the Levites bare the ark into the river Jordon, and as the people of Israel were ordered to follow it, so do the ministers of the gospel *exhibit Christ to the sinful* sons of men in all *his fulness, in all his freeness,* and in all his *attractive loveliness.* They declare that he is a Saviour, suitable in every way to the guilty and polluted condition of the sinner—that his blood is of infinite value, and cleanseth from all sin, howsoever great and aggravated it may be. They declare that whosoever repents and follows his Saviour, by keeping the eye of faith steadily fixed upon him, shall be safe, not only in life amid all the difficulties, trials, and distresses incident thereto, but also while passing over the Jordan of death into the land of everlasting life and felicity. They thus exhibit Christ as the Saviour of sinners, and direct men to believe in him to the saving of the soul. And would to God that more of those who are thus directed to the Saviour for salvation could be induced to act in accordance with the directions given them. But, alas! we, the ministers of religion, frequently beseech sinners in vain to repent and believe the gospel. We say—"Behold the Lamb of God, which taketh away the sin of the world;" but they, to whom we declare these glad tidings, close their eyes, and will not look unto him that they might be saved.

But let me beseech *you,* my beloved brethren, not to act so unwisely as to reject Christ now he is offered for your acceptance; but be you persuaded to repent, and, with supreme trust and affection, to believe in him to the saving of the soul.

And, that you may be the more disposed to do this, let me remind you that the solemn hour of death is fast approaching, and is probably very near at hand to some of you. If, then, you should be called to pass through "the swelling of Jordan" without the only Saviour to look to for salvation, how truly deplorable would be your condition! You would be filled with terrible consternation and alarm—you would wildly look around you for some to have pity on you, but you would find none—for salvation, but it would be far off from you; and, while thus agitated and distressed, your guilty spirit would leave your body, and sink into outer darkness and perdition. Hear my voice, therefore, ye careless ones, and consider "how ye will do in the swelling of Jordan."

I would now address myself to the sinners in Zion—those who profess that they are Christ's disciples, while at the same time they are of the synagogue of Satan; I would address myself to such as these, and say—"How will ye do in the swelling of Jordan?" Think you that you will have no misgivings, as to the security of your state at that dread moment, when the throes of death are upon you, and you are about to be ushered into the presence of a God, "unto whom all hearts are open, all desires known, and from whom no secrets are hid." That, very likely, will be a

time when the mask of your hypocrisy will be thrown aside—when you will appear not as saints, which you profess to be at present, but as sinners, filled with guilt and with shame.

That, however, you may not then be thus unhappily circumstanced, let me intreat you instantly to fall upon your knees before God, and earnestly beseech him to forgive you your awful impiety, in appearing in religion what you have never had any rightful claim to. Say, in the language of the psalmist—"Create in me a clean heart, O God, and renew a right spirit within me."

And do you, who love the Lord Jesus Christ in sincerity, and follow him through evil report and good report, frequently ask yourselves, "how ye will do in the swelling of Jordan;" when ye have to grapple with your last enemy, and are about to exchange time for eternity? For, if you have continually before you, in this way, the hour of your dissolution, you will be daily becoming more prepared for it. The subject of death, even to such as you, is one of the very utmost solemnity; and that indeed you will see when you are called to pass through the "swelling of Jordan."

The righteous however have, at this trying period, many exceeding great and precious promises of support; the one which most accords with the nature of our subject is this—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Another is—"Fear not, for I am with thee; be not dismayed, for I am thy God." And again—"God is our refuge and strength, a very present help in trouble." Such are the promises of support and comfort for the righteous when they are called to pass through the "swelling of Jordan;" therefore let them not fear that they shall sink in the Jordan of death, but let them view it as the passage into brighter worlds, and the way into the kingdom of heaven which Christ, the great captain of our salvation, hath opened unto all believers.

SERVICES OF THE CHURCH.

No. XVI.

"Understandest thou what thou readest?"—Acts viii. 30.

THE LITANY.

"Litany" is a word of Greek derivation, and means, in the original, "supplication." It is very appropriate to the series of petitions which, in our service, are called by that name—all of them being of a peculiarly entreating character; and having, after each of them, a "beseeching" form of address to God, that he would bestow the several mercies which are sought. The rubric before the litany calls it the "litany or general supplication," because it includes prayers for all descriptions of blessings, and for all orders of men. Dr. Paley has remarked that—"the enumeration of human wants and sufferings in the litany is nearly complete;" that "a Christian petitioner can have few things to ask of God, or to deprecate, which he will not find there expressed, and for the most part with inimitable tenderness and simplicity." Until the last review of the book of common prayer, in 1661, the litany was designed to be a distinct service of itself, and to be used sometime after the morning service was over. And, in the rubric before the commination, it was ordered that after morning prayer is done—which was then concluded at an early hour, not put off, as since, until noon—"the people shall be called together again to the litany by the tolling of a bell after the accustomed manner;" so that in those days the custom was to go home after morning prayer, and to come again to the litany. This "general supplication" is directed to be used on Wednesdays and Fridays, the two ancient fasting days of the Christians; and on Sundays when there is the fullest assembly. Bishop Cosins accounts for the two former days having been selected from the other days of the week by the early Christians for their fast-days, from the circumstance that on those days our Saviour was betrayed and crucified. If antiquity will endear any form of worship to our minds, this mode of supplication will be valued for its age, since litanies have been used in the church at least 1400 years. Chrysostom, Tertullian, Cyprian, and Ambrose, each of them refer to litanies as being then in use in the church; and we read that, when miraculous gifts ceased, they began to write down many of those primitive forms which were the original of our modern office; and that about the year 400 these litanies began to be used in procession, the people walking barefoot, and saying them with great devotion. Alameatus, bishop of Vienna, drew up a litany to be so used, by which his country was delivered from dreadful calamities in the year 460. The litany of our church is not quite the same with any other, but differs very little from those of the Lutherans in Germany and Denmark. It is larger than the Greek, but shorter than the Roman, which is half filled up with the names of saints invoked: whereas we invoke first the three Persons of the Holy Trinity, separately and jointly; then, in a more particular manner, our Redeemer and Mediator, to whom "all power is given in heaven and earth" (Matt. xxviii. 18.) Whoever reads the litany with attention will discover that its supplications (thirty-four in number) are not all of one kind; they comprise several subjects, and may be naturally, as well as conveniently, arranged under four divisions.

I. The first, embracing the supplications 1-4, is the invocation, or act of calling upon God. We intreat God as the "Father, of heaven," that is, "our heavenly Father," whose throne the heaven is, to have mercy upon us, saying with the prodigal—"Father, we have sinned against heaven and before thee, and are no more worthy to be called thy children." Nor only with reference to ourselves do we use the term "Father," but we address God as the "Father of our Lord Jesus Christ," as is evident from the correlative term "Son," in the next petition. That the Father is God, is proved from 2 John 3.

Having implored the mercy of the Father, who "sent the Son to be the Saviour of the world, and has accepted his work," we go on to entreat the mercy of the Son to redeem us. The invocation of Christ separately is a public profession of our belief in his deity. The Arians and other heretics denied the deity of the Son, and so refused to worship him; but we, with the universal church, give the Son the same worship with the Father (John v. 23), calling him not barely the Son of God, but "God the Son;" that is, we own him to be God equal with the Father, and make the same request to him for mercy, giving him the title of the "Redeemer of the world" (Heb. ii. 9, 2 Cor. v. 19, Rom. ix. 5, Phil. ii. 6). The scripture

ascribes to the Son not only the divine name, but the divine nature and honours (Heb. i. 6-8); he cannot, therefore, but be a divine Person, and the fit object of that separate worship which in this place of the litany and elsewhere we yield to him. We have sinned not only against God the Father, but against his Son and our Redeemer, by "neglecting," if not spurning, his "great salvation." Much cause have we therefore to cry unto him for mercy.

Many of the old heretics, and especially Macedonius, denied the deity of the Holy Ghost also; but we, with the universal church, own him to be very God; and, after St. Paul's example, pray to him as God (1 Thess. iii. 12-13), declaring that he proceedeth (not from the Father by the Son, as the Greek church holds, but) "from the Father and the Son" (John xv. 26). With good reason do we supplicate the Holy Spirit for mercy; because, though we may not have fallen into the "unpardonable sin" against him, yet have we in other ways sinned against him by quenching his godly motions, neglecting his gifts, and remaining unprofitable under those ordinances which he has used to confirm and strengthen us, and by cherishing wickedness in our hearts.

Having confessed ourselves to be "miserable sinners" before each Person separately, we again make this acknowledgment before the Three in One, suitably to the ancient practice of the universal church—a practice founded on good reason; for every sin, which we commit against one Person in the Trinity, is committed against the rest; and the mercy and pardon which we desire must come from the whole. The relief from misery which we ask must proceed, not from any single Person, but from the joint concurrence of the whole Trinity. This "holy, blessed, and glorious" Three in One—the Jehovah of the ancient church—but now more clearly revealed to us under the New Testament; from whom spring, to whom are directed, and upon whom rest, our faith, hope, and love; in whose name we were baptized—to whom we ascribe "glory"—and whose blessing we pray may "be with us all evermore:" this divine Trinity we address, confessing ourselves "miserable sinners." If we feel ourselves to be indeed such—if the words in our lips are anything more than formal sounds, we shall cry earnestly unto God from our inmost souls for that mercy which, as "miserable sinners," we urgently need (Dan. ix. 4, &c., Ezra ix. 5, &c., Isa. lxiv. 6-12).

II. The way has been opened to the mercy-seat by the invocation; we go on to the deprecation, or prayer against evil; from which, in its various forms, we pray that we may be "delivered," before we ask for positive blessings to be communicated. Both the eastern and western churches thus begin their litanies; and both theirs and ours are a paraphrase upon that petition in the Lord's prayer—"Deliver us from evil." It is to be noticed that, having addressed the Three Persons in the Godhead together in the former petitions, we now more particularly direct our prayer to the Son, our Lord Jesus Christ (5-13).

5. "Remember not....the offences of our forefathers." An instance of God's visiting the sins of the forefathers on the children will be found 1 Sam. xv. 2; see also Exod. xvii. 8. All such cases are but executions of God's denunciation, that he will visit the sins of the fathers upon the children, unto the third and fourth generation, of them that hate him; but in praying against these penalties we do right, imitating herein the petition of the psalmist—"O remember not against us former iniquities;" or, according to the marginal and perhaps more correct reading—"O remember not against us the iniquity of them that were before us" (Ps. lxxix. 8).

We have encouragement to pray to God our Saviour—"Spare thy people," from what he has done in *their* behalf; for he has purchased the church of God with his own blood (Acts xx. 28)—a glorious truth, to which the song of the redeemed through eternity shall bear joyful and adoring testimony: for thus we read (Rev. v. 9), "and they sang a new song, saying, thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood," &c. It may not be unnecessary for some at least to be informed, that the words which follow, "Spare us, good Lord," and more particularly the subsequent petitions, "Good Lord, deliver us," have respect to the preceding prayer. They are not "vain repetitions," because the words in each instance are applied to new subjects immediately going before.

6. In praying the Lord to deliver us "from all evil and mischief," sin is first mentioned, because it is the source of all evil; and, remembering who it was that first tempted man to sin, we pray against the crafts and assaults of the devil; meaning, by the former term, what the apostle calls his "devices" (2 Cor. ii. 11), and of which his mode of seducing our first parents is a sample (Gen. iii); and, by the latter, those less concealed attacks by which he overpowers our strength (1 Pet. v. 8-9). The history of Job will furnish instances of the assaults of Satan. Of all evils the wrath of God (Rom. i. 18) is the worst; and of all manifestations of it the everlasting damnation of impenitent sinners (2 Thess. i. 7-9) is the most fearful.

7. Instances of each of the sins of the heart are to be found in scripture. We find blindness of heart in the Pharisees (Matt. xv. 14); pride in Nebuchadnezzar (Dan. v. 20); vain glory in Herod (Acts xii. 21, &c.); hypocrisy in Judas (Luke xxii. 47); envy in Joseph's brethren (Gen. xxxvii. 11); hatred in Esau against Jacob (Gen. xxvii. 41); and malice in Saul against David (1 Sam. xviii). Uncharitableness is not a distinct sin of the heart, but the root from which all the preceding sins spring out; the emphasis, therefore, rests rather upon the word "all" than upon the last word. Uncharitableness, in general, is the want of that Christian love which St. Paul has described at length (1 Cor. xiii.)*.

8. All sin exposes to eternal wrath (Gal. iii. 10, James ii. 10); but some sins, as fornication, in a peculiar manner harden the heart, and render our condition desperate; and in this point of view are called deadly—they lead directly to death eternal. We find a number of these sins reckoned up in 1 Cor. vi. 18, 9, 10, 13-18. We desire to be delivered too from "all the deceits of the world, the flesh, and the devil;" and, when we offer up this petition in the litany, we should remember that we promised in our baptism to renounce all these; and that the church calls us publicly to take these vows upon ourselves in confirmation. If we have been confirmed, the recollection of that occasion should make us much more earnest in prayer to the Lord to deliver us from these "deceits," because the vows of God are upon us.

9. The "evil and mischief" incident to the body, from which we pray the Lord to deliver us, is contained under the several heads of lightning and tempest (Matt. viii. 24), plague, pestilence, and famine, battle, and murder; from all of which we have, from Solomon's example, encouragement to seek deliverance, and to make it the subject of public prayer in the house of God (1 Kings viii. 37, &c).

We have been blamed for praying against sudden death: but nature, reason, religion, and the practice of antiquity, are replies to such a censure. Though the Christian believer will have an habitual readiness to "depart, and to be with Christ," he will desire to have a notice of his change for the benefit of himself and others. There are several instances in scripture in which "sudden death" is a judgment sent by—God such as the case of the disobedient prophet (1 Kings xiii. 24); Uzza (2 Sam. vi. 7), and Ananias and Sapphira

* See "Sunday Exercises," by rev. B. E. Nicholls.

(Acts v. 5, &c.), which alone is a justification of our practice of praying against it in the public service.

10. Next we pray to be delivered from the evil and mischief which aims at the ruin of the government under which we live—privy conspiracies or secret plots (Esther vi. 2); and taking up arms against the queen and her constitutional authority (2 Sam. xv. 10), which is rebellion. And from that which aims at the ruin of the church—such as false doctrine, which our Lord predicted should arise (Matt. xxiv. 11) to the deceiving of many, and which therefore shews the necessity for this prayer; Gal. i. 8, compared with vi. 14—heresy, which is the denial or corruption of the main articles of the Christian faith (2 Pet. ii. 1); and schism, which is a causeless separation from the body in which the "pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance," an instance of which we have (1 Cor. i. 10-12), as also of its bad effect (1 Cor. iii. 2). Hardness of heart is the subject of a solemn caution (Rom. ii. 45), and exemplified (Mark vi. 52); while Pharaoh (Exod. v. 2), and, most signally, the children of Israel (2 Kings xvii. 13-15) are illustrations of the contempt of God's word, from which we pray to be delivered.

11, 12. The next two sentences are in the style of earnest beseeching. We enumerate all the particulars of Christ's merit—all that he did, suffered, and obtained for us; and earnestly entreat him "for the sake of the value" of these (which is the meaning of the word "by" in each place) to deliver us from punishment.

Christ's incarnation is spoken of by St. Paul as a mystery—it was for ages hidden; and the mode in which it has been accomplished exceeds our understanding (1 Tim. iii. 16). His temptation is an encouragement to us to pray to him (Heb. ii. 18, and iv. 15-16). The sufferings of Christ are called his passion, from the Latin "patior," to suffer; and his death is precious from his infinite dignity, and the value of the blessings it procured for us. His burial was the last act of his humiliation for us; and the application of the term "glorious" to his resurrection, is confirmed by St. Paul to the Colossians (Col. ii. 15).

All these particulars of Christ's history are here brought forward to entreat him now to deliver us, by pleading these wonderful proofs he has given us of his love (Ps. xxxv. 6).

13. Four occasions are next mentioned, respecting which we especially entreat the Lord to deliver us: tribulation, or deep affliction, which is dangerous to the soul (Matt. xiii. 21, Job iii. 1-4); wealth, that is, prosperity in general (Prov. xxx. 9), including riches (Mark x. 22); the hour of death, in which we are more particularly directed to Christ for deliverance (Heb. ii. 15); and the day of judgment. Paul prayed that Onesiphorus might "find mercy of the Lord in that day" (2 Tim. i. 18), showing that the best of men have constant need to pray to be delivered from condemnation in the day of judgment.

The Cabinet.

OUR LORD'S DIVINITY.—Nothing but belief in Christ's divinity, his omnipotent influence and omnipotent power, could have induced his disciples and apostles to honour him with divine worship, and to endure the privation, indignities, and sufferings, which they underwent for his sake. The divinity of Christ was not with them a speculative notion, a disputable dogma, as the unitarians represent it; but a great practical principle, which influenced their whole conduct, and infused into their minds a fortitude and constancy, which made them rejoice when they were counted worthy to suffer shame and death for his name.—*Bp. Burgess.*

Poetry.

SONNET.

BY THE REV. JOHN BYRON, B.A.,

Curate of Keelby, Lincolnshire.

(For the Church of England Magazine.)

How lights the voyager's dull, sunken eye,
When, sitting on the deck at eventide,
Weary with tossing on the waters wide,
He scents spice-laden airs come roving by,
Nurs'd where the citron boughs display on high
Their silver blossoms, or their golden pride!
Hail, speechless heralds! Often hath he sigh'd
For what ye now at length announce as nigh—
Calm and repose. And so life's voyager,
Wave-worn and faint, doth those bright tokens hail
That angel hands unseen do minister,
Bidding him furl his tempest-riven sail,
For that the haven long desired is near,
Where storm and strife shall never more prevail.

LAYS OF PALESTINE.

No. XI.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."—ISA. lii. 1.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee."—ISA. lx. 3, 4.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord."—ZECH. ii. 10.

DAUGHTER of Zion, gird thy pomp around thee!
Raise from the dust again thy captive brow;
Break from the fetters which so long have bound thee,
And cast thy weeds of sadness from thee now.
Gaze on the plains beneath thee—can'st not thou
See the vast throng of nations far and near?
To thee they press, and at thy feet they bow.
Bursts not sweet melody upon thine ear,
Soft as the seraph lutes from some celestial sphere?

Daughter of Zion! thou hast wandered long
Amid the trackless mazes of the wild:
But thy return hath been with joy and song,
And blissful foretastes have thy path beguil'd;
And, as the rose, the wilderness hath smil'd*,
To thee its store of fragrant odours bringing;
And, as of old for Hagar's dying child,
Pure rills have gush'd amid the desert springing,
And o'er the parched waste a cooling moisture flinging †.

Daughter of Zion! lone and desolate
Thy house hath been left to thee—but the sigh
Of those who long have mourn'd thy sad estate
Hath risen, soft as incense-cloud, on high,
And been remember'd. Who are these that fly

* Isaiah xxxv. 1. † Isaiah xxxv. 7.

As doves to their own windows*? Not the foam
Of intervening billows, nor the sky
Of other climes, can chase the thought of home
From the sad wanderer's heart, where'er his feet may roam.

Daughter of Zion! o'er each distant isle
Brood the soft plumes of God's eternal Dove;
Earth's fruitful breast, and ocean's countless smile†,
Welcome the day of universal love.
Now righteousness hath look'd from heav'n above‡,
And Israel's countless hosts, no more forsaken,
On to their land, as billowy surges, move,
Though long by storm and whirling tempest shaken,
Once more, in Salem's courts, the note of praise to waken.

Daughter of Zion! thy Redeemer reigns—
The banish'd exile seeks his native shore;
The ransom'd captive casts away his chains,
And war, forgotten, shall be learn'd no more §;
And earth's vast myriads joyously adore
(Under their vine and fig-tree, when the beam
Of morning doth its welcome radiance pour,
Till the bright star of silent eve doth gleam)—
Him, who his life hath giv'n, his Israel to redeem.

Wadh. Coll. Oxon.

* Isaiah lx. 8.

† ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτορ τε γῆ.
Æschyl. Prom. Vinct. 89.

‡ Psalm lxxxv. 11. § Isaiah li. 4; Micah. iv. 3.

Miscellaneous.

THE CATACOMBS OF ROME.—The beauty of the weather tempted us beyond the walls of Rome, and we drove to the church of San Sebastiano. In the aisle we met one of the Franciscan friars who inhabit an adjoining convent, and requested of him permission to visit the catacombs. Placing a wax taper in the hand of each of our party, and opening a door, he descended first, begging us to follow closely. A long flight of stairs conducted us to these singular subterranean burying places. The feeling of awe with which I entered them was heightened by the effect our party produced. I was one of the last, and could see the whole line before me, headed by our friar-guide, whose dark brown dress and austere face, partly concealed by his cowl and illumined by the taper he carried, were in strange harmony with the scene. He told us that these catacombs extended under Rome, and branched in various directions beneath the country around; that they had been opened for fifteen miles, and were found to reach to the sea. Many passages have been left even yet unexplored, and their extent is by no means known. In consequence of several accidents having occurred, many of these galleries have been again closed. He mentioned one fact which, heard under the influence of the place, thrilled me with horror. A whole college of students, consisting of sixty persons, having persisted in examining the catacombs without a guide, were entirely lost. I shall never forget the deep tone of the friar's voice as he uttered those words—"Mai, mai trovati—nè vivi, nè morti!" ("Never, never found—either alive or dead!") and as, in the short and narrow turnings, I often lost sight of the guide and the foremost of our party, I grasped still closer the hand of my nearest companion. It is said that these vaulted passages were excavated originally for the pozzolana or sandstone which they yielded. It is well known that their many and secret labyrinths served as places of shelter and concealment to the early Christians during the times of persecution. Here, literally in the darkness of the tomb, these unhappy men sought an asylum from the fury which pursued their zealous adherence to the truth. Here, too, the bodies of their less fortunate friends, who had fallen victims to the blind fury of their imperial persecutors, were brought by stealth during the night, and interred in silence and sorrow. As I looked at the small recesses which served these early Christians as chapels, containing still the plain cross of white marble before which they had bent, worshipping him in whose cause they were ready to encounter the most painful and ignominious death, I felt humbled at the thought of how little we more favoured believers are willing to sacrifice for our religion. But the strength of the human heart can alone be tested in times of such difficulty and danger; then we see the weak become strong, and rising superior to suffering. In those awful times women, nay, even children were seen to endure with unflinching fortitude all that the art of man could invent of torture—strong in the belief that their "light afflictions, which were but for a moment, would work out for them a far more exceeding and eternal weight of glory. — *Letters from Italy, to a Younger Sister. By Catherine Taylor. London: Murray.*

MOSCOW.—I may observe, that so extremely tender are the Muscovites' consciences, that they have the greatest aversion to eating pigeons, because they consider these birds the emblem of the Holy Ghost, yet they do not, on the other hand, scruple to pluck geese alive*; and I actually witnessed some barbarians thus employed in the market in open day—a most convincing proof, were one required, that superstition tends as little to make men humane, as it does to render them moral. Now, with all this diabolical cruelty, they seem to pique themselves on being extremely devout; for an effigy of the Persons of the Trinity is to be seen, with a lamp burning before it, at every stall, and in the midst of all this slaughter and butchery. Besides, little gods are to be seen stuck up in the corners of every house, with lights before them, thus robbing "the only living and true God" of that honour due to him, in place of these worthless puppets. Nothing in reality can be more abominably indecent, or rather impious; and one would really almost imagine this was devised for the very purpose of bringing into contempt the religion they profess. Again, as to the veneration they pretend to entertain for pigeons, they ought, in order to preserve a proper consistency, to extend it to lambs, and abstain also altogether from eating the flesh of that animal, because it is one of those emblems under which our Redeemer is typified. In justice, however, to the Greek church, though its superstitions almost rival, they cannot surpass those of Rome; it bears within itself the germ of amelioration, inasmuch as it tolerates every other creed, with a liberality which does it credit, forming a most striking contrast indeed to that abominable spirit of tyranny and superstition, nay "fire and sword," which has so frequently armed the followers of opposite creeds against each other, and prompted them, while professing a religion of peace and good-will, to deeds inconceivable in any but demons.—*Rae Wilson's Travels in Russia, Poland, and Finland.*

* We are sorry to say that this cruelty is practised in some parts of England.—ED.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. X. No. 289. JUNE 19, 1841. PRICE 1½d.

SPIRITUAL DELUSION.

BY THE REV. EDWIN J. PARKER, B.D.,
Vicar of Waltham St. Lawrence, Maidenhead.

No. I.

THE subtle language, with which the great adversary of mankind attacked our first parent to allure her from allegiance to her Maker, brought ruin upon herself and her posterity. God, on the formation of man, conferred on him every blessing necessary for him to enjoy. The whole world was subject to his controul, and conducive to his well-being and comfort; one only restriction was given as a trial of his faith and obedience; of all the spontaneous fruits and productions of the earth he might freely participate; of all the good gifts, with which he was so profusely surrounded, he might freely share—one only restriction was placed upon his desires; in the midst of the perfect paradise in which he was permitted to dwell, one tree reared its head, of the fruit of which he was not to taste on pain of death. Mysterious are the ways of Providence; and it is not permitted to man to pry into those secrets which the Almighty, for wise purposes, has thought right to screen from his view. Light and knowledge are given to us in abundant measure to direct men's steps, but perfect knowledge is reserved for that day when the veil shall be taken from our eyes, and men shall be as gods, knowing good and evil. Our first parents would probably have rested satisfied with that knowledge which the Almighty had deemed sufficient for their guidance, had it not been for that arch traitor, who, suffering for his bold presumption, envied the innocence of the happy pair, and sought to bring them into his own condemnation. Assuming the form of the serpent, as the most subtle and insinuating of God's creatures, he attacked Eve on that which was then, and ever will be, man's weakest point—her pride. What other arguments he made use of, revelation has not made known. "God doth know that in the day ye eat thereof" (of the forbidden tree—the tree of knowledge of good and evil), "then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Such knowledge, in the pride of her heart, she was anxious to obtain; she yielded to the tempter's suggestions, and soon knew evil to her cost. She then also learned what it was to be good. The sad effects of her transgression have been entailed upon all her descendants—"in Adam all die." "Sin entered into the world, and death by sin." Such was the unhappy knowledge obtained by Eve, and communicated through her to all succeeding generations.

Having achieved such a conquest at first, it cannot be supposed that the devil has continued an inactive spectator of the ways of men. His vigilance and activeness to draw souls from God are as persevering as ever; and the selfsame mode which he used with such success at first, is that which, in all subsequent ages, he has found best adapted to compass his designs. He is, unhappily, but too well acquainted with the pride which reigns paramount in the human heart; and to pamper that pride, and cause man to be influenced by its dictates, he knows to be the

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surest method of leading him to ruin, and to make him a subject of his kingdom. If pride can once be made to prevail over reason, the tempter has gained his end, and man becomes an easy prey.

But let us now consider a few of those characters who allow themselves to be acted upon by the spirit of delusion; or, in other words, who try to invent palliatives for conduct at variance with the revealed will of God—who try to persuade themselves that "they shall not surely die."

And the first character to be noticed is the person of whom the psalmist speaks —"The foolish body hath said in his heart, there is no God"—the atheist. Now such a person reasons thus rightly —"Either the word of God is true, or it is not; if true, it condemns my mode of life, and apportions me punishment; if a delusion or a mere fable, it can have no fears for me, and I may follow the indulgence of my inclinations without dread of punishment." Such is the conclusion which every man would wish to arrive at, whose actions are at variance with the divine commands, and whose pleasures are found in the ways of sin. Men feel the path of duty to be irksome—they see no pleasantness in the paths of religion—the word of God places a restriction upon all their doings; and they try and persuade themselves, in which Satan is a never-failing coadjutor, that there will be no hereafter, no judgment to come, and that they may with safety adopt the language of the sensualist—"Let us eat and drink, for to-morrow we die." Poor infatuated wretches! what will be their feelings of horror and astonishment when the trumpet shall sound, and summon them from their sleep to appear before the judgment seat of that God whom they have set at nought, and to commence a new existence, to be spent in everlasting and hopeless torments?

Warned by the apprehension of so deplorable an end, it is for every man to "take heed, lest there be in him an evil heart of unbelief, in departing from the living God." Let him not, like the atheist, seek out inventions, or trust to the deceitful and wicked imaginations of his own heart; but compare scripture with scripture, and "be not faithless but believing." God is a God of truth, and the man who despises his commandments "shall surely die."

The next character to be noticed is a very common and a very unpardonable one, because he is really a wilful offender who allows himself to be deluded by the simplest of Satan's devices—I mean the man *who, satisfied* with mere external appearances, *regards not the image* of God within him—his soul—but allows it to remain neglected and abused; conforming to the usages of society—living, perhaps, a moral life, which may gain the applause of men—he rests satisfied with the weak delusion, and tries to persuade himself that a similar delusion will prevail with the Creator. "Tush!" say they, "how should God perceive? is there knowledge in the Most High?" Emboldened by a daily progress in such a line of conduct —seeing that they succeed in eluding animadversion from their fellow-creatures, men madly persuade themselves that, like Adam, they can "hide themselves from the Lord," and so escape that judgment which was executed upon him, and which will assuredly be executed upon every contemner of his word. Let no one imagine that his actions can be screened from the all-seeing eye of God; not only what he does in public "to be seen of men," but his most secret thoughts are known to him; and for these an account must be rendered, as well as for those more notorious crimes which render us amenable to human judgment.

But not only do some men err in striving to conceal from themselves the omniscient attributes of God, but others endeavour to cloak their infirmities by magnifying some attributes of God at the expense of others. In probing the consciences of men, and bringing to light the hidden vices which deform their nature, how common is it to hear such expressions as—"I know that I am a sinner, that I daily transgress, but God is of great mercy, who will not be extreme to mark what is done amiss." Such persons, however, forget that God is also a God of justice; and, though willing to pardon the offender sincerely penitent who seeks the aid of the Holy Spirit to help his infirmities—who relies upon the merits of Christ for pardon and acceptance—who feels, in short, such ardent love and gratitude for all his Saviour has done and suffered for him, that he is constrained to labour together with him to obtain the mercy of God; though, I say, he is willing to receive and pardon such, yet those who are contented to remain inert in their sins, relying upon the mercy of God without any corresponding effort on their part, will assuredly find that his justice will overtake them. The long-suffering and mercy of God are indeed great; but, if lightly esteemed, will at length declare that such shall "never enter into his rest."

There are again persons who try to persuade themselves that there are certain offences which are venial; that God knows the weakness and infirmities of mortal nature, and that he will pardon those deviations from the right path into which, from thoughtlessness, we

are occasionally led. Surely such persons forget that human nature now is not, as when God first created man, immaculate. No; the stain of sin is become incorporated with it; we inherit it with our being, and it forms a part of our very constitution. It is against this corruption of our nature that we are enjoined earnestly to contend; and experience should have taught that, if once a man gives a loose rein to desires often termed infirmities, a door is opened for every vice. The psalmist tells us, that from our birth "we go astray, and speak lies;" and the great apostle St. Paul himself declares—"how to perform that which I would, I find not." Such is the bias or tendency of man's nature to do wrong; instead, then, of making allowances for this evil inclination, men should daily pray, that the great Disposer of all things would put into their minds good desires, and by the power of his grace enable them to bring the same to good effect, through Jesus Christ our Lord. As to the extent of mercy which God may be pleased to show to his erring creatures, this is a question which will be solved only on that day when the secrets of all hearts shall be disclosed, and the mysterious ways of Providence be clearly made known. The law and the commandments are given for the guide of men's present existence, and so written, "that he who runs may read them." If we are possessed of a saving knowledge of these truths, and are influenced by that most powerful of all motives, a lively faith in the merits and atonement of our blessed Redeemer, we shall never be induced to tempt the Lord by a trial of his mercy to any sin as venial; but we shall labour, by God's grace, to conquer the very inclination to sin.

THE MOHAWK INDIANS*.

Bay of Quinte, July, 1840.

MY DEAR FRIEND,—I must agree with you, that the saints, in their lives and deaths, are the common property of the church, and that every thing relating to them, tending to glorify the grace of God in earthen vessels, or to edify the faithful, should not be concealed. This conviction has induced me to comply with your request to put in writing, for the gratification of your Christian friends at home, a short account of the life and happy death of the late catechist at this mission.

As it is probable the greater part of those into whose hands you may put this letter, may be unacquainted with the history of the tribe to which Mr. Hill belonged, a short notice of it in the first place, may perhaps be acceptable.

The Mohawks, formerly called Iroquois, were the most noted tribe in the Six-Nation confederacy, and inhabited, at the period of the discovery of America, and for a considerable time after, the rich and beautiful tract of country south of lake Ontario and the river St. Lawrence. Immediately after the formation of the Society for the Propagation of the Gospel in Foreign Parts, in 1701, a missionary was sent among this tribe of Indians, which for some time had been on the most amicable terms with the British government. The divine blessing was soon bestowed upon these pious endeavours, and we find that, early in the reign of queen Anne, the greater part of the Mohawk nation and many individuals of other tribes were converted to Christianity. It appears this sovereign took no ordinary interest in their spiritual welfare; and, among other proofs of her beneficence, I may mention the erection of a neat and commodious chapel on the Mohawk river, and the gift of a valuable silver communion service.

As Christianity leads to civilization, it soon followed that the Mohawks forsook their wandering life, and, for many years previous to the breaking out of the troubles in America, resided in two villages upon the banks of the western branch of the Hudson, called after them the Mohawk River. One of these villages was known by the name of Canajohare—or boiling pot—which name is still retained by the American village built upon its site; the other Fort Hunter, the site of which is near the Erie canal, and its ruins, still perceptible, are pointed out to the traveller as an object of interest. Near this village, on the spot where one of the canal locks is placed (O! the desecration), stood the Indian church, called after its royal founder "queen Anne's chapel."

In these villages, under the fostering care of the British government, and the supervision of a resident missionary, they long enjoyed the blessings of peace and of a partially civilized life.

When rebellion convulsed that previously happy country, the Mohawks, who before had sided with the British government against the French, were not at a loss what course to pursue. Gratitude—a principle deeply implanted in the breast of the Indian in his natural state—at once pointed out to them the propriety of aiding the government from which they had received so many blessings. Although without reproach or immediate loss they might have yielded to the repeated solicitations, and afterwards threats of the rebellious, and remained neutral during the struggle, the gallant spirit of their chiefs forbade this, and they came forward unanimously to maintain "the unity of the empire," at the risk of their possessions and their lives.

Their attachment to the loyal cause naturally excited the hostility of the republicans, and they were eventually compelled to flee their native country—"the country," as they termed it, "which the Great Spirit had given to their forefathers." Although the Indian is naturally a wanderer, yet it is within a given sphere, and his local attachments are strong: it is not therefore easy to estimate the cost of this expatriation.

One party, consisting of a majority of the nation, fled in the year 1776, under the guidance of the celebrated captain Joseph Brant, to Niagara, and eventually settled at the Grand River, where they still reside. The other party, under captain John Deserva-

* From "The Church."

tyon, escaped to Lower Canada. After a sojourn of seven years at La Chine, in that province, they proceeded to the spot selected by their chief, on the bay of Quinte, in the Upper Province, which they reached on the 15th of May, 1784, and have occupied ever since. This tract of land was immediately surveyed, and called Tyendenaga, in honour of the principal chief of the nation.

The exigences of a country so recently settled, and the division of the tribe, deprived them of their missionary. The society, however, ever faithful to her engagements, secured the occasional visits of missionaries to these settlements, and provided catechists and schoolmasters to prevent their lapsing into heathenism. Soon after they settled in this township, a church was erected, partly through their own exertions, but chiefly through the influence of the late rev. Dr. Stuart, who had been their missionary on the Mohawk River. This venerable and patriotic clergyman, at the revolt of the American colonies, also fled to Canada, and eventually settled at Kingston, as the minister of a small but intelligent congregation of loyalists, who, true to their principles as British subjects, unhesitatingly forfeited their estates in the rebellious colonies, and sought a home under the British crown, even in a wilderness.

This church was originally a square wooden building, used both as a school-house and a place of worship; but, as the congregation increased, it was lengthened, and a spire and belfry added. Since which, it has been confined to sacred uses exclusively. It stands on a gentle elevation on the borders of the Bay of Quinte, and affords accommodation to about two hundred persons. The spot selected for its location does credit to the taste of its founder. Its white walls and tin spire among the trees, present an interesting spectacle to the eye of the Christian, testifying that even here God is not forgotten, and that the red man of the forest is taught to worship the God of the Christians "in spirit and in truth." The first cottages of the Indians, which have long since fallen to decay, stood along the margin of the bay, having the church in the centre, forming what was called the "Mohawk village." The occupants of these subsisted partly by tilling the soil, and partly upon the produce of the chase and waters. But the rapid settlement of the adjacent townships, and the increase of steamers which ply upon the bay, have so diminished these last resources, that their descendants have been obliged to disperse over the tract, to seek a livelihood by the more laborious but certain process of farming.

This church is furnished with a neat altar-piece, containing the creed, the Lord's prayer, and the ten commandments, in the Mohawk language, surmounted by the royal arms of England handsomely carved and gilt, as well as with a fine-toned bell, cast in 1787. These were the gift of his majesty George the third, and were brought from England by the late sir John Johnson. The altar-piece was prepared under the direction of colonel Daniel Claus, who was employed by government as an agent among the Indians. This gentleman seems to have felt a lively interest in their spiritual welfare; for, during his stay in England, being conversant with the Mohawk tongue, he superintended a new and enlarged edition of the common prayer in that language. The expense of this publication was borne by government, and has proved a signal blessing to all the tribes speaking the Mohawk, and its cognate dialects, of which there are a number.

Besides the church furniture already alluded to, they have in possession, and value most highly, a part of the communion plate—"The gift," as the inscription on it denotes, "of her majesty, Anne, by the grace of God, of Great Britain, France, and Ireland, and her Plantations in North America, queen, to her Indian chapel of the Mohawks."

This service of plate, being originally intended for the nation collectively, has been divided, and a part retained by their brethren on the Grand River; and, although it has been confided to the care of individuals of the nation, for at least one hundred and thirty years, the articles we have here in use are in an excellent state of preservation. Even "the fair white linen cloth for the communion table," beautifully inwrought with devices emblematical of the rank of the royal donor, although unfit for use, is still in such a state of preservation as to admit of these being easily traced. The gray-haired matron, a descendant of the chief, the present guardian of these treasures, which she considers as the heirloom of her family, accounts for the mutilated state of the cloth by observing, that during the revolutionary war it was buried to prevent its falling into the hands of their enemies.

The interest felt by Dr. Stuart for the members of his former flock, after his separation from them, did not abate; and, although thirty miles distant, and the intermediate country a wilderness, he continued to visit them periodically till his death in 1811, when his place was supplied for a number of years by his son and successor, the present venerable archdeacon of Kingston, for whom the Mohawks entertain much respect and affection.

Soon after their settlement on the Bay of Quinte, finding that these visits were very insufficient for their instruction, Dr. Stuart authorized faithful and intelligent Indians to act as catechists, to conduct the public worship in the church by the use of that "form of sound words" which they had so frequently "heard of him." This had been translated, as I have already observed, into their own language.

In the year 1810, the office of catechist (the duties of which were performed for very small emoluments) fell vacant, and John Hill, alias Oche-chus-kough (signifying flowers), the subject of the following notice—a young man of exemplary character, who had made some advances in piety and knowledge—was appointed by Dr. Stuart to the situation. Mr. Hill was born of Mohawk parents, during their stay at La Chine, and came to this settlement with the rest of his tribe in 1784.

He received at first for his services the moderate allowance of £10 per annum, but this sum was augmented in 1826 to £20, on the recommendation of the late excellent bishop Stewart, who entertained a very good opinion of him.

The selection of Mr. Hill for this office proved judicious; for, although his abilities were of a humble

order, and his attainments very limited, yet he was sincere and faithful in the discharge of his duties; and, by the blessing of his divine Master, was enabled, during thirty years, to witness a good confession before his brethren, and, when laid upon a bed of sickness and death, was further strengthened to complete his career of usefulness by testifying the efficacy of our holy faith, "to extract the sting from death," and "rob the grave of its victory."

On my appointment to the charge of this mission, from none of the Indians did I receive a warmer welcome than from Mr. Hill and his wife. Conscious of his own incompetence for the charge, and alive to the necessity of greater exertions for the reformation of his brethren being made than he was equal to, he rejoiced at the arrival of assistance; and it is no slight proof of the humility of one, situated as he had been for a number of years, and greatly my senior, to assert that, on all occasions, he paid the utmost deference to my opinion, and the strictest obedience to my directions.

As his stipend was inadequate to the support of his family, he was obliged to work upon his farm; and the industrious and successful manner in which he conducted it, was an example to his brethren, whose besetting faults are indolence and its consequence a want of foresight—faults, perhaps, the heritage of the Indian. Depending on the fortunes of the chase, he is satisfied with provision for to-day, and, like the "fowls of the air," relies for to-morrow upon the providence of that gracious Being "who giveth to all" things living "their meat in due season."

By prudent management, aided by his two sons, Mr. Hill, at his death, was enabled to leave his farm supplied with every convenience, and in a thriving condition.

These young men, his only children, he brought up with a pious care, which has been amply rewarded. Being of good natural parts and studiously inclined, they have made considerable advances in general knowledge, and are well grounded in the elementary branches of a plain English education. Their knowledge of divine things is by no means inconsiderable, and I have the happiness of looking on them as decidedly children of God. Their example and assistance will, I trust, be of great service to me in my future endeavours among their brethren. The eldest, on the late visit of the bishop of Toronto, was petitioned for by the congregation to succeed to his father's situation, for which he is well qualified. I am happy to say, his lordship at once directed him to act in that capacity, and promised to recommend him to the society.

Mr. Hill's health had been declining for the last two or three years of his life; and, although frequently a severe sufferer, he rarely allowed it to interfere with his duty, when at all able to go out. I have often remonstrated with him on his imprudence in exposing himself in bad weather at unseasonable hours, when the case did not require it nor his health justify it; but he felt such a desire to discharge his duty conscientiously, that remonstrances were vain. During this period, a perceptible change took place in his character and views. Previously his industrious habits led me to think *that his worldly* engagements engrossed too large a share of his attention; but latterly I perceived they were daily losing their hold of his mind, and things of eternal consequence were taking their place. This gradual ripening for his change was very perceptible during his last illness. For nearly eighteen months he suffered severely, being a great part of his time confined to the house, and the last six months to his bed, having lost the use of his lower limbs. At an early period of his confinement, although of a sanguine disposition, he relinquished all expectation of recovery, and seemed bent on improving his visitation by preparing for the change that awaited him. While his eye-sight lasted and he could hold a book, he read for several hours every day, and observed to me—"It is a great blessing to be able to spend my time in reading: when I can see, I read prayers; but when I cannot, I pray in my heart, which is just as good, for our Lord hears me."

Both himself and wife, who was on her death-bed at the same time, took great delight in hearing their sons read the scriptures, and explain the substance of what they had read on religious subjects in English books. This exercise these pious young men often performed, to edify their parents, and beguile the tedious hours of their illness.

My visits and ministerial services were always acceptable, and repaid by oft-repeated and grateful thanks. As they were part of the time confined to beds in the same apartment, like true yoke-fellows they often encouraged one another during their trying illness to resignation to the divine will, by speaking of the cheering promises of scripture, and "the hope set before them."

Mrs. Hill was relieved from her sufferings—which, indeed, she bore with a resignation and patience truly Christian—about five weeks before her husband; and I am told it was most affecting to witness the composure with which she took leave of him a few hours before her death. Requesting the little pallet on which she lay to be placed beside his, she told him she was about to leave him; but he must not grieve, as she felt her Saviour, who had been her support during her sickness, was her friend; she would be happy after her departure; that they and their sons would soon meet again; and besought him, while he remained, to warn and exhort all to take care of their souls. After shaking hands with him, she asked to be removed to a little cottage adjoining—with the view, perhaps, of sparing him the pain of witnessing her death.

The conduct of their sons, during their parents' illness, was most exemplary. As there were no females in the family but such as came out of kindness, many of the duties in the sick chamber devolved upon the younger son, a young man of one-and-twenty. It was pleasing to see the tenderness and assiduity with which he performed, for many months, these wearisome and unwonted duties. On several occasions, I have admired the gentle and affectionate manner in which he ministered to their wants and infirmity. His father observed to me respecting him—"My poor Isaac, he is a very good boy; he takes as good care of us as if he was a woman. I am often so full of pain that I cannot rest at night, and am very troublesome; but he never leaves me, nor gets

tired of taking care of me: he lies on the floor beside my bed at night, and is always ready when I call. John takes care of things out of doors. O, it makes our hearts glad to have such good boys."

From the manner in which Mr. Hill ruled his house, it would appear that his determination was similar to that of Joshua—"As for me and my house, we will serve the Lord;" and the happy results of this pious determination were abundantly evident, for peace and love seemed to reign beneath his humble roof.

Alas! how frequently are we called on to lament deplorable instances of disunion and undutifulness in families enjoying a hundred-fold the advantages of these poor people; and how justly may we ascribe these evils to the neglect of family religion and parental restraint.

THE BISHOP OF MONTREAL'S TOUR THROUGH A PART OF HIS DIOCESE*.

THE lord bishop of Montreal, after attending the early morning service in the cathedral at Quebec, on Sunday the 30th of August, embarked on board the Unicorn steamer, accompanied by the rev. C. Morris, who was proceeding to take charge of the mission in Gaspé Bay. The evening service of the church was performed on board, and his lordship preached. He was landed at night, on the first of September, at St. George's Cove, in Gaspé Bay—a settlement composed chiefly of protestants from the islands of Jersey and Guernsey, speaking the French language. Here the service was performed in French on the 2nd, the prayers being read by Mr. Morris, and the sermon preached by the bishop; and here Mr. Morris was left, in order to complete the preparation of the young persons, at this and other stations in the bay, whom the rev. Mr. Cusack, the late missionary, had been engaged in instructing for confirmation. Mr. Cusack, before undertaking a new charge, had resolved, with the sanction of the bishop, to pay a visit to some settlements on the Labrador coast, wholly unprovided with the ministration of the gospel, and lying about 300 miles from Gaspé. To that desolate region he had accordingly proceeded in one of the small whaling-vessels fitted out in the bay.

His lordship left St. George's Cove on the morning of the 3d of September—his arrangements being made to return, with divine permission, to the same point by the 17th; on which, or on the following day, the Unicorn steamer was here to call for him, on her way back from Halifax to Quebec. The bishop proceeded, in the first instance, in an open row-boat, supplied by the kindness of Mr. Johnson, the agent at Grande Gréve of a Jersey-house, to Point St. Peter, at which place he again embarked in another conveyance of a similar description, in which he was to make his whole circuit on the coast and to return. This was the collector's boat—the collector himself, Mr. McConnell, accompanying his lordship all the way.

There are three missions in the district—the Gaspè bay, the Percée, and the bay of Chaleurs' missions. They all comprehend different stations, very far apart *from each other, visited* at fixed intervals by the clergy, *whose duties in this* way are exceedingly arduous, partly by sea and partly by land. The bishop proceeded with all speed to his extreme point—making, as he went along, his appointments for his return; and reached N. Carlisle, in the bay of Chaleurs, the head-quarters of the district, and the residence of the district judge, on the evening of the 5th. Here he was most hospitably received at the house of Mr. McDonald, the crown agent.

On the 6th, which was Sunday, service was held in the morning, in Paspébiac church; in the afternoon, in that of the N. Carlisle; and in the evening again in that of Paspébiac—the bishop preaching upon each occasion, the last time in French. Owing to some circumstances of discouragement experienced by the rev. Mr. Johnston in this mission—which, however, it is hoped are only of a transient nature—the number of candidates for confirmation was extremely small, and the state of their preparation in some instances not felt to be satisfactory. It was judged best, therefore, to postpone the administration of the rite. It may be here observed, that within the last two years there have been several wrecks, on different parts of the Gaspé coast, of vessels laden with highly valuable cargoes, and it is melancholy to observe the proofs which have been hence afforded of the depravity of nature; these awful and affecting calamities having, as in other places, served only to minister to sin, among a certain portion of the population—inflaming their cupidity, exciting them to lawless plunder, dissipating their minds, and producing fraud and extortion on the one hand, or idleness or extravagance on the other. Neither police nor troops being at the command of the magistracy, it was impossible to control an excited multitude, who seemed as if they agreed to regard the booty thrown in their way, as bringing a dispensation from ordinary scruples and accustomed restraints; and the exemption thus assumed appears unhappily to have extended itself much beyond those who first poured down to seize upon their share. The clergy, however, have not been deficient in lifting their voices against these proceedings, and in labouring to check the frenzy which has been epidemic along the coast; and it may be hoped that, after the fresh effects of the evil shall have subsided, a juster sense of duty will, by the grace of God's good Spirit, settle itself in many minds which have been led astray.

On Monday, the 7th, the bishop met by appointment the heads of each of the two congregations; and some measures were satisfactorily put in train for providing permanent accommodation for a new minister, the rev. Mr. Johnston being about to remove to another charge. His lordship then proceeded by land to Port Daniel, eighteen miles down the bay, the boat following to meet him at that place. Here he had made an appointment, in going up, to preach in the evening. About fifty persons were assembled, partly in the sitting-room, and partly in the kitchen of the house, the door being open between. This place is one of the stations of the bay of Chaleurs' missionary, and is visited one Sunday in the month—Hopetown, which lies upon the road, six miles from his residence, being served upon the same day. Part of the road is exceedingly bad.

The next day, with very hard labour to the poor

* *From* "The Church."

boatmen, brought the bishop to sleep at Grand River —a name which, as in some other instances in Canada, conveys much too magnificent an idea; the French word *grande* being thus rendered, instead of being made *great*, as it ought to be, in English; and the word *great* being itself only *comparatively* applicable to distinguish the stream from a smaller one in its neighbourhood. Here are no protestant settlers.

The appointment for Wednesday the 9th was in the scattered settlement of Cape Cove, in the central or Percée mission, served by the rev. Mr. Short. Here a confirmation was held in an unfinished church, roughly fitted up in a temporary way, in which the candidates from Percée and the intervening settlements met those whose home was upon the spot. Twenty-one persons were confirmed. The bishop preached to a good and deeply attentive congregation. The same remark will apply to that which assembled by appointment at Percée church, on the following afternoon. At this place his lordship made some little delay, for the opportunity of viewing, with a lady of his family who was in his company, the wonderfully striking features of the scenery which it presents. The confirmation at Mal Bay church, nine miles further on, was appointed for the afternoon of Friday, the 11th. Service was performed to a small congregation—the settlers being widely dispersed and the weather desperately bad; but, the full preparation of the few candidates for confirmation not having been satisfactorily ascertained, the evening was spent in part in examining and instructing them, and another appointment was made for confirmation on the following morning. Only *four* young persons were finally admitted; but there may be reason to hope that the solemnity, importance, and value of the rite were the better appreciated by the congregation generally, in consequence of the measure of strictness observed (which, however, was not excessive), and the explanations which were rendered upon the occasion. The bishop returned, after the confirmation, to Point St. Peter, near Mal Basin, where he had slept, and went on in the boat to Gaspé Bay, the head-quarters of the Gaspé Bay mission, beautifully situated at the head of the bay. Here he remained till Wednesday morning, at the house of the collector.

On Sunday the 13th, service was performed, morning and afternoon, in Gaspé Basin church; the bishop preaching upon both occasions, and the prayers being read by the rev. C. Morris, who had come up some days before from Grande Grève, where, as has been stated, he was left on the 2nd. It was in the afternoon that confirmation was administered. *Thirty* individuals, in the sanctuary of God and in the presence of his assembled worshippers, responded to the demand of the church that they would declare their adherence to their baptismal engagements, knelt to receive her solemn benediction, and to unite in her prayers for their constancy to their holy vow, and listened to the charge of her presiding pastor, that, by God's grace, they would walk worthy of the vocation wherewith they were called.

The two following days were spent in business relating to church matters in the neighbourhood. On Monday, at a meeting held at the church, and presided over by the bishop, a subscription was entered into upon the spot for repairing, painting, and otherwise improving the church; and matters were also put in train for expediting the erection of a church at Haldimand-town, about five miles distant, the materials for which had previously been collected. The rev. Mr. Cusack, before his departure for Labrador, had been exceedingly active in promoting this and other similar objects within his charge, which, before the appointment of Mr. Short, comprehended the now distinct missions of Gaspé Bay and the Percée coast.

On Wednesday morning, the bishop went down to the settlements at Grande Grève and St. George's Cove, within the Bay of Gaspé, the places where he had first landed in the district, and the confirmation for which was appointed for the afternoon of the same day. Here his lordship again preached in French (as Mr. Morris had also done during his absence), and confirmed *nine* persons. An additional interest was felt, in many instances, among the confirmations of this district, from the fact that the bishop had himself, in a visit made in his capacity of archdeacon, baptized individuals in places where, at the time, the ministrations of the church could be very sparingly, if at all, afforded, who now came forward to assume their baptismal engagements upon themselves.

The 17th was passed in hourly expectation of the arrival of the steamer; which made its appearance on the following morning. A fire, according to the arrangements which had been concerted, had been kept blazing all night upon an eminence, as a signal to guide the steamer in case of her arriving while it was dark. A great sensation was excited by her appearance, and she was quickly surrounded by a vast fry of the fishermen's boats. The inhabitants, some of whom had never before seen a steamer in their lives, were permitted to gratify their curiosity by boarding her; and were quite dazzled by the extraordinary splendour of her interior fitting-up. The bishop now took his leave of the district, with much cause for thankfulness, although mingled, as may have been seen, with feelings of discouragement, that the church and her ordinances had been fairly planted among the protestants of this destitute coast by the venerable Society for the Propagation of the gospel—(one of the present missionaries, however, was supported for nine months by the munificence of a kind benefactress in England to the Canadian church)—and that, by the means thus afforded, it might reasonably be hoped that not a few souls had been brought to a knowledge of Christ. He had much cause also to be thankful for the kindness of man; the primitive virtue of hospitality having been exercised towards him (as upon former occasions on the same circuit) in a manner which not only made the want of inns and public accommodations of every kind unfelt, but afforded a constant source of gratification in the manifestations of ready service, assiduous attention, and affectionate good-will, among all classes alike; whether the collector and other public functionaries—the agents conducting the establishments along the coast, of the great Jersey houses—the traders or the fishermen—there was one spirit among them and their families, to shew their consideration for the traveller, and their regard for his office.

One of the sore evils of the district is the utter absence of any tolerable provision in most parts of the district, for the education of the children. But hopes are entertained that, by the divine blessing, this evil may be greatly alleviated at no distant day.

THE LAST HOURS OF A MINISTER'S WIFE.

"She, being dead, yet speaketh."

"WELL, I think this has been one of the most delightful, if not the most delightful day, I ever spent in my life."

Such, on the close of the lovely evening of the 1st of May, 1840, on stepping out of her little carriage, at the vicarage door, after attending the consecration of Es——h church, were the words addressed by a pastor's wife to her husband, the minister of the village of B——ll, in the county of Devon.

"Let us end the day," said Mrs. ——, "as delightfully as it has been spent; and, before we enter our home, visit our schoolmistress, and the two old people who are sick, and see how they fare."

Her errands of mercy and consolation were fulfilled, and she returned to her home with a heart overflowing with joy, peace, and love, and never again crossed its threshold in life. The next morn came the warning summons; and, on the fifth morning from that happy eve, death had achieved his victory over all that could perish. Three new temples Mrs. —— was permitted to behold, on three successive days, consecrated and set apart to Jehovah's honour; and then was removed to "sing the song of the Lamb and his redeemed," in that glorious temple "not made with hands, eternal in the heavens." Blessed comfort to him who survives—a solitary traveller in the world's rough paths—is the remembeance of how her last days on earth were spent; and all her life agreed thereto. Yes; and that lone mourner will rend open those wounds which the Lord has mercifully bound up, and unveil the dying hours of that sweet saint, in the prayerful hope that the blessing of the Spirit may rest upon the record; and by it teach some careless souls to count their days—to stand upon their watch, as knowing not in what hour the Lord shall come.

Reader, enter then the chamber of this dying Christian; give ear unto her words, and see how, even here in the midst of pain and suffering, faith won for herself a triumph. "I am a great sufferer; but I have deserved it all. The Lord is placing me in the furnace, and proving me. I thought I had loved God and Christ my Saviour enough in the days of health; but now I find the difference: we none of us serve him nor love him enough—and so the very best of us will think on our dying bed. But God is merciful for his dear Son's sake; and I have hope and sure trust in Christ, and exceeding peace: all my hope is in the mercy of God, through Jesus Christ my Saviour—yes, *my* Saviour. What a blessed thing it is to know Christ now—in such an hour as this. My pains are very great."

Addressing her husband—"I have passed nine happy years with you..... I had looked forward to many more. It is very hard to part thus suddenly. I could have wished to live a little longer for your sake. But, alas, what do I say?—I am murmuring. This is sinful. It is the Lord's doing; and he ever doeth what is best for us, though we see it not; but we shall see and know hereafter. I must be patient; his time is the best."

On her husband's asking her if she had comfort, she answered—"I have great peace—it is all peace, for Christ my Saviour does not forsake me; he is supporting me. O how dark would be this passage, if *he were not near* at hand! Christ is everything to me *now, and all in all.*"

At three o'clock, p.m., on the 6th, the Lord strengthened her husband to administer the blessed sacrament. She then said—"What a privilege—what a mercy that I, a poor sinner, am once more permitted to partake of this heavenly feast, and thus to draw nigh to God! This is indeed comfort."

She then expressed an earnest wish to speak to the servants. "Before I go I must speak to them." But her agonies did not allow her to do this till about half-past six on the morning of the 7th. They then were assembled at the bed-side of this departing saint; and she spoke thus to the man-servant:—"Pray for grace to live every day, as if every day is to be your last. Forget not God in your time of health; for, if you do, when you come to die you will bitterly lament it: in that hour every sin, however small as you may fancy, will then press heavy on the soul. May the Lord bless you, James; and be sure to bring up your children in the fear of the Lord. Good bye—and be faithful to your master when he is left alone." To one of the female servants she said—"You have been here but a short time, are young, and have hitherto lived in a bad situation, with a family who mocked at God and his blessed book. I shall soon be gone from you; remember what I say—live in the fear of God; seek him while you may. Search the scriptures daily, with prayer that the Spirit may open your eyes to understand; and put your trust in God, through Jesus Christ our Lord. Do not think that coming to church twice on a Sunday will save your soul—that will not do: you must live in the fear of God, and serve him faithfully, in church and out of church, from love to Christ your Redeemer. God bless you—good bye. I could have wished to speak a word, and say 'good bye' to each one in our parish. I am too weak to do it; but I leave them my blessing: and may all, both rich and poor, be warned by my sudden call."

She then turned to her husband, saying—"Be comforted. Keep up all my little charities, and my little garden and flowers in order, as if I were here. If it is allowed us, or if we could desire to withdraw our gaze from our glorious Redeemer's face, I shall ofttimes look down upon you."

Her husband answered—"How can I remain here when you are gone? I can have no pleasure in this place when you are taken."

She strove to turn in her bed, and, with a look no words can describe, she said—"Dear husband, you are very, very wrong. You must promise me to remain here. You have much to live for; many high duties to perform. You must not forsake your people, but continue to watch over them as one that must give account, and set them an example in all things. Let there be no vain show about carrying out my dust, and let what can be saved from show some day be given to our poor in my name."

She spoke then of the 1st chapter of St. Luke, as showing what faith could do; and said—"My spirit hath rejoiced in God my Saviour," &c., with many other comfortable words of scripture.

The weary conflict was now nearly over, and the victory almost won. God mercifully preserved her faculties to the last. "I had many things more to say," whispered the dying saint; "but death is setting his seal on me, and I have not strength." She then lay quiet, as if communing with God, for a very few minutes; and then, as if speaking to us from the grave, said—"Yes, yes; Christ is near—near at hand; he is bearing me up with his everlasting arms. It is peace, even in the valley of the shadow of death."

"Peace, peace," were her last words. She then meekly folded her hands, as it were in prayer; and, in that attitude, without even the slightest struggle, in her husband's arms, her pure spirit gently was released from its prison, at a few minutes past 8 o'clock, a.m., on the 7th of May, 1840.

Can[illegible] a moment doubt as to her being safe in

s, in full possession of that rest which re-
the people of God? O may our last end
!
E. E. C.
1.

NESS OF SINS THROUGH CHRIST ALONE:

A Sermon,

BY THE REV. C. F. SMITH, B.A.,

Handley, Cheshire, and Chaplain to Lord Viscount Combermere.

ACTS xiii. 38.39.

wn unto you therefore, men and brethren,
ugh this man is preached unto you the for-
of sins: and by him all that believe are jus-
m all things, from which ye could not be
by the law of Moses.",

ords form part of an address de-
r St. Paul to the people assembled
for public worship at Antioch, in
He had, but a short while before,
irated by the Holy Spirit, for the
preaching the gospel; and he had
applied himself with the utmost
ss to the duty of winning souls to
Being invited by the rulers of the
e, if he had any word of exhortation
ople, to say on, he would not lose
opportunity of declaring the whole
f God, and immediately proceeded
s the Jews who were present, on
important, though to them hateful,
the all-sufficiency of the blood of
atone for the sins of mankind. He
oved to them, not by any eloquent
g language, but by a plain state-
acts from their own prophets, that
had lately died upon the cross, and
in, was undoubtedly the Messiah
ose prophets had foretold, and whom
iselves were expecting; and he con-
s address by declaring to them, by
rity committed unto him by God—
nown unto you, men and brethren,
gh this man is preached unto you the
ss of sins: and by him all that be-
justified from all things, from which
not be justified by the law of

aving proclaimed these tidings to
warns them from rejecting them
words—"Beware, therefore, lest
upon you which is spoken of in the
behold, ye despisers, and wonder,
h: for I work a work in your days
which ye shall in no wise believe,
man declare it unto you."
my dear brethren, was the message
. Paul was commissioned to deliver,
ister's name, to the assembled con-
, viz., forgiveness of sins by Jesus
me; and such is the message which
ters of the gospel, the ambassadors for Christ, at the present time are equally commissioned to proclaim to the people, to make known unto them the glorious privileges provided for them by the gospel covenant—to open for them a well of water, of living water, which they may approach to drink, and thirst no more. But, alas! how can human weakness attempt to put into words a message from God? How can frail man venture to speak on such a subject as the mercy and long-suffering of the Lord?—a subject concerning which the heavenly host hath sung, and cherubim and seraphim have proclaimed its magnitude. But still, high and lofty though it be, it must be proclaimed; and may God of his mercy grant his assistance, so that it be not I that speak, but the Spirit of God that speaketh in me!

The salvation of man, by the death of the Son of God, is a subject which, as it is the most important one to the Christian, containing as it does his only hope of deliverance from the bondage of sin and conception, so should it be continually and unceasingly before his thoughts, cheering him on his way, and, like the beacon light to the sailor, pointing out to him that heavenly harbour "where the wicked cease from troubling, and where the weary be at rest."

And, O, how thankful should we be if anything could lead our thoughts to heaven, and exhibit to us the true state of our hearts, defiled and sinful before God—if anything could make us really and truly to be convinced of the truth of the apostle's words, that "to be carnally minded is death."

And now let us, with God's assistance, consider the glorious tidings proclaimed in the text—"if by any means we might attain unto the resurrection of the dead." "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." In considering these words, my dear friends, I should wish to call your attention—

I. To the great necessity there was for St. Paul to make known unto the people assembled, that through Christ was preached unto them the forgiveness of sins.

II. To the important fact, that we are justified from all things by faith in him.

III. That nothing else besides faith in him can justify us.

I. With regard, then, to the first of these considerations—viz., the necessity there was for St. Paul's addressing them on the subject he did, and calling their attention in so urgent a manner—"Be it known unto you, men and

brethren," we will turn our thoughts to the congregation which he was addressing. It was a congregation consisting almost entirely of Jews, which is evident from his speaking to them in the opening of his address, as "men of Israel." These men had, probably, some of them been witnesses of the Saviour's death, and had lifted up their murderous voices with the wild cry of "Crucify him! crucify him!" Or at any rate, if they had not actually taken part in the crucifixion of the Lord Jesus, they were open deniers of his divinity, and scoffers at the opinions which St. Paul stood forward to declare; and this, with the prophecies of what had happened laid down clearly before them, in their book of the prophets. In him was fulfiled to the very letter every thing that they had been accustomed to read concerning the expected Messiah; and yet to these plain words they had obstinately shut their ears, and refused to hearken. Among such an assemblage, then, did Paul boldly stand forth, and preach unto them through Jesus forgiveness of sins. Amongst "the lost sheep of the house of Israel" was he sent forth, if by any chance he might gather any of them into the fold of his Lord and Master, Jesus Christ. He knew well that he was inflamencing the minds of the people against him, and incurring great personal risk; but still he persevered, fearing God more than man, and dreading the woe which was reserved for him if he preached not the gospel, more than all the persecutions to which, by his earnestness, he rendered himself liable. He had to oppose his doctrine to all their Jewish pride and Jewish prejudice—to proclaim to them, that, through this man whom they had crucified and set at nought, was preached forgiveness of sins—that that brow which in mockery they had crowned with thorns, that right hand which in derision held the reed, now wore the crown of heaven and earth, and swayed the sceptre of the world. Surely some messenger from God was wanting to warn these poor deluded people of the danger they were incurring to their immortal souls—some one who should preach, as Paul did, Christ crucified, and remove the stumbling-block which remained in their way. And surely, my dear brethren, the preaching of the cross is no less necessary at the present time than it was then; and in equally determined language must the minister of the gospel now cry aloud, "Be it known unto you, men and brethren, that through this man is preached unto you forgiveness of sins." And why is this necessity? Are men at this day—are you whom I am now addressing, openly denying that Saviour who *died for you?* Are you professing your disbelief in all that you hear, and all that you read, concerning his sufferings for you and for your sins? Have you, like the Jews whom St. Paul addressed, hardened your hearts to these sufferings? and can you think without a shudder, or even with pleasure, on the dreadful agony endured upon the tree, the cruel mockery and savage persecution, with which the barbarous Jews assailed the Son of God? No; God forbid it! You would tremble at the thought of openly denying him whom you have been taught to look up to as your Saviour; nay more—you confidently profess your belief in him, and call yourselves by his name: and when in your bibles you read, or from the lips of your minister you hear, the awful account of his sufferings and death, you feel a horror at the recital, and perhaps dread to think that, for such sin as yours, this sacrifice was offered. But, my dear brethren, remember, I beseech you, that, though you may not make a formal denial of your Saviour, yet it is possible to "have the form of godliness without the power of it;" and that Christ Jesus himself hath said—"Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Remember that though you may not actually cry with the infuriated Jews, "Crucify him! crucify him!" yet that, by deliberately living on in sin, and worldly unconcern for the things of God, you are "crucifying the Son of God afresh, and putting him to an open shame." O how needful is it then, dear brethren, that you should "take heed how ye hear," and, like many of the Jews who listened to St. Paul's preaching, be "persuaded to continue in the grace of God."

II. I come now, in the second place, to call your attention to the important fact, that we are justified from all things by faith in him; or, as the text says—"And by him all that believe are justified from all things." My brethren, imagine a man, on the brink of the grave, suddenly snatched, almost by a miracle, from the jaws of death. Endeavour to picture to your imagination the feelings of one who, overtaken by a storm at sea, had seen his companions one by one swallowed up in the raging waters, and expected each instant that every rushing wave was to bear him to eternity; that man, by some most unforeseen interposition of Providence, rescued from impending death, and placed in a situation of safety; imagine all this, I say, and even then you cannot have the slightest conception of what should be the feelings of the sinner on hearing the declaration in the text, that "by him all that believe are justified from all things." For only consider the

lings here proclaimed. Here is hope for e most hardened—for the vilest sinner; ıe man, who before this was so sunk in the epths of sin, that hell and destruction seemed ertain, and who looked in vain for one faint limmering of mercy—has now his heavy eart relieved of its dreadful load; and, hereas before he saw nothing but death ıd misery, is now enabled to look to life ternal, and to happiness for ever.

By him, my brethren, you are justified om all things; and, "though your sins be as carlet, they shall be white as snow—though ıey be red like crimson, they shall be as wool." ut I think I hear some of you saying to ourselves—(some of you who, perhaps, may ave sought in vain to quiet your consciences om their continued warnings)—"Here I ave found the ease I sought for; Christ has ied to justify me from all things, and ıerefore I can live on in pleasure and world-ness, and trust in the blood of Jesus for rgiveness." But stay, my dear friends, if ou view in this way the salvation God has rought for you, then has Christ died for ou in vain: for consider to whom this most ıeering promise of justification is made. Who are those who by him, by his blood, e justified from all things? If you look at ıe text, you will see that "by him they that elieve are justified"—they who have faith. Then the jailor at Philippi came and fell own trembling at the feet of Paul and Silas, nd asked, "What must I do to be saved?" ıey said, "Believe on the Lord Jesus Christ, ıd thou shalt be saved." "Without faith," ays St. Paul, "it is impossible to please im; for he that cometh to God, must believe ıat he is, and that he is the rewarder of them ıat diligently seek him." Are you then, ear brethren, ready and willing to receive ıe salvation of Jesus upon the terms on hich it is offered to you? Are you, like oly Simeon, "waiting for the consolation of ıael," and desiring to be justified by Jesus om all things? Behold, then, that simple ay set before you—"faith," which "is the bstance" or confidence "of things hoped r." Behold that way described by the prophet aiah—"And an highway shall be there, and way, and it shall be called, The way of holi-ss"—that way which is so free, that all are vited. "And the Spirit and the bride say, ome; and let him that is athirst come, and : him take of the water of life freely." O, y brethren, seek after this way of holiness, ıd pray unto God that your faith fail not; ıd day by day let your voice ascend with is petition—"Lord, I believe; help thou y unbelief."

III. And now, in the third place, let me) on to *shew you, that nothing* else besides faith in him can justify us. And, lest you should be led to doubt the all-sufficiency of the Saviour for that work of justification, consider this—if, by Christ Jesus, man cannot be saved, how can he possibly escape the wrath of God? To what else can he trust? St. Paul tells the Jews in our text, that they could not be justified by the law of Moses; and, if not by that law, which they had been taught from their youth up—if not by those forms of worship which God himself had appointed, how can we expect that any thing but our faith in Christ can work out our salvation? If they were required to give up all their deeply-rooted prejudices, and all the grandeur of their temple services, in order to believe in the meek and lowly Jesus, surely much more will God require this belief in us, who, by his blessing, have been born in this faith, and from our childhood have heard the most glorious truths of the gospel of Christ. And again I return to my former question. If you trust not in the sufficiency of the Saviour to redeem lost mankind, to what do you trust? Can you for a moment imagine that, by your own power and your own righteousness, you can attain unto salvation? Do you trust by your own goodness, and your own deeds of piety, to obtain remission of sins? O most frail, most tottering hope! How stand men's works in the sight of God? Does he not say, that "there is none that doeth good—no, not one?" Does he not say, by the mouth of his apostle, that our only "trust is through Christ to God-ward;" and that "we are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God?" My dear brethren, dismiss from your minds, I beseech you, any such proud thoughts—any thoughts so unbecoming a Christian, as those which tempt you to put your trust in any thing that you do. Remember, that through Christ Jesus alone is remission of sins—through him whose blood was shed for you; for "without shedding of blood is no remission." True faith in the Saviour will undoubtedly lead you on to good works, because you will be ready and earnest in thinking of all that he has spoken of; and you know that he hath said, "If ye love me, keep my commandments." But, if you venture to trust to your deeds of charity, or any other good works which, perhaps, worldly profit may have induced, and to consider faith in Jesus a secondary matter, then be sure that Satan is desiring to have you, and to claim you for his own.

And now in conclusion, my dear brethren, let me address a few words to you as to the means of obtaining this faith; for remember it is the gift of God. "For by grace are ye saved," says St. Paul, "through faith; and

that not of yourselves; it is the gift of God." Behold, again, the utter helplessness of man, and his utter inability to serve his God, without his special grace preventing him. O how should such reflections as these humble his lofty, proud spirit! and bring him, in the deepest humility, to his God, falling down low at his footstool; there to pray unceasingly for that strength which he cannot have of himself. Prayer, my brethren, is the sinner's means of coming to God. By that means of grace, that blessed privilege, he may approach his high Majesty; and, by persevering in that, God will increase his faith, and cause him to put his whole trust in that blessed Saviour who is able to save to the uttermost. Think of this, then, I beseech you. And may he of his infinite mercy grant that, as "Christ hath died, yea, rather, hath risen again," so may you also be dead unto your sins; and, having crucified the old man, may rise again a new creature, ready to "present your bodies a living sacrifice, holy, acceptable unto God," having forgiveness of sins through Jesus Christ, our Lord.

THE INTERNAL GLORY OF THE KING'S DAUGHTER.

By the Rev. Emanuel Strickland, M.A.,

Curate of Brixton Deverill, Wilts.

"The King's daughter is all-glorious within."—Psalm xlv. 13.

This forty-fifth psalm is generally understood to represent the marriage of Solomon with the daughter of Pharaoh; but, as there are many things in it which are not at all applicable to that event, they must refer to some other thing of a spiritual nature. The psalm is prophetic of Christ, as most of the psalms are. The quotation made in Hebrews i. 8, 9, makes this quite clear. On account, then, of the spirituality of this psalm, we have something of the same nature as the song of Solomon, if the same kind of interpretation be allowed. The spiritual union that exists between Christ and his church is here beautifully described. Within her pale were to be found in future ages, the noble, the learned, and the great. Kings' daughters were to tread her courts and defend her bulwarks. Her territory was to be enlarged, for the "daughter of Tyre" was to be there, as pre-figurative of that vast and large accession of heathen nations to the profession of the Christian faith. The church's glory in the days of king Messiah was to be unrivalled; its glory to march forth as brightness, and its blessedness to be owned by all.

In endeavouring to illustrate this passage, I shall treat it as applicable to the church of Christ; and truly is she glorious, because—

1st. God's glory is displayed in her, as his residence and place of habitation.

The believer is closely tied to Christ, and connected with him by faith. The utmost endearment exists between Christ and his believing people. Now believers, as lively stones, are built together, and form an holy temple for the Lord. The church is composed of believers, who believe God's word, and fashion themselves according to it, and have among them the sacraments of Christ, as memorials of infi*nite and inexpressible love*—as means of grace, and *pledges and seals of the* remission of sins. "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same" (Art. 19). This church stands in such close relationship to God that she is called the "King's daughter." "God," the Father, "so loved the world," that he planned man's redemption—and in this manifested the relation in which he stands to her. The church is called the "spouse," or "bride," "the bride, the Lamb's wife" (Rev. xxi. 9; xxii. 17); and in this is further manifested her relationship to Christ. Transcendent on this account are the glory and beauty of the church, which is called "the city of God" (Psalm xlvi. 4). In this city God dwells—"God is in the midst of her" (Psalm xlvi. 5); and she cannot but be glorious, because God delights in her for man's good: he is represented as "loving the gates of Zion more than all the dwellings of Jacob" (Psalm xlviii. 2). The church is described as "beautiful for situation, the joy of the whole earth" (Psalm xlviii. 2). God chose the church of old for his residence; and she is glorious, because by her his glory, and holiness, and power, and mercy, are celebrated and made known. Yea, "glorious things are spoken of thee, thou city of God" (Psalm lxxxvii. 3). God hath been pleased to make his church the place of his presence above all places—"he hath chosen Zion; he hath desired it for his habitation" (Psalm cxxxii. 13). In the Jewish temple he abode in the bright symbol of his presence, the shekinah, "dwelling between the cherubims" (Psalm lxxx. 1). Nor is he less present with his church now—"The Lord of hosts is (still) with us, the God of Jacob is our refuge" (Psalm xlvi. 7). Christ has secured to his church the perpetuity of his presence by his own unalterable words (Matt. xxviii. 20). The church is the depository of God's word—"the pillar and ground of the truth" (Tim. iii. 15). "The church is a witness and a keeper of holy writ" (Art. 20); and by her is manifested "all the glory of the Godhead, in the face of Jesus Christ." Angels above, and men below, consider his salvation of his people glorious (Luke xv. 7). "The unsearchable riches of Christ" are preached, "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. iii. 10). God does not now answer his people in a visible way, by urim and thummim, but yet in a real and effectual way, "drawing nigh to them that draw nigh to him;" and, though God be neglected and forgotten and despised, yet "he is known in her palaces for a refuge" (Psalm xlviii. 3)—"God is our refuge and strength, a very present help in trouble" (Psalm xlvi. 1).

2nd. The King's daughter is all-glorious within, because God's children are born in her.

The figure of being "all-glorious within," is no doubt taken from the splendour of eastern palaces. The Asiatic queens, sultanas, and begums, scarcely ever appeared in public. They remained, as they do to the present day, in their harems, amidst splendid and gorgeous decorations. In the former part of the psalm are described the excellencies of God—in the latter part, the excellencies of God's church. Now the church's excellencies are the excellencies of God—they all come from him; her internal holiness and her spiritual purity are from him. Whether we speak of the church collectively, or of individual believers, their graces, their gifts, and their holiness, are the fruits of Christ's passion, and the work of the Holy Ghost, who renews the heart and rectifies the will. The means which the Spirit uses for this end are the labours of the ministers of his word; nor is he slow to aid the endeavours of all others who, in subserviency and love to the bishops and pastors of Christ's

church, may lend a helping hand in this work. By means such as these the church becomes the birthplace of the saints; and in this consists her glory. The psalmist, speaking on this subject, says—"Of Zion it shall be said, this and that man was born in her" (Psalm lxxvii. 6). When a man is born again from above, he is accepted of God in the Beloved; Christ's righteousness covers his past sins, and gives him a title to heaven. He is acquitted and justified; he is complete in Christ; he is rooted and grounded in the truth as it is in Jesus. But the work does not stop here. Sanctification is begun in the soul. Along with the title to heaven given to the believer in justification, there is also wrought in his heart a meetness for heaven by sanctification. And what a privilege is this! From sinners to be changed into saints; from the kingdom of Satan to be translated into the kingdom of God! The kingdom of God is in the believer: sin is mortified and subdued: Satan is trodden down under foot: the old man is supplanted by the new man: a depraved nature gives way to a divine nature: the image of Christ is imprinted on the heart: the believer is made like his Lord and Master—is changed from glory to glory, till at length heaven, with all its blessings, becomes his portion and reward.

Now, whence is the source of all these blessings? They proceed from the King of the church—from him who has adopted the church to be his daughter. With this agrees the language of the apostle—"Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. i. 30). But when we speak of the Father being the fountain of all blessings, we speak of him as being the fountain of the Deity; at the same time maintaining—because scripture says it—that Jesus Christ is God, acting as Mediator between God and man. There was a contract made between the Father and the Son—"I have made a covenant with my chosen, I have sworn unto David my servant" Psalm lxxxix. 3). Now David was a type of Christ, with whom the Father made a covenant, that, if he would assume human nature, and in this respect submit to be inferior to God, that if he would obey and suffer and die, and thus make atonement for the sins of a wicked and lost world, he should "see his seed; he should prolong his days, and the pleasure of the Lord should prosper in his hand" (Isai. liii. 10). That all spiritual blessings come from God, is further proved from a prayer of our Lord—"Father, I will that they also whom thou hast given me be with me where I am" (John xvii. 24). On this account the apostle bursts out into the praises of God the Father, who, by his infinite and unsearchable love, planned the scheme of mercy for fallen man "before the foundation of the world." And our blessed Lord, to shew us to whom we are indebted for salvation, speaks of the day of judgment, and represents, among the acts of that awful scene, himself saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). And what was it our Lord said in reply to Zebedee's children?—"It is not mine to give, but it shall be given to them for whom it is prepared of my Father" Matt. xx. 23). Since God, then, is the source of all good, we should apply to him through Christ for salvation, and not trust ourselves. God is the church's glory; her honour, her wisdom, and her grace, proceed from him who is, and shall be, the praise of the redeemed for ever.

We have now seen that the King of the church is the author and dispenser of all good to the faithful. He is the source of holiness; he has made his church "a holy catholic church;" and his church is glorious on account of her holiness—and this holiness is not an external sanctity, but an inwrought grace. "The church is all-glorious within:" now Christ procures holiness for us by his death—by his blood; for the redeemed in heaven "have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14). The Holy Spirit is the conveyer of this holiness to the hearts of men. He is the Spirit of truth, and will abide with the church for ever. "He takes of the things of Christ, and shews them to us" (John xvi. 14). He purifies and comforts the hearts of believers. He accompanies the ministry of the word, and there is found "a shaking among the dry bones" (Ezekiel xxxvii. 7), and multitudes are born to God. And let me ask you, can you witness to the truth of this? Has indwelling corruption been subdued, and has God "given you the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isai. lxi. 3)? so that you can say, "In Zion was I born, in the city of our God, yea, I was born there" (Psalm lxxxvii. 4). If you can say this, it is a blessed testimony; and it should endear to your hearts the gates of Zion more than all the dwellings of the universe.

And now, reader, if you have this holiness—this holiness within—you will also have outward holiness; you will evidence the sincerity and power of inward holiness by all the fruits of the Spirit appearing and abounding in your lives. The believer "has his feet shod with the preparation of the gospel of peace;" he is active in the ways of holy obedience—"How beautiful are thy feet with shoes, O Prince's daughter! the joints of thy thighs are like jewels, the work of the hand of a cunning workman" (Cant. vii. 1). God's children are holy children; and our uprightness and Christian steadfastness we are to manifest, not ostentatiously, but in the fear of God. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). "Herein," says Christ, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John xv. 8). "We must do justly, love mercy, and walk humbly with our God" (Micah vi. 8). But let us remember all is done by Christ—"Without me ye can do nothing" (John xv. 5); and "from God is our fruit found" (Hosea xiv. 8). When we love God and do his will, we shall never be moved (Psalm xv. 5). After serving God in our day and generation on earth in his church militant, we shall at length be translated to his church triumphant in heaven, to sing the song of redemption in unceasing strains for ever and ever.

3rd. The King's daughter is all-glorious, because she is emblematic of heaven itself.

Surely, when we are robed in Christ's righteousness and blessed with his salvation, we shall go to the church triumphant, of which the church militant is a type, and has a rich foretaste. When the church of Christ is fully prepared, she will at last be presented to God without spot. The union begun on earth will be ratified and avowed in the King's palace in heaven. Then will it be shouted through the universe—"The marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 7). Then will there be a jubilee on earth; and then will the angels tune their golden harps to joyous hallelujahs in the heavens. The church of God will then be complete; "she shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace." Then will angels rejoice; then will prophets, apostles, and martyrs, and saints in glory, sing—"Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13). Surely the church is an emblem of heaven; for all who are born in her, "are come unto Mount Zion, the city of the living God, the heavenly Jerusalem" (Heb. xii. 22). The temple of God on earth and his temple in heaven, are two parts of one glorious whole. They

enjoy distinctions far above any earthly temple. Of our earthly Zion it is said—"The sun is no more her light by day; neither for brightness does the moon give light unto her; but the Lord is unto her an everlasting light, and her God her glory" (Isai. lx. 19). And thus it is also in the heavenly Zion—"The city has no need of the sun, neither of the moon, to shine in it; for the glory of God does lighten it, and the Lamb is the light thereof" (Rev. xxi. 23). It is but one family inhabiting both the one city and the other, even the family of our Lord Jesus Christ; and their employments are altogether the same: for whilst the one "are rejoicing in the Lord always" here below, the other are incessantly engaged in singing praises to him above—even to "him who loved them, and washed them from their sins in his own blood, and made them kings and priests unto God and his Father; to him be all glory and dominion for ever and ever. Amen" (Rev. i. 5, 6).

By way of improvement, let me first address you who are wicked. O Christless souls! you do not, and cannot enjoy the comforts and blessings of God's church on earth; and while you continue in your sins you cannot enter heaven. You are miserable and wretched. Your hopes of safety are the hope of the hypocrite that shall perish. Your pleasures are vapid and short-lived, and will at last leave you the victims of remorse and despair. I speak to you as a baptized people, who have promised to live godly lives, to serve the Lord, and mortify the flesh. Your vows are upon you; you are professors of Christianity, unless you dare renounce the Christian name. If you seek not God's grace to do the things you have promised, you must perish; your blood rests upon your own heads. Our Saviour declares—"Every branch in me that beareth not fruit, he taketh away" (John xv. 2); and at the last great day such unprofitable branches will be bound in bundles, and cast into the fire that shall never be quenched. Much is given you—of you shall much be required. Repent, amend—awake to your duties, to a sense of your privileges; put off sin, and put on Christ, and become the children of God. Hold not the lamp of Christian profession in your hands, while you want the grace of God in your hearts; but live as you ought to live—live a life of faith on the Son of God, that you may be members, holy members of Christ's holy church, "all-glorious within."

Let me now address you who are really and truly in Christ. You can and should rejoice always. You should love Zion, because you see God dwells in her—because you have been born in her—and because she is an emblem of that blessed world where sorrow and sighing shall be for ever done away. Let us, then, "prefer Jerusalem above our chief joy" (Psalm cxxxvii. 6). Let us rejoice in the ordinances of the church, and use and improve them to our comfort. Let us pray for her advancement, saying, "Peace be within thy walls, and prosperity within thy palaces." Then shall we show ourselves to be "trees of righteousness, of the Lord's planting;" and we shall form a part of that glorious company "who, as lively stones, are builded together, an holy temple in the Lord." And if we are faithful to our God—if we endure to the end, we shall at length reign as kings and priests for ever. Being washed from sin on earth, we shall be saved in heaven; but remember, as a warning and admonition—"There shall in nowise enter into it (heaven) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. xxi. 27).

The Cabinet.

SCRIPTURAL EDUCATION.—It may be safely affirmed, that the whole success, under God, of the present widely extended plan of education, depends upon the character of our parochial clergy. Human intelligence is said to be in quick progress; but human intelligence must travel much in the night—and along the highway of national improvement there are numberless pits and precipices, which require the stationary public lights to be kept burning and bright. He who, having the patronage of a benefice, consults the safety of his own soul, by setting over the souls of others a ministry of godly sufficiency for his spiritual charge, does more for the public happiness and improvement than would result from the establishment of many schools, useful as, under good management, such institutions undoubtedly are. Parish schools produce their specific benefit only under the superintending genius of a wise and zealous parish priest. On the right use of patronage, therefore, in the appointment of such a superintendent, the character, the peace, and the happiness of a neighbourhood depend; and can a man, with any right feelings in his bosom, enjoy any peace there, after putting an entire vineyard of the Lord out of due cultivation?—*The Call upon the Church (prize essay) by W. Roberts, esq., M.A.*

PREVENTING GRACE.—Where can a man be so safe as in the arms of sin-preventing grace? The sovereign influence of which will appear, not only from those peculiar effects of it, upon the pious and the virtuous, but also from those great things done by it, even for the worst and wickedest part of mankind, and those indeed so great (how little soever taken notice of), that without them common society could not possibly subsist; but the moral and political frame of the world would fall back into a fouler and more deformed chaos than that out of which this material one was first produced. For how come men generally, and that so extremely against the bent of nature, to submit to laws—laws which for the most part lay a restraint upon their strongest appetites, and which, if they would but generally agree to break and throw to off, could signify nothing? How comes the multitude to have such an awe upon their spirits for governors and magistrates, though they know themselves so vastly superior in strength to those who govern them? And why rather is not all order and government upon these terms utterly confounded and turned topsy turvy, by thefts, rapes, incests, perjuries, and murders, and irresistibly borne down by an overflowing torrent of all kinds of villany, forcing its way through the very bowels of it? Is it because there is not corruption enough in man's nature to prompt and carry him out to all these enormities? Or, because there are not sinful objects enough to inflame and draw forth this corruption? No; it is but too sadly manifest that there is too plentiful a stock of both, to suffer the world to be quiet one moment, if they could but once, like two mighty seas, meet and join, and flow in together. But all the stop is from an infinitely wise preventing power, which keeps all in order here below, by separating between ill objects and worse appetites, by cutting off the opportunities of sin, and so both diverting and defeating the temptation. For how many might, and without doubt would have stolen, as Achan did, had the same allurement been played before them? How many might have committed David's murder and adultery, had they been under David's circumstances? How many might have denied and forsworn Christ with St. Peter, had they been surprised with the same danger? How great a part of the innocence of the world is nothing else but want of opportunity to do the wickedness they have a mind to! And how many forbear sinning, not because God's grace has wrought upon their wills, but because a merciful Providence has kept off the occasion!—South.

Poetry.

ELISHA IN DOTHAN*.

2 KINGS vi.

'Tis eve; and the tempest
Is rushing through heaven;
The oaks on the hills
By the lightnings are driven;
The rain in the valleys
Falls heavy and chill,
And the cataract bursts
In the bed of the rill.
Wild hour for the Syrian
On Hermon's white brow;
While the gust bears along
The scoff and the song
From Israel's proud tents
In the forest below.

'Tis midnight—deep midnight!
Now vengeance is near!
Hark! the tramp of the warrior,
The clash of the spear;
For the Syrian is marching
Through whirlwind and snow,
On the revel of Judah
To strike the death-blow.
His march is but lit
By the tempest's red glare:
Nor ear hears his tramp
In the Israelite camp:
The hunters have driven
The prey to its lair.

"Now, now for the slaughter!"
The trumpet is blown;
Now woe to the temple,
And woe to the throne.
But no trumpet has answer'd,
No arrow has sprung,
No torch has been lighted,
No lance has been flung.
They pour o'er the ramparts,
The tents stand alone:
Through the gust and the haze
The watch-fires still blaze;
But the warriors of Israel,
Like shadows, are gone!

Then spake the king's sorcerer—
"King, wouldest thou hear,
How those Israelite wolves
Have escaped from thy spear;
Know, their prophet Elijah
Has spells to unbind
The words on thy lip—
Nay, the thoughts in thy mind.
Though thy secret were deep
As the grave, 'twould be known.
The serpent has stings,
And the vulture has wings;
But he's serpent and vulture
To thee and thy throne."

"Sound the trumpet!" They rush
Over mountain and plain.
'Tis noon, but no chieftain
Has slacken'd the rein.
'Tis eve, and the valleys
Are dropping with wine;
But no chieftain has tasted
The fruit of the vine.
To Dothan the horseman
And mail'd charioteer
Are speeding like fire:
Their banquet is ire—
For the scorner of Syria,
Elisha, is there.

On the ramparts of Dothan,
At morning, was woe;
There fell the fierce hail
Of the lance and the bow.
And men rent their garments,
And women their hair.
But Elisha came forth
From his chamber of prayer;
Like thunder his voice
O'er the multitude roll'd—
"Jehovah, arise!
Pour thy light on our eyes,
Shew this people the shepherds
Who watch'd o'er thy fold".

The mountain horizon
Was burning with light;
On its brow stood the Syrian,
In glory and might.
Proud toss'd to the sunbeam
The banner's rich fold,
Proud blazed the gemm'd turbans
And corslets of gold;
And loud rose the taunt
Of the infidel's tongue—
"Ho! Israelite slaves!
This night sees your graves;
And first from your walls
Shall Elisha be flung."

At the word rush'd a cloud
From the crown of the sky;
In its splendours the sun
Seem'd to sicken and die;
From its depth pour'd a host
Upon mountain and plain:
There was seen the starr'd helm,
And the sky-tinctured vane,
And the armour of fire,
And the seraph's broad wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded
The name of their King.

But where are the foe?
Like a forest o'erblown,
In their ranks as they stood,
Their thousands are strown;
No banner is lifted—
No chariot is wheel'd;

* From the "Protestant Annual."

To earth falls the lance—
To earth falls the shield;
There is terror before them,
And terror behind.
Now, proud homicide,
Thou art smote in thy pride—
The Syrian is captive;
His host is struck blind.

There were writhings of agony,
Yells of despair,
And eye-balls turn'd up,
As if seeking the glare;
And sorcerers shouting
To Baal, in pain—
The madness of tongue,
And the madness of brain;
And groups of pale chieftains
Awaiting in gloom,
Till the Israelite sword
In their bosoms was gored:
But they knew not Elisha—
They knew not their doom.

Those, those were the triumphs
Of Israel of old,
And those were the shepherds
Who guarded the fold;
But the leopard was loosed
From his thicket again,
And the flock of the chosen
Was scatter'd and slain:
But visions are rising
Mysterious and grand—
The trumpet shall sound,
And thy dead be unbound;
For the night is far spent,
And the day is at hand.

Miscellaneous.

RICHES.—When I draw such comparison of the desolation of this place (Tyre), the prosperity of Britain, and the accumulation of those blessings from heaven it enjoys; also those judgments on Nineveh, Babylon, and other mighty capitals—let us learn to be humble. And here would I address the haughty sons of commerce—not however those engaged in the exercise of lawful pursuits—to acquire a proper competence for themselves and dependants; but the reproof is levelled against that man whose eyes are blinded by the god of this world, and whose heart swells with pride at his riches (Jer. ix.; Eccles. ii. and xxii.; James v.), "falling down and worshipping the golden image," and who may be denominated an ant of the ant-hill of the earth, and impiously calls it "the one thing needful;" or, in the language of inspiration, boasts himself in the multitude of his wealth (Psalm xlix. and liii.), declaring, "I have made gold my hope, and fine gold my confidence" (Job xxxi.); in short, who is never satisfied with the insatiable love of aggrandizement (Isaiah v.), which chains him to the very earth, and absorbs the whole powers of his mind and soul, forgetting that the application of the talents committed to his trust will be weighed in the even scales of heaven, and that neither his silver or gold will be able to deliver him in the day of wrath: and the hour is coming, that the "fruits thy soul lusted after, and the dainty and goodly things, will depart *from thee.*" A dignitary of the church of England has well observed, that the "prevailing sins of our country are the covetousness and luxury of the rich, while the visitation of disease and other calamities had fallen chiefly on the children of poverty." How often, however, do we see misery in the midst of abundance, while substantial happiness is only to be found in the humbler state of life. These considerations lead me solemnly to exhort such persons to reflect on once mighty Tyre, whose opulence was compared to the very mire of her streets (Zech. ix.), and they will find how awfully—nay, to the very letter—the righteous vengeance of Almighty God has been fulfilled. Here will be seen the vanity of riches, in place of true wisdom (Ezek. xxxviii.), and the folly of those unbounded stratagems to pile up wealth to an enormous extent, and behold as an object of adoration. In the words of an Arabic writer, "The life of a man, whose heart is centered in worldly wealth, is that of an idiot—nay, the fool's is better." The wrecks I beheld in this city, and the fishermen spreading nets on the rocks where "pride had once budded," hold out also an additional lesson, namely, that one day must arrive, when, however unbounded in point of extent our worldly honours and wealth may have been, all recollection of these will be blotted out, and those great cities in which the proud and rich man fares sumptuously will be laid level with the dust, and neither himself or his treasures shall be recognised by future ages. "Vanity of vanity—all is vanity." On the whole, nothing appears more calculated to loosen the heart of a reflecting man from the perishing enjoyments of this life, guard him against its pleasures and allurements, and afford support under affliction in his pilgrimage, than the solid conviction of that fulness of joy which is at the right hand of the Majesty on high. Under this sure and stedfast hope, and the influence of the glorious gospel, he will strive to seek exclusively those durable riches which neither moth nor rust can corrupt, and to gaze on the glories of the new Jerusalem, whose builder is God—which has immortality for its walls—eternity for its day—and where there is a happiness to be enjoyed during the boundless ages of eternity, such as at no period entered into the heart of any man to describe, far less to conceive.—*W. Rae Wilson.*

SUPERSTITION OF THE IRISH.—We have a curious instance of the superstition and idolatry of the lower order of Romanists here. In a large green and common, adjoining the town of Carrick-on-Suir, there is a large stone, in which the bull-ring formerly was: on this stone Father Matthew stood when administering the pledge, and ever since the people imagine the stone to be holy or blessed, and capable of producing miraculous effects. Every day, from morning to night, for more than a month back, persons succeed each other round the stone, by seven or eight at a time, each party continuing for more than a quarter of an hour kissing it, embracing it, rubbing themselves to it, clapping it with their hands, &c. Children are brought to it from all quarters, and placed on it, and rubbed to it—and a more strange scene can scarcely be conceived; carts and jaunting cars, filled with men, women, and children, are flocking in from every direction. I saw one decent-looking woman, who, after slapping the stone with her hands, and kissing it several times, kept her mouth down upon it until she was pushed away by the next. So much for the boasted light and knowledge of the nineteenth century!—*Dublin Ecclesiastical Journal.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SPIRITUAL DELUSION.

BY THE REV. EDWIN J. PARKER, B.D.,

Vicar of Waltham St. Lawrence, Maidenhead.

No. II.

THERE is another fatal delusion, and which operates to a much greater extent on every individual than perhaps he is willing to admit. In our passage through life, we cannot be altogether idle spectators of what is passing around us. Vice and profligacy abound; and, in many cases, accompanied with what is called "success in life." We see the minds of men wholly intent upon worldly schemes and worldly aggrandizement, and their schemes often arriving at the termination of their desires, while at the same time there is "no fear of God before their eyes." Not occupied in similar pursuits themselves, many persons are apt to indulge in a vain conceit of self-righteousness; and thus, because they do not such things, they imagine that they do not come under the condemning sentence of the law. Little have such persons learnt of the nature of that religion which can alone be acceptable in the sight of God. Humility must be the basis on which the sinner must repose. We should "think not more highly of ourselves than we ought to think;" and, if we must compare our lives and actions with any character, let us not choose a frail and erring being like ourselves, but let us look to that model—the Lord Jesus Christ, and test our actions by that all-perfect example. No more, then, shall we exult in any fancied perfections we possess; but we must feel that, compared with his spotless life, our best actions are but as "filthy rags." No more shall we presume that we have escaped the contagions which are in the world, or congratulate ourselves that we have not yielded to the inordinate desires and wicked practices which disgrace the lives of others; but, on the contrary, if such in some measure should be the case, we shall not feel justified thereby, but rather bless and thank God that, by divine grace, we have been enabled to escape the evils which are in the world; and shall prefer our prayers to the throne of heaven, that all may be led to the knowledge of the truth, and that the way of peace and righteousness may prosper upon the earth.

At the day of judgment, the law of God will be the criterion by which the actions of mankind will be estimated. It will avail us nought that we have not been murderers, adulterers, or licentious as our neighbours; the question will be—Have we made the law of God our guide in all things? The judgment, which men form in comparing their lives with that of their neighbours, must of necessity be fallacious. We cannot always tell what is passing in the heart; and we may often put a totally different construction upon the actions of others from that which they present to the all-seeing eye of God. How little did the haughty pharisee know of himself; and how much less of the humble publican, who addressed the Almighty at the same time, and under the same roof with himself! Presuming on the regularity of his outward exercises of devotion, he looked not upon the heart; there was an awful

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omission of the "weightier matters of the law—judgment, mercy, and faith." Feeling his deficiency in all duties, the humble publican smote only upon his breast, uttering the short but comprehensive prayer—"God, be merciful to me, a sinner."

And this brings me to the last particular I shall mention, namely, the only way in which we can be saved: it is only by faith in Christ, exemplified by obedience to his commands.

I would here especially caution my readers that they do not run into any mistakes on this fundamental article of our religion. Controversies without end have been raised upon the doctrine involved in this little word "faith." Some persons rely wholly upon the morality of the gospel, persuading themselves into the delusion that a moral and correct life is all that is required; whereas the 18th article of our church expressly says—and the whole tenor of scripture confirms it—that "they are to be had accursed who presume to say that every man shall be saved by the law or sect that he professeth, so that he be diligent to frame his life according to that law and the light of nature; for holy scripture doth set out to us only the name of Jesus Christ whereby men must be saved." A more fatal mistake never entered into the heart of man, than the supposition that man can be saved by his morality. Every page of scripture contradicts such an assertion. It is most true that we are enjoined to practise every good and excellent work, and we are threatened with punishment if we do not so act; but nowhere are we told that by such acts we shall insure our final salvation. No; the blessed Author of our religion knew that a principle must first be engrafted in our hearts, which would naturally engender the disposition so to act—the principle of love; and, in conformity with this, the first and greatest of all the commandments is—"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Now such a love as this can hardly be expected from any man who does not possess the most unbounded faith in God as his Creator, Preserver, and Redeemer; and as that Being to whom such a tribute of his affections is due. Having such a love, he will naturally strive to dwell upon, and have his mind intent upon, all those means which are conducive to quicken and keep alive his faith. He will ponder often upon the duties which devolve upon him, from the relations in which he stands to God and to his brethren—the duties which originate in his hopes of heaven and *his station* upon earth. It will recur to him, *that he owes to* God the homage of his thoughts and of his love. We owe it to him that we accustom ourselves to connect the thoughts of his presence and his power with all that we have any notion of; that we think of him when we lie down, when we rise up, and when we walk by the way-side; that the darkness which enshrouds us by night, and the light which illumes our path by day, only serve to increase our admiration of his power and wisdom. We owe it to him that we keep always fresh in our hearts the sense of his mercies and his love; that we occupy ourselves with the study of his law, and that we take pleasure in perusing that sacred book which he has given us for the guide of our lives. If we keep our thoughts occupied in such a mode of profitable employment, it is hardly possible that our faith can languish. So long as the dealings of God with his creatures form the frequent subjects of our thoughts, our faith cannot fail to be increased and quickened. So long as the leading doctrines of the gospel form the daily study of our lives—the birth, the life, the death of Christ—our faith cannot languish. The doctrine of Christ crucified conquers the most stubborn and obdurate hearts; it unbinds the veil which clouds the sight of men, and releases them from the spiritual delusion to which they have been through life a prey. What delusion, what deception can withstand it? What pleasures, or what embarrassments, or what afflictions can resist that glorious conviction in the heart, that Christ has died and has risen from the dead? This is the conviction which, kept alive by constant meditation, will overcome the world. How great, therefore, is our misfortune if we neglect the means appointed for strengthening it—the frequent and faithful study of God's holy word. It is by this study, also, that we can most effectually make our occupations in the world conduce to the strengthening of our faith. We see the world assuming entirely a new face to those whose faith in Christ is strong. It is under the light of this faith that we really regard all mankind as our brethren. It is under this light that we make the sorrows of our fellow-creatures our own; that we sympathise with them in afflictions, and help to bear each other's burdens. Guided by the light of faith it is that we are enabled to exercise that Christian charity which the gospel recommends; which teaches us not only to feel our own lost and ruined condition without a Saviour, but which induces us to labour to bring others into the fold, that they also may become partakers of salvation by a merciful Redeemer.

Where, by such contemplations, there is fostered and quickened in the heart of man

a sincere and genuine faith in Christ, we need entertain little apprehension of the consequence. The delusions of the past will vanish: the natural result will be, that man's works will correspond with his belief; the love of God will be shed abroad in his heart; the salvation of his soul will be his chief care; he will deny his appetites; he will moderate his desires; he will so regulate his affections as to make his life an illustration of his principles. The power of his faith will increase by successful exercise; every victory it gains over some darling affection or some tempting sin —every triumph it wins over any sordid or narrow interest—will add to its power; it will be gaining over gradually to its own interest and its own views all those forces in the heart of man which he had lately given as auxiliaries to the passions within him, and the temptations which continually surround him. In short, it will become a new principle of attraction, guiding and controlling all his actions, and furthering the progress of that consummation when faith shall be swallowed up in enjoyment.

SCRIPTURAL DISQUISITIONS.

No. II.

By the Rev. Francis Orpen Morris, B.A.,
Curate of Ordsall, Notts.

"For the gifts and calling of God are without repentance." Romans xi. 29.

There are many passages of scripture which at first sight appear difficult and hard to be understood. Some of these, though comparatively few, remain so, even after the most diligent and careful examination; and will so remain, either until the final consummation of all things, when a light will shine upon God's truth, and proclaim it to the universe, unchangeable, eternal, and manifest, or until, in course of the fulfilment of prophecy, things before by the world unthought of shall come to pass, and things foretold by the Spirit of God shall have their accomplishment before the eyes of men. Other passages, though seemingly obscure in the first instance, quickly lose their apparent difficulty, when carefully examined; and this most of all, when the enquirer proceeds in his investigation according to the simple rule which the word of God lays down for its own interpretation—that "spiritual things be compared with spiritual," and that the scriptures be "searched." This word in the original expresses the most careful, and accurate, and diligent investigation; such as that with which we track any one by his footsteps, or as a hound follows an animal by its scent, when every foot of advance has to be assured, or the clue is lost, the path having to be retraced, and the ground gone over again, and that with the same pains-taking, laborious examination—for such as which, in spiritual things, the apostle gave praise to the Bereans of old. To the latter class of passages I shall be able to shew that the passage at the head of this paper belongs. Its meaning will be made evident on comparison with other similar passages, and the purposes of God towards man will appear; "for the gifts and calling of God are without repentance." These words do not mean that the gifts of God are to be obtained by us without repentance, or that it does not matter whether we have repentance or not. The repentance here spoken of is not repentance on our part, but repentance on the part of God, viz., that God does never "repent" of his "gifts" and calling to, or of, any of the children of men. God, it is true, is sometimes said in scripture to repent; but as "we may not so expound one passage as that it may be made contrary or repugnant to another," so, in following out the general rule laid down above, we shall here see on comparison of different texts that there is no contradiction between them, but that, in the sense in which repentance is spoken of in the text, God does never repent. We may read in 1 Samuel xv. 11, that "it repented God that he had set up Saul to be king over Israel." We may read in Genesis vi. 6, that "it repented the Lord that he had made man on the earth;" and so he himself declares in the next verse. Thus again, in Exodus xxxii. 14, that "the Lord repented of the evil he thought to do;" the same words occur in 2 Samuel xxiv. 16, 1 Chron. xxi. 15, and Jer. xxvi. 19; in Psalm cvi. 45, that "the Lord repented according to his mercies;" in Jonah iii. 10—"God repented of the evil that he had said;" in Amos vii. 3—"the Lord repented for this; it shall not be;" the same also in verse 6; and in Judges ii. 18—"It repented the Lord because of their groanings." Moses prayed unto the Lord his God, as we read in Exodus xxxii. 12, that he would "turn from his fierce wrath, and repent of the evil against his people," and God heard his prayer, as I have already quoted. David, in Psalm xc. 13, entreats of God to let it "repent him concerning his servants;" and the same words occur in Psalm cxxxv. 14. The word of the Lord in like manner came unto Jeremiah, as we read in chapter xviii. 8, saying—"If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them;" "but (in v. 10) if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them;" but again afterwards, in chapter xxvi. 13—"Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you;" and in verse 3—"If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil of their doings;" and in xlii. 10—"For I repent of the evil." "Who knoweth," says the prophet Joel (ii. 14) "if he will return and repent, and leave a blessing behind him?" and in the preceding verse—"He is slow to anger, and repenteth him of the evil;" and in the last verse that I shall quote, namely, Jonah iii. 9—"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" All these passages, and others which might be cited, seem to represent, and do represent, the Almighty as repenting in certain cases. Others which I shall have to bring forward speak of him as not repenting. Here, then, is an apparent difference, but there is in reality no contradiction. God is said in scripture to repent, *i. e.*, to be, as we should say, moved or grieved on account of certain things or events having turned out contrary to what he might reasonably have expected. It is not that any thing which he has done is as if it had been done wrong, or not so well as it might have been performed. God does every thing well. God does every thing in what must, in the end, turn out and appear to be the very best possible way. It is not that he repents, as if he had committed any error, or made any false step, which, when men have done, they immediately or in time perceive their mistake, and are sorry for, or vexed at, the results of their imprudence. It is not in any of these ways that God repents. He may "repent of the evil," but he never repents of the good.

When he is moved with compassion towards the wicked, the ungrateful, or the deceived—when they

turn from their evil ways—when they humble themselves in prayer and supplication before him, he oftentimes willingly forgets—he oftentimes has forgotten his threatened vengeance; he remits the impending punishment—he forgives their sins; he passes by their transgressions, and remembers them no more; he alters his purposes towards them, and says—"Deliver them from going down into the pit; I have found a ransom:" and in this sense God is sometimes said in scripture to repent. So, too, on the other hand, when those on whom he has lavished his kindness and mercy, and bestowed abundantly his favours—when they turn away from him, and become unfaithful, and forget the Lord their God who had done so great things for them, he seems as it were to change his countenance towards them. He may perhaps visit their iniquity with the rod, and their sin with scourges—he may chastise them severely—he may correct them sharply; in such cases he may be said again, in this sense, to repent. But beyond a doubt the Almighty Father has in such visitations the good even of those who have thus offended him in view. If they will so receive it—if they will once more repent and turn unto the Lord, he will then say to them—"In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer; for the mountains shall depart, and the hills shall be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." Thus again—"If his children forsake my law, and walk not in my judgments—if they break my statutes, and keep not my commandments, then will I visit their iniquity with the rod, and their sin with scourges. Nevertheless, my loving-kindness will I not utterly take from them, nor suffer my truth to fail; my covenant will I not break; nor alter the thing that is gone out of my lips." In speaking of God, we must use human words—words which among men are applied to men, which men understand, and which may best express the ideas which we wish to communicate. Thus we use the words "repent" and "repentance," as applied to him; not that they exactly and correctly depict the emotions, if so we may call them, which the holy scriptures attach to the Lord; but because, insufficient and inadequate as these or indeed words at all are, with reference to the attributes and qualities of God, they nevertheless are all by which we are able to communicate even our own defective and deficient notions respecting them.

I have thus far endeavoured to point out the sense in which, in many passages of God's book, he is said to repent; and I will next, by his help, strive to shew that such are not at all inconsistent with, or contradictory to, many others in which the Almighty is said not to repent. In this latter sense, as we read in Numbers xxiii. 19—"God is not a man that he should lie; neither the son of man that he should repent." So too in 1 Samuel (xv. 29), we read that "the strength of Israel will not repent; for he is not a man that he should repent." So in Psalm cx. 4—"The Lord hath sworn, and will not repent"; quoted again in Hebrews vii. 21, and in Jeremiah iv. 28—"I have purposed it, and will not repent;" also in Ezekiel xxiv. 14—"Neither will I spare, neither will I repent." "Repentance shall be hid from mine eyes," says God in Hosea xiii. 14.—Thus, sometimes the wickedness of men may be so great, as that he will not go back from his threatened punishments. If they despise and neglect his warnings, and are not softened by either his terrors or his mercies, he will "swear in his wrath that they shall never enter into his rest." This case I have alluded to before, and shall therefore explain now the sense in which, in *others of these passages*, God is said not to repent. *He may change his* way—he may change the mode or the manner of his operation; but he never changes his mind. He never changes his purposes of mercy towards his faithful servants; but, as is written of our blessed Lord in the gospels, that having loved those whom his Father had "given him out of the world," "he loved them unto the end;" so that same Father, whose name and nature is "love," and one of whose attributes is to be "unchangeable," never leaves nor forsakes those whom he loved "even before the foundation of the world." "God is love," and those on whom he bestows his heavenly gifts—the gifts and graces of his Holy Spirit—those "shall never perish, neither shall any man pluck them out of his hand." If they are for a time unfaithful, "he continueth faithful—he cannot deny himself;" God is "the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments, unto a thousand generations." "Who shall stablish you, and keep you from evil." The gifts of God to his people (if, indeed, it hath pleased the Lord to make you his people) "are without repentance;" he will not repent of having given them—he will add to them a thousand-fold. So, likewise, as to his "calling;" "those," says the apostle St. Paul in his epistle to the Romans, "whom he did foreknow, he also did predestinate, and those whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Thus, from eternity to eternity, the everlasting purposes of the love of God remain unchangeable and sure. "The gifts and calling of God are without repentance." Remember this everlasting truth, and comfort your hearts with reflection upon it, "all ye that love the Lord." Are you then, let me ask my readers, true believers? Do you rightly understand the doctrine of the holy and undivided Trinity? Do you sincerely believe that, as the Father created and preserves you, so did his ever-blessed Son die upon the cross for the redemption of the guilt of your sins, and that his Holy Spirit comforts the hearts of his faithful servants, and stirs them up, and helps them in and to the performance of good works, "pleasant and acceptable to God?" Do you believe these truths, as well as profess them? *i. e.*, do you really believe them? Do they affect and influence your hearts and lives? Do you not only believe them generally, but specially and individually, as being of the most momentous consequence to yourselves, each of you? If you do truly believe, and have sincerely repented—if you feel assured that Christ has died even for you—that his "body was broken, and his blood shed" for your transgressions; if these truths have been really brought home to your hearts, then may you feel assured, that these "gifts" of God will never be attended with any repentance on his part—that he has given them unto you, but, if you will, they are yours for ever—they are even now already yours, and shall be, as long as your lives shall last. I say then again, if this is your case, and you "know God," "or rather," as the apostle says, "are known of God." "O well is it with you, and happy shall ye be; for the gifts and calling of God are without repentance."

But, alas! even if there are some, as no doubt there are—even if there are many, as I earnestly trust there may be, of those who read these lines, who are thus blessed with a saving knowledge of God the Father, of his Son "Jesus Christ the righteous," by whom, and through whom alone, we can be saved, of God the Holy Ghost, from whom only "all holy desires, all good counsels, and all just works do proceed;" yet, with others, we may conclude it almost certain that this is not the case. What shall I say then to you, my readers—nay, rather, what does God say to you? What does he say to you? Even so will I now speak, and may his holy and blessed Spirit carry home his own words to your hearts. You are sinners—you have been; so are we

all—so we have all been. But are you in bondage to, and enslaved by your sins? Do they have and hold the mastery over you; or are they, both those of older date, and those which you may more recently have committed—a sore, a heavy, and a very grievous burden unto you? The answer is, alas! that they are not. You ask, how know we this? I answer, because you have not given them up; because you love the world more than you love your God; because you love yourselves more than either; because religion and the service of God are not delightful to you; because sinful pleasures you have become accustomed to, until you have lost sight of their sinfulness in the enjoyment of them, and God has declared that "ye cannot serve God and mammon"—that no man can serve two masters. What, then, does he say to those who attempt to do this impossible thing, which his own word declares cannot be done; and to those who do not even attempt this, but are contented with entirely serving the world or Satan—which words are synonymous, as far as the Christian life is concerned—God not being "in any of their thoughts?" "By himself he has sworn" that such, if they continue such, "shall never enter into his rest." Wherefore "harden ye not your hearts." "The wicked shall be turned into hell, with all the people that forget God." "Therefore turn yourselves, and live ye." God has "no pleasure in the death of the wicked, but rather that he should be converted and live." "Change your hearts, then, ye double-minded;" "get you a new heart, and a new way, for why will ye die?" Seek this new heart from God the Holy Spirit—seek it by "diligent prayer," for God "giveth his Holy Spirit to them that ask him;" and if you suffer that divine Being to "take up his abode" with you, and to "dwell in your hearts by faith," he will never leave you, nor forsake you, for I repeat again, as God "giveth his Holy Spirit to them that ask him," and as are "the gifts and calling of God without repentance," so if you "abide in him, and his word abide in you, you will enjoy a peace here "which the world cannot give," under the consciousness that ye are made "inheritors of the kingdom of heaven."

ELI.

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The history of Eli is, in one respect, one of the most instructive of all with which the scriptures present us. It shows us the solemn responsibility laid upon every parent; and the awful way in which Jehovah visits, both upon the parent and the child, the neglect of the duties which that relationship imposes. There are few duties more difficult than those which the parent has to perform; and few, therefore, are more generally neglected, though few bring a more blessed reward. And that parent's state of mind is not to be envied, who, when he looks on his new-born babe, does not feel some such thought as this cross his breast—"This is to be an heir of heaven or of hell; and it will depend in great measure on me which it is: according as I do my duty, this little weak and trembling creature will live with God in endless happiness and glory, or be doomed to dwell with lost souls in everlasting misery and shame. God says to me—'Take this child, and bring him up for me;' and woe be to that parent who neglects and disobeys the divine commands." The duties, I know, are difficult; but God never gave man a duty to perform without giving him a rule to go by, and an arm to lean upon. The directions of the scriptures seem at first sight to differ, but common sense will tell us that they respect different cases—much more will divine grace enable us to discern our duty. Therefore, we find in one part of the word of God—"He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes:" "Chasten thy son while there is hope, and let not thy soul spare for his crying;" or again—"Withhold not correction from the child; for if thou beatest him with the rod, he shall not die: thou shalt beat him with the rod, and shalt deliver his soul from hell:" or again—"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame; correct thy son, and he shall give thee rest, yea, he shall give delight unto thy soul." But, on the other hand, we also read—"Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Fathers, provoke not your children to anger, lest they be discouraged." And, if these commands appear opposite to each other, the difference is only in appearance. And that Christian parent or guardian, who looks on the duty in a scriptural light, will seldom be at a loss to know his duty; and, if he seeks in the right way, and in the right quarter, he will never want strength to do it. He will see that his duty is just as far removed from harshness and severity as from lazy indulgence. However, not to dwell at greater length on this subject now, I shall proceed at once to a few plain and practical truths connected with it, and suggested by the account of Eli and his unhappy family, as they are presented to us in the first few chapters of the 1st book of Samuel.

Of the many truths which we are reminded of in this history, the following are, I think, some of the most prominent, as well as the most important.

I. How invariably it is the case, that good men have their weak points! Indeed, it must be so. Man is a sinner, and this world is a state of imperfection; and, though the change which is wrought in the heart and character by the Holy Spirit is certainly so great in every respect, that it well deserves the name of a "new creation," still even those that are regenerate, how far—how very far short do they often come of what we should expect! There is not, and there never was a character yet, of whom, after you had described all the excellencies which he might have by nature or by grace, we have not still to add a "but." Noah was a man perfect in his generation, but he committed an excess. Abraham was a pattern of believers, but he was guilty of unbelief. Isaac was a true servant of God, but he fell into his father's sin. Joseph was a man of resolute piety, but he swore profanely. Ye have heard of the patience of Job, but he cursed the day of his birth. Moses was the meekest man of all the earth, but he spake unadvisedly with his lips. David was a man after God's own heart, but he fell into adultery and murder. Solomon was beloved of the Lord, but even him did outlandish women cause to sin. Hezekiah was a man of prayer, but he was guilty of pride and vanity. John was beloved of Jesus, but he would have called down fire from heaven on those who differed from him. Peter was taught of God and blessed of Christ, but he denied him with an oath. There never was one of the race of Adam who was not, at his best estate, an inconsistent creature. The only instance the world ever saw of a perfect consistency of character was the spotless Son of God, who was made in all things like unto his brethren, sin only excepted of which he was utterly void. To return to Eli—we find him a sad mixture of good and evil; with such good points as clearly show that he was a servant of God, and yet such sad inconsistency and short-coming as too plainly prove him at the same time a child of Adam.

1. For, not to mention more, we may notice, evidently on the better side, these two marks of God's children—zeal for God's honour, and submission to his will.

His zeal for God's honour was, in fact, the very occasion of his death. The Philistines (chap. iv.) in-

vaded the land, and the people sent to Shiloh for the ark of the covenant of the Lord of hosts, thinking that if they had that they should certainly be safe; but their glory and defence was gone—they had sinned against God, and even the ark was no help; and the ark was taken. But Eli meanwhile sat upon a seat by the way-side, watching; for his heart trembled for the ark of God. And the messenger came and reported—"Israel is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off his seat backward, by the side of the gate; and his neck brake, and he died." It was not the defeat or disgrace of Israel—it was not the triumph of the uncircumcised—it was not even the death of his own sons—none of these things moved him; but it was the ark of God for which he mourned. There are few things in which a child of God differs from the world more than this. He has a burning zeal for the glory of God. Whatever affects the interests of his Redeemer's kingdom, affects and interests him; but the worldly man cares nothing whatever about it. He knows nothing of that feeling—"rivers of waters run down mine eyes because men keep not thy law." Christ may be blasphemed—souls may be perishing—but he heeds it not. "Am I my brother's keeper?"

Again, we observe in Eli a patient submission to the will of God. To say nothing of the humility with which he received the message by that little child Samuel, which is given in chap. iii., his simple submission to the message itself is observable—"It is the Lord; let him do what seemeth him good." He felt that he deserved it all. He made no excuses—he did not attempt to justify himself, or throw the blame on others; there is none of that unhumbled and rebellious temper which kicks at the appointments of God, and frets under the infliction, and says, like Cain, "my punishment is greater than I can bear;" but without a murmur he puts his mouth in the dust, and submits to the chastening hand of God with all the meekness of a child. These are the marks of grace and the fruits of the Spirit. I do not say that they may not be counterfeited, but there was no counterfeit in the character of Eli, and he was a child of God. It is not natural for a man to submit without a murmur to the certain prospect of a heavy bereavement (for observe it was future, not past); still less, for the zeal of God's house so to constrain him as, like Eli's, to be his death.

2. But, mixed with these two good points, there were two others which we cannot but notice, on the opposite side: improper indulgence of his sons, and a neglect of God's warning, the one probably springing from the other.

His indulgence of his sons. "His sons made themselves vile, and he restrained them not;" this is the charge which God himself brought against him. And yet we are not to suppose that Eli approved of, or was at all indifferent to their conduct, far from it. He reasoned with them—he spoke to them about it. "Eli heard of their wickedness, and said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear: ye make the Lord's people to transgress." He reproved them, but his sin was that he did not restrain them; which he was bound to do; and yet even this is more than some Christians will do. There are those who will, to save themselves trouble, let their children go on in any way they choose, exercise no control over them in their youth, and then, when they come to grow up, they get beyond *the parents' authority*, and become the curse and *plague not of their own home* only, but of the neighbourhood.

But what was even more blameable in Eli was his neglect of God's warning. Eli's conscience, in the first place, reminded him of his duty; but this was not all: before this last message was sent by Samuel, we are told (ii. 27) there came a man of God unto Eli, and uttered a long and solemn warning against his house. And there is no doubt that, had Eli listened to that, he might have turned away the judgment of God, and made another message unnecessary. But alas! it seemed as if the same infatuation had crossed him which, we are told, befel his sons. "Notwithstanding, they hearkened not unto the voice of their father, because the Lord would slay them." It is a dangerous thing to despise God's warnings. "Why should ye be stricken any more?" But in this respect, too, does Eli stand forth as a warning, not to neglect the proper control and government of children, in restraining them from sin; not to turn a deaf ear to the voice of God, whether he warn us of our duty by our conscience, or by his word, or by his ministers. The fact is, that he ought to have restrained them in their youth. The very first symptoms of that greedy and covetous disposition should have been corrected; and then they would not have begun the practice of seizing the sacred offering in that rude and violent way which we are told they did, and he would not have found them so unwilling to listen to this advice. But it is much to be feared that he sinned in his duty to them just as David afterwards did to his son Adonijah—he let them have their own way. "His father had never displeased him at any time in saying, Why hast thou done so?" and therefore he rebelled against him in his old age." One sin led on to another—they treated the offerings unworthily, and then they insulted the worshippers. And, my readers, if any of you have unruly and disobedient children, are you sure that you have not brought it on yourself by overlooking when you should have corrected—by being easy when you should have been firm—by even seeming to approve what you knew was wrong. And it is, therefore, a righteous thing in God to make you eat of the fruit of your own ways, and to fill you with your own devices. You may be always sure that if they cast off the authority of God, they are not far off from casting off yours.

II. And now, to come to another subject suggested by this history, it may be observed, that piety does not always run in families. A man cannot inherit his father's godliness as he inherits his sins and dispositions. And many a man who was himself godly has been cursed with an ungodly son. Solomon, Hezekiah, Josiah, were of this class. "The sons of Eli were sons of Belial." A parent may educate his son in the ways of God—he may pray for him—and God may, and generally does, bless the good exertions of godly parents to their children, and thus piety is often handed down from father to son; but this is of grace and not by nature—is by God's blessing, and not as a matter of course. And a most painful thing it is to see, as I regret to say we very often do see, that the children of godly parents do not tread in their steps. And, perhaps, there are few things which oftener tend to strew a dying bed with thorns, than the thought that those we leave behind us, as dear to us as ourselves, have left the narrow path that leadeth unto life, are living without God, and we know not whether we shall ever meet them in glory.

However, this thought—that grace does not descend from father to son—may serve as a warning both to parents and children.

1. It may warn parents not to neglect the proper means of training up their children in the fear of God. Let no parent presume on the promises of God. Many and great as they are—rich and blessed as they are (and God forbid that any man, much less any parent, should undervalue them)—they never were intended to foster a lazy indifference about the training of chil-

dren. You are a man of prayer—you love God—you believe in Jesus Christ for your salvation—you enjoy religion—you believe the promises, and rest in them — you pray for your children. Is that all? As well might you content yourself with praying for an abundant harvest without sowing the seed, as to pray for a child's salvation whom you are not careful to bring up in the nurture and admonition of the Lord.

2. But, again, let it also act as a warning to children. Do not suppose that your parents' piety can be a substitute for your own, or that it will come to you as a matter of course. Many young persons have been beguiled by thoughts of this kind: that, because their parents are godly, and they have been brought up religiously, it is enough. They get a kind of religious habit; they are thrown into religious society; they can talk religiously; and are fully acquainted with what has been too truly called "the religious world," and their hearts all the while remain as utterly unsanctified—their wills as much unmortified—and themselves in reality just as far from real, vital godliness, as many of those whom they have been taught (and properly taught) to avoid as altogether worldly. Let me then beg of you, my young readers, to examine your own hearts well on this point. It is a great and unspeakable blessing—the greatest of earthly blessings you can have—to have parents who fear, and love, and honour God. See to it, that you love, and honour, and obey, and imitate them; but do not, for one moment, think that their piety will save you. "We have Abraham to our father," was the boast among the Jews of old, and we know how vain it was. Recollect that their very piety, if it do not lead you to seek Christ for yourselves, will only rise up another day to condemn you. Seek for yourselves an interest in the blessing of salvation—let their Saviour be your Saviour—their God your God: and then their hopes and their prospects will be yours also.

III. Another important truth which this history teaches us is, that God will punish sin, and especially the sins of his people. Some people have dared to entertain the thought, and to express it too, that God does not see sin in his children; and hence they take a licence to sin. Let such know at once that no real child of God ever thought this. It is one of the master-pieces of the devil's cunning to persuade men of this. Not only does God see it, but he corrects it too. Did he not punish most severely the man after his own heart? Did he not say to Israel, "You only have I known of all the nations of the earth, therefore will I punish you for your iniquities?" God may, and will pardon sin, but he will punish it too. He will punish too in this world, that he may not have to punish in the next. His promise to David is, in a measure, true of all the spiritual seed. "If his children forsake my law, and break my covenant, I will visit their iniquity with the rod, and their sin with scourges; yet my loving-kindness will I not utterly take from him, nor suffer my truth to fail." Better a thousand times that our correction should come now, than be deferred to be endured in another world, where there is no end, and no hope of end. And that God will not let the sins of his people go unnoticed, we are again and again told in scripture. And the reason of the case proves it too.

1. There is the example. If a bad man sins, he leads only those who are like himself; but, when a good man errs, he leads the good astray: for example's sake, then, it is necessary that they should not go unpunished.

2. The profession which they make is such, that the whole character of Christianity is in a measure at stake; for, though wisdom is justified of her children, yet when the professors of religion err from the right path, the wicked seem to triumph, and religion is wounded in the house of her friends; and therefore,

3. God's honour requires that those who name the name of Christ, and yet depart not from iniquity, should be corrected and chastened. So that, on every account, the sins of those who profess, or who ought to profess religion, as being more injurious to man, and more dishonourable to God, are more severely punished. So God punished Eli, and the sons of Eli; for, though they did not profess much religion, yet they were in an office in which God's honour was concerned, and hence he punished their iniquity. For the sin of these young men was very aggravated. It was not only great in itself, but it was under circumstances which greatly aggravated it—it was, indeed, a sin against their own body; they defiled that which ought to have been holy. "Know ye not that your body is the temple of the Holy Ghost which is in you?" Now, if any man defile the temple of God, him will God destroy. It was sin against God's sanctuary; they turned the very sacred services of God's house into an occasion of sin. And it was a sin against God's people. They made—as their father told them—they made the Lord's people to transgress; and they made men abhor the offering of the Lord. So that they not only led people into sin, but induced them even to hate the very services of the sanctuary. Well may the sacred writer add, "Wherefore the sin of the young men was very grievous." And, for this reason, God has held both them and their father up to the church in succeeding generations as warnings how he will deal with them who profane his service, and bring dishonour on his sanctuary and the place that is called by his name. They were priests unto God; and this is the very title by which Christians are dignified now. We are a spiritual priesthood, to offer up spiritual sacrifices; consecrated to God outwardly by baptism, and inwardly by the Spirit of grace. Let us profit by these solemn warnings. Let us not think that gain is godliness; nor let us attempt to make godliness a source of gain in any other way, at least than that to which the apostle alludes when he says, that "godliness is great gain."

IV. But, again, let us observe, for our encouragement, how God loves and honours early piety. What a contrast there is in this history, between the life and character of Samuel and these young men, Hophni and Phinehas. Samuel was not only the child of many prayers, but was early dedicated to God. His very name was intended to mark his parent's views about children. He was received as a gift from God, and to God, therefore, he was dedicated as soon as might be; and, great as must have been the sacrifice to part with him so young, and at that tender age to see him only now and then, yet this was cheerfully submitted to, in order that he might be more entirely dedicated to the service of God; and Samuel, even as a child, ministered before the Lord—for a little child can do many things for God; and God made him the bearer of this solemn message to Eli, even before he thoroughly knew God—for a little child may often be of use to others long before he knows much: and then the Lord established him to be a prophet, and, instead of being cut off suddenly in the prime of life as Hophni and Phinehas, he lived to a good old age, and lived consistently, and died peaceably—honoured and lamented, and mourned, not only by the people, but by the king himself. See then, in this, how God encourages as well as warns both parents and children.

Parents, pray for your children, even before their birth, that they may be sanctified even from the womb. Dedicate them to God in baptism as soon as possible. Do not neglect this; do not put it off. Jewish children were dedicated to God at eight days; and so highly does the church think of this, that she directs us never to defer the baptism of our children longer than the first or second Sunday after their birth, or some holyday falling between, unless upon a great

and reasonable cause to be approved by the minister. And I cannot help thinking that our modern departure from this rule is, like every other departure from the rules of the church, as injurious as it is wrong. Surely, if baptism be any thing but a mere form (and it is our sin if we consider it so)—if there be a blessing attending it—if it be an honour to belong to God's family, then, in proportion as I love my Saviour on the one hand, and my child on the other, I shall be anxious to let it have the privilege and the blessing as soon as it may, consistently with its health. Surely to defer it, except upon necessity, argues indifference, to say the least. But then follow out the baptism. Let not that be the end, but—as the church reminds you—the beginning. Let your children be virtuously brought up to lead godly and Christian lives: correct their faults early, kindly, but firmly. Teach them to value religion. "In the morning sow thy seed," and then in the evening thou needest not withhold thy hand. Impress them early with a solemn reverence for every thing that belongs to God—his name, his day, his house, his minister, his people, his word—above all, lead them to know and value the Saviour. Let them never hear from you, or see in you, any thing approaching to indifference in these matters. If you teach them to think lightly of God, they will soon think lightly of you; and, even on the very low motives of your own comfort, there is sufficient ground for encouragement to bring them up for God. His own command is, "Train up," &c.; and the promise which he has attached to it is, "He shall not depart," &c. See you to the command, and he will keep the promise; lead them, like Elkanah, to the Lord, and you shall receive as they did, with interest. And O what must have been the feelings of Eli, when he received the message by that little boy! How he must have contrasted him with his own unhappy sons; how he must have honoured Hannah's and Elkanah's piety and wisdom, in bringing up their child; and especially what an overwhelming tide of painful and humbling, and heart-breaking thoughts must have rushed into his mind, when he reflected on his own easy—and what the world would call good-natured—indulgence to his children! It was now too late to alter. His control over them—if he ever had any—was gone. Every opportunity had been thrown away, and they were doomed to be cut off in one day, in the midst of all their sins; and, for any thing he knew, for no other reason in the world than this—because when "they made themselves vile he restrained them not." How should he look them in the face on earth? How should he meet them on the judgment day? Would they not themselves reproach him? "Hadst thou but done thy duty, we had not been here." How blessed, on the other hand, were the parents of Samuel! They saw him from time to time growing up as a young plant in God's service. How would their hearts overflow with gratitude to God, as they marked his growth in grace! How happy and how honoured would their end be! And if he were permitted to stand by them at the last—and I know not why we may not suppose he did—how solemn and how peaceful would be the parting hour! Their separation was not to be for ever; for, even under that dark dispensation, they knew enough to cheer them with the hope of meeting again. They would have no fears about his safety, any more than about their own. They parted in the valley, but to meet upon the mount—they separated for a season, to meet again for ever; they said "farewell" for the last time, to meet ere long in a land where that word should be unheard and unknown. And when they do meet again—if they have not already done so—their child will rise up, not to reproach nor to condemn, but to call them blessed.

Christian parents, then, think on these things. Eli's *God is your God. He* is the same yesterday, to-day, *and for ever. Honour him*, and he will now bless you. I will not say that you shall, in all cases, see the fruit of your labours here; but see them you shall and must hereafter. His promise, I repeat, is—"He shall not depart." If you are steadfast and immoveable, and always abound in the work of the Lord, "you know that your labour shall not be in vain in the Lord." And, if only your conscience is clear in this matter, even supposing you should leave the world without seeing those works of grace which you desire, yet you will be spared that terrible agony of a dying bed—(terrible if it regards only your own soul, but still more when it regards the souls of others, and most of all when it regards a child)—I mean the consciousness of having failed in your duty. This, at any rate, you will be spared and you may lie down in faith, and hope, and submission; and O you may entertain the confident expectation of yet meeting the wanderer at the gate of heaven! and then you will say, with joy increased one-hundredfold from the past anxiety—"This my son was dead, and is alive again; and was lost, and is found."

LORD EXMOUTH *.

THAT moral elevation, not always associated with powerful talents and splendid success, which forms the most admirable part of lord Exmouth's character, was derived from religion. Young as he was when he first entered the service, and though such principles and feelings could not be supposed then to be very strongly fixed, yet he was guarded in his conduct, and always prompt to check any irreverent allusion to serious subjects. His youth was passed in camps and ships, at a time when a coarse and profane conduct too much prevailed, now happily almost unknown; but he was never deterred by a false shame from setting a proper example. On board his first frigate, the Winchelsea, the duties of the Sunday were regularly observed. He always dressed in full uniform on that day; and, having no chaplain, read the morning service to his crew whenever the weather permitted them to be assembled. Advancing in his brilliant career, the same feelings were more and more strikingly displayed. It was his practice to have a special and general service of thanksgiving after every signal deliverance or success. Too often is it found that, with the accession of worldly honours, the man becomes more forgetful of the good Providence from which he received them. From this evil lord Exmouth was most happily kept; and additional distinctions only the more confirmed the unaffected simplicity and benevolence of his character. Finally, after the last and greatest of his services—a battle of almost unexampled severity and duration, and fought less for his country than for the world—his gratitude to the Giver of victory was expressed in a manner the most edifying and delightful.

With such principles, he might well have hoped for happiness when he retired from public life. Religion alone can fill and satisfy the most active and capacious mind; but, that its power may be felt to calm, strengthen, and support, under whatever circumstances of endurance as of action, it must govern the character always, and be at all times the supreme controlling principle. For this, the position of a naval officer is not favourable. War has much, in addition

* From Ozler's "Life of Admiral Viscount Exmouth."

the miseries and evils it directly creates, which y necessity can excuse; and there is too little ure for reflection amidst the anxiety of early ggles, the full career of success, or the pressure of iting and important duties. But, when external ponsibilities had ceased to divert his attention from iself, his religious principles acquired new strength, l exercised a most powerful influence. They ded him to peace; they added dignity to his racter; and blessed his declining years with a sere-y, at once the best evidence of their truth, and the piest illustration of their power.

he quiet of domestic life offers little to be re-ded; and, except when public or private claims ht call him for a short time from home, lord mouth passed the remainder of his life at Teign-uth. He had nobly done his duty; and now en-ed, in honourable repose, all that the gratitude of country and the affection of his family could be-w. Though he knew himself liable to an attack ich might be almost suddenly fatal, he dwelt on prospect without alarm, for he rested upon that h whose high privilege it is to rise above present fering, and to regard death itself as the gate of im-rtal life.

o man was more free from selfish feeling. His ours and successes were valued for the sake of his ily. His services and life were for his country. He l a truly English heart, and served her with entire otedness. Nothing, indeed, could be a finer com-ntary than his own career upon her free and equal itutions, which, by the force of those qualities they owerfully tend to create, had enabled him to rise n the condition of an unfriended orphan to the nity of the British peerage. Most painful, there-, were his feelings, when revolt and anarchy in ghbouring countries were held up to be admired l imitated at home, until a praiseworthy desire of provement had become a rage for destructive inno-ion. In a letter written at this time (November 1831), after alluding to his own declining strength, thus proceeds:—"I am fast approaching that which we must all come to. My own term I is expiring; and happy is the man who does not to see the destruction of his country, which dis-tent has brought to the verge of ruin. Hitherto ice happy England, how art thou torn to pieces by ie own children! Strangers, who a year ago ked up to thee as a happy exception in the world h admiration, at this moment know thee not! Fire, , and bloodshed, are roving through the land, and l in his displeasure visits us also with pestilence; l in fact, in one short year, we seem almost to e reached the climax of misery. One cannot sit rn to put one's thoughts to paper without feeling ressed by public events, and with vain thought of r and when will the evils terminate. That must be to God's mercy; for I believe man is at this mo-nt unequal to the task."

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Ie cherished a very strong attachment to the rch; and for more than thirty years had been a nber of the Society for Promoting Christian owledge, which he joined when the claims of the iety were so little appreciated, that only principle could have prompted the step. It might therefore be expected that he would feel deep anxiety when the safety of that church was threatened. But upon this subject his mind was firm; and in one of the last letters he ever wrote, dated August 28, 1832, he declared his confidence in the most emphatic language. After some personal observations to the friend he was addressing, one of his old officers, he alludes to the cholera, then raging in his neighbourhood; "which," he says, "I am much inclined to consider an infliction of Providence, to show his power to the discontented of the world, who have long been striving against the government of man, and are commencing their attacks on our church. But they will fail; God will never suffer his church to fall; and the world will see that his mighty arm is not shortened, nor his power diminished. I put my trust in him, and not in man; and I bless him, that he has enabled me to see the difference between improvement and destruction."

Not many days after, he suffered a most violent attack of the illness he had long anticipated. The immediate danger was soon averted; but the extent of the disease left not the smallest hope of recovery. He lingered until the 23rd of January, calmly awaiting the event which his gradually increasing weakness convinced him was inevitable. Sustained by the principles which had guided him so long, his death-bed became the scene of his best and noblest triumph. "Every hour of his life is a sermon," said an officer who was often with him; "I have seen him great in battle, but never so great as on his death-bed." Full of hope and peace, he advanced with the confidence of a Christian to his last conflict; and, when nature was at length exhausted, he closed a life of brilliant and important service, with a death more happy, and not less glorious, than if he had fallen in the hour of victory.

CLERGY AND LAITY—THEIR MUTUAL AND EQUAL INTEREST IN THE CHURCH:

A Visitation Sermon*,

BY THE REV. T. A. HOLLAND, M.A.,

Rector of Greatham.

1 COR. iii. 9.

"For we are labourers together with God: ye are God's husbandry, *ye are* God's building."

IN contemplating, my Christian brethren, the constitution of the assemblage I have been called upon now to address, and recollecting that it necessarily consists of a mixed body of clergy and laity, I have chosen a text which may furnish topics suitable to each of these classes, both positively and correlatively. Be it mine to-day, while taking occasion, as it becomes me, in the first instance to remind myself of the responsibility of the office I have the honour to bear in Christ's church—to endeavour, in

* Preached at Alton, Hants, April 16, 1841, before the venerable the Archdeacon of Winchester, and the clergy of the deanery of Alton.

some degree, to stir up my clerical brethren, by "putting them in remembrance of these things"—though doubtless they better know and perform them; and at the same time to point out to those whose department of the vineyard is not within the circle of the ministry, that their privileges and duties herein are as well defined and as imperative as ours: while to both it is shewn that their obligations are intimately reciprocal; to the enhancement, therefore, of the responsibility of all to God.

In prosecution of this design, I do not know that I could have placed in the forefront of our meditations a more appropriate passage of scripture than these words of the great apostle to the Gentiles, taken in connection with the subject-matter of the rest of the epistle, of which they may be said to form the sum. Let us, then, consider briefly, first, who and what was the writer of this epistle; secondly, the temporal and spiritual condition of the persons to whom it was primarily inscribed; then, thirdly, at greater length, how far the circumstances of the writer in his pastoral capacity, and those of the community written to as subject to his oversight, may apply to the church of Christ in these realms in general, and to its different constituent classes and members in particular.

I. Saul of Tarsus was no ordinary character. Endued with great intellectual power, he acquired, by favourable opportunities of study, a mass of various erudition. He claimed lineal descent from Abraham; belonged to the strictest, and therefore then most respected, sect among the Jews; and enjoyed the privilege of Roman citizenship. Yet, not all these advantages combined could of themselves secure to him the choice of the right path in religion; and Saul, uninfluenced by the sublime discourse of the dying martyr, consented, we read in the first notice of him, unto Stephen's death. In the next notice, we find him an active and zealous persecutor of the church at large; thus exhibiting in his own person that sad but true anomaly of the unrenewed heart—a sincere and conscientious evil-doer. But it pleased God miraculously to convert his soul—to send him a commission to "preach the faith he once destroyed"—and at length to cause him to be elevated to the apostolate. Of the manner in which he performed the functions of his high office it were needless here to speak in detail; suffice it to observe that he ascribes all his spiritual usefulness and success, as must every minister or private Christian whatever his talents or acquirements, solely to the free grace of God—"By the grace of God I am what I am." "Who maketh thee to differ *from another?*"

II. With regard to the Corinthians, it appears by collating this epistle with Acts xviii. that St. Paul, on one of his missionary travels, after leaving Athens came to Corinth, the capital of the then Roman province of Achaia. This city had long been famed for intellectual advancement and artistic skill; so much so, that it had been termed by the great Roman orator "the light of all Greece*;" at a time when Greece might still have been deemed even by her polished conquerors the light of the whole world. But the Corinthians, like the Athenians and many other people of whom the classic authors give boastingly a similar account, were, nevertheless, addicted to the grossest superstition and licentiousness. The visit of St. Paul to these celebrated places forcibly displays the contrast which ever exists between mere human enlightenment of the intellect, and "the wisdom which is from above" introduced into the heart of man; proving the truth of the apostle's declaration in the beginning of this epistle, that "the world by wisdom knew not God," whom it must be its chiefest concern to know; and that the preaching of the cross of Christ is to the unregenerate "foolishness:" while in the sequel of the history it is likewise proved, as stated in the epistle, that, to those who are effectually called by the Holy Spirit, it is "Christ the power of God, and the wisdom of God." For, even in these corrupt cities, and notwithstanding outward appearances, had the Lord "much people," as he vouchsafed to assure his minister for his encouragement, whose "life was hid with Christ in God" (Col. iii. 3). Well, therefore, might the apostle boldly put the question to his converts—"Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of the wise?" And well might he add didactically, knowing that answer there could be none—"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." It was indeed by preaching to this carnal-minded people with determined "plainness of speech" (and which they afterwards stigmatized as foolish and contemptible), yet "in demonstration of the Holy Spirit and of the power of God," that the apostle, after much resistance and persecution, was enabled to leave behind him on his return to Asia a very promising infant church.

But some erroneous though more plausible teachers having, after his departure, too successfully endeavoured to "beguile them with enticing words of man's wisdom," and to

* *Totius Græciæ lumen* M. T. Cicero, Pro lege Manil. c. 5.

"spoil them"—as the apostle elsewhere expresses the same thing—(Col. ii. 8), "through philosophy and vain deceit, and oppositions of science falsely so called" (for that must indeed be a very spurious kind of knowledge which omits, or contravenes, the principal verities concerning man's immortal soul), "after the traditions of men, after the rudiments of the world, and not after Christ;" and having thereby introduced variance and contentions among them, the apostle, being informed thereof, composed this, his first epistle to the Corinthians.

III. Looking to general history, we observe that there was always some one nation distinguished above others in science, arts, or arms, or all of these together, for a certain period, until another rose up upon its decline, and assumed its place. And, though the objects and means of the nations I allude to—such as principally Egypt and the four great empires—were exclusively secular; yet they were all, though unintentionally and unconsciously, gradually evolving the designs of Providence for the amelioration of mankind, and the enchurching of all nations. "He changeth the times and the seasons," said Daniel to the king of Babylon; "he removeth kings, and setteth up kings" (Dan. ii. 21). Thus, for instance, Rome's having conquered the greater part of the known world, and having at length established universal peace throughout her vast empire, tended to bring about that "fulness of time" (Gal. iv) when it was most expedient for the ultimate spread of Christianity that the Messiah should be born in the city of David, and should die the Roman death; and it was owing to this very circumstance, that our apostle was enabled to preach and to suffer martyrdom for the faith in Rome itself, the metropolis of paganism. At the present day our own country may unquestionably be affirmed to occupy a similar supremacy, in a secular point of view; and this too must have been granted to her for similar purposes, whether she should partake of the benefit herself, or not. But, moreover, if the Jews have for a season lost their "place and nation," and their vantage-ground as the favoured people of God, the depository of his divine oracles, and the missionaries of his word; to them surely likewise has Britain now succeeded, in religious pre-eminence above all other nations of the globe; Britain, one of those "isles afar off," of which Isaiah speaks as "not having heard God's name" when he prophecied—"My glory shall be declared among the Gentiles," and "I will also take of them for priests and for Levites, saith the Lord" (lxvi); and which had not heard it—even when, above 700 years after, St. Paul at Corinth turned to the Gentiles as the chief objects of his future ministrations." For, excepting Jerusalem herself, surely, in spiritual as well as in temporal affairs, "the Lord hath not dealt with any people as he hath with us" (Psalm cxlvii). Therefore may we also say to our country, "Praise the Lord thy God; he hath made fast the bars of thy gates, and hath blessed thy children within thee: he maketh peace in thy borders, and filleth thee with the flour of wheat. He sendeth forth his commandment upon earth, and his word—(be it our care and prayer, my brethren, that it have free course, and be glorified everywhere, even as it is with us)—runneth very swiftly." To us then, my brethren, who hold so prominent a position among the Gentiles, of whom St. Peter (1. ii. 10) says, "Which in time past were not a people, but are now the people of God;"—"a chosen generation, a royal priesthood, an holy nation, a peculiar people;" to us surely belong a double trust, and a double responsibility. Nevertheless, let us "not be high-minded" on this account, "but fear;" "for if," says the apostle to the Romans, "some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; boast not thyself against the branches." "Take heed lest he also spare not thee." "If thou continue not in his goodness, thou also shalt be cut off" (Rom. xi). And, saith our Lord, "If the light that is in thee be darkness, how great is that darkness" (Matt. vi)!

Now the means employed by God, since the fall of man, for preserving the *true light* in the world—which was restored by the proffered and accepted redemption by Christ Jesus—has ever been, and is still, the Visible Church; a body of people called out—as that term denotes—of the surrounding darkness, to be the depository and witness of the truth. The outward framework of this one church has been from time to time adapted to the different stages of the world's history, and to the progress of man's mind in spiritual apprehension; thus gradually schooling him for the acceptance of that redemption, and for the inheritance thereby of the eternal glory, which he had forfeited in Eden. The aspect of the church has been accordingly in succession—Patriarchal, Levitical, Christian. Not that Christ, whom Abraham, Job, David, and other holy men saw, and rejoiced to see, with the eye of faith, was excluded from the two first of these dispensations, for he was always in his own church the Alpha of the revealed word, however dimly adumbrated or obscurely read; as he will be

its universally acknowledged Omega when he comes again with dazzling brightness to judge the world, and to render up his mediatorial kingdom to his heavenly Father. It is, however, to the especially termed Christian compartment of the church in which we live, that it behoves us now to confine our inquiries.

Nothing can be more boldly simple than the few outlines (and they are but outlines) which our divine Founder himself drew of its external constitution. Nothing more explicit or plainer than the doctrines which he enjoined should be continued to be taught, after his own example, within that spiritualized temple into which he had come, as foretold by Malachi (iii)—"to purify the sons of Levi, that they might offer unto the Lord an offering in righteousness." Indeed, their very plainness was, as it still is, the chief bar to their due reception generally among men. Jesus having, you remember, before his crucifixion instituted the two most solemn and significant rites which we exclusively denominate sacraments, from the transcendent solemnity of the mutual pledges involved in them, delivered just before his ascension his last and fullest directive charge to his eleven apostles, on a mountain in Galilee, where he had before his death appointed them to meet him, as recorded in the three last verses of St. Matthew's gospel. In this charge we remark principally, first, his confirmed selection of a particular and limited number out of his disciples, for certain chief offices in the ministry, and for the spiritual government and superintendence of the church; secondly, his commission to these to make disciples of all nations, "preaching the gospel to every creature" (Mark iii. 14), admitting them by baptism, and teaching them to observe and do all those things which he had commanded them to observe; and, thirdly, his emphatic promise to be present with his church—i. e., as he elsewhere explains, by his Holy Spirit, "always, even unto the end of the world." In the practice of the apostles, accordingly, we trace the same broad sketch filled in from time to time with minor interlineations, comprising matters essential to the great object in view, viz., the evangelizing of the world; and every holy act done with regard to method, place, and time, to edification, with decency, and in order.

From the church of Christ thus constructed, thus initiated, was our own church in this country derived. It was founded, history assures us, if not by one of the apostles themselves, by some of their immediate successors; and it has been by the grace of God preserved to our own day through *many vicissitudes*, with its general *framework entire, but with* its minor details adapted to the times, by the divine authority vested in its hereditary spiritual rulers, with the assisting sanction of Christian sovereigns—"nursing fathers and nursing mothers of the church," and a Christian legislature; the succession of these spiritual rulers, in meet subordination, having been perpetuated by practical adherence to the apostolic "doctrine of laying on of hands;" and accession to the number of its private members being continually made by baptism. The church of England, thus being a living branch of Christ's holy, and catholic (or universal) church, let us strive, my brethren, as far as in us lies, to reap the advantages derivable from so precious a boon, and hand it down, unimpaired by neglect of ours, to our posterity. Warned by the memory of our great declension, when the purity of our faith was overlaid by Romish defilement, let us constantly be on our guard (and never was there more need of vigilance in this respect than now), lest we be "entangled again with the yoke of bondage under the weak and beggarly elements of the world," as St. Paul terms them, *i. e.*, resting upon the means of grace, as if they were the same as, or preferable to, the end, as fallen into a third childhood (Gal. iv); resolved to "stand fast in the liberty wherewith Christ hath made us free." It indeed behoves us frequently to glance back through our modern divisions, and through the dark centuries of papal bondage, to the earlier ages of the church, in order to discern more clearly the fresher characteristics of its leading features, and the less incumbered unity of its proportions; yet without insisting in these days upon the adoption of every human accessory in externals and non-essentials, which was contrived to suit other days, and different circumstances. It is useless fondly to seek for some era of absolute purity and perfection during the younger years of the church, as the permanent standard whereto always minutely to conform; because, excepting in the case of the miraculously-gifted apostles—and even they were sometimes individually in error, and differed among themselves, and had to appeal for adjudication on their doctrine and practice to one common "law and testimony" of the holy scriptures (Gal. ii)—there never has been such a period. Nay, scripture, if we interpret aright, rather points to the future for its comparative realization. It is for us, then, instead of standing still with a lingering retrospective gaze, to proceed onward, enlarging, adapting, improving, as new conditions of society arise, the cords, and the stakes, and the curtains of our national tabernacle; proceeding always with due authority, and in unison with the primitive divine and apostolic model.

Such being, I humbly conceive, my brethren, the collective duty of the church—do any professed members of it need evidence that each class and each individual is equally interested, and has something to do in maintaining the right course of things? Let them peruse 1 Cor. xii., and its parallel, Rom. xii., where this is distinctly shown by the inspired writer; and where are enumerated the diversities of giffs, operations, and functions: and among these I would here especially notice "helps" and "governments," which are to be exercised by various descriptions of persons, but all in the same spirit, and to the same end—to the glory of God, in the name and for the sake of his dear Son, and by the influence and assistance of the Holy Ghost. Our time will not permit of longer quotations from these chapters, though every verse bears directly upon this point; but we will cite, as auxiliary to our text, from Corinthians—"Now ye are the body of Christ, and members in particular;" and from Romans—"So we, being many, are one body in Christ, and every one members one of another." Hence we see, that the church does not consist of the clergy only, through whom others may transact their religious duties by proxy; but that, as we are "set" in it as its servants specially ministering in holy things, and also in the capacity of stewards to its personally absent Lord; so likewise are those members of the same whom we call the laity (from a Greek word signifying the people at large), no less "set" in other subordinate but co-operative parts of spiritual usefulness. And as "woe is unto us (saith the apostle) if we preach not the gospel;" so likewise do you, my lay brethren, incur the curse of Meroz (Judges v) if you do not uphold and defend your church—"Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not (God vouchsafes to say) to the help of the Lord—to the help of the Lord against the mighty." Let each individual then seek to determine what is his appointed station in the church, and what are its allotted duties; and then apply himself diligently to perform them: seeing that they must all with God "work out their own salvation;" and that, after conducing "to turn others to righteousness, theirs will be the brightness of the stars for ever and ever" (Dan. xii. 3).

Now, in our text, this same doctrine is set forth in a different form of language; so inexhaustible are the modes in which the Holy Spirit turns to account the flowers of human speech and imagery, in illustration of momentous truths; subduing the proud understanding of man by its own weapons, and engaging his heart on the side of the "things which belong to his peace." "For we are labourers together with God; ye are God's husbandry; ye are God's building." How exalted, my reverend brethren, is the title here ascribed to us! The inspired apostle, speaking of himself and other ministers, some of whom as his colleagues are named in this epistle, yea, and of ourselves at the present day, is allowed to say—"We are fellow-workers of or with God—joint-helpers or promoters together with the Lord of heaven and earth, of his own divine purposes:" for such the words, in the original language, you are well aware, compared with several other parallel phrases of the same sacred writer, can be critically proved to import. Surely, here we might naturally pause, and check our forward foot, and "keep silence, yea, even from good words," "lest we offend with our tongue," and compromise the holy cause of which we are the accredited ambassadors and champions. Well might this be our natural impulse, when Moses, upon his commission being imparted to him, asked: "Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?"—when Gideon, on a similar occasion, said: "O, my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house"—when Isaiah, in the visioned sanctuary of the Lord, exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips"—when St. Paul inquired: "Who is sufficient for these things?" But the answers of the Lord to these examples of becoming self-distrust are all very encouraging to us:—"Certainly I will be with thee," said God to Moses; and to Gideon likewise, "Surely, I will be with thee;" and to St. Paul—"My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. ii. 16, and xii. 9). Let us, therefore, my reverend brethren, be strong in the grace which is in Christ Jesus: though perplexed at any time, we need not despair; for we "can do all things through Christ, who strengtheneth us." Let us beseech our great High Priest to bear for us "the iniquity of the holy things which we hallow in all our holy gifts," before him "in whose sight the heavens are not clean," and who "charged his angels with folly;" and let us not, as St. Paul exhorts Timothy, "neglect the gift that is in us, which was given us by prophecy, with laying on of the hands of the presbytery: meditating upon these things giving ourselves wholly to them, that our profiting may appear to all; taking heed unto ourselves, and to our doctrine; continuing in

them: for in so doing (saith the apostle) we shall both save ourselves and them that hear us" (1 Tim. iv).

And you, my brethren of the laity, are declared in our text to be "God's husbandry," or tillage—his field, or cultivated ground; and also his "building." If we are the operators under Christ with God, you are the subject of our operations; the very word here translated husbandry being compounded of two, signifying together, "land worked upon*." So appropriate are all the different terms made use of in scripture to illustrate our relative position and obligations, that no class or condition can evade them. Now there are, doubtless, among those summoned hither to-day on account of the church offices they fill, many persons engaged in agriculture. Let these reflect that they are not only, with others, the benefitted objects of God's care at the hands of their respective pastors, but (to revert to other scriptural figures of speech) are besides, in some degree, themselves privileged and responsible co-operators with us, and so far, we may say, with God also, in his vineyard or field. Theirs is it to keep up its outward fences, and to be the guardians of its several implements and treasures, which are the earthly appliances wherewith the exercise of our more spiritual functions are facilitated. Let them, then, especially be induced, by the apposite words of our text, now to recal to mind, that there are other "fallow grounds" to be "broken up"—other soils to be prepared for sowing—other seeds to be sown therein—other blades, and ears, and full corn in the ear "waited for," in other fields around them than those with which they are professionally conversant; and that another harvest is to be expected, when the heavenly Husbandman will command his reapers the angels—"Put ye in the sickle, for the harvest of the earth is ripe:" and thereafter shall the wheat be gathered into his barns; but the barren unprofitable chaff shall be burnt with unquenchable fire. May none of you, my brethren, be then constrained to cry, in a sense new to you—"The harvest is past, the summer is ended, and we are not saved" (Jer. viii). But you are also called in the text, "God's building;" component parts—*i. e.*, each of you with us—and "lively stones," it is to be hoped, of that spiritual edifice which the Lord is ever carrying up and consolidating by similar agency; and wherein you brethren are not, any more than we are if we are both faithful to our conjoint trust, "strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Ephes. ii. 19-22).

Now, finally, if, as it seems to be generally admitted, there has been of late years a great increase of zeal and activity among the clergy—and which doubtless will lead to a still greater—may we not hope that there will be—indeed there has been to some extent—a corresponding increase of attachment to their church awakened among the laity throughout the kingdom? May we not expect a deeper concern, and a more lively affection for all that appertains to the worship of God in the beauty of holiness, to be manifested in all our parishes—for the holy house where our fathers prayed and praised God—for the Lord's day of rest—for the sacraments of Christ, and all the other scriptural ordinances of his church? If so, then shall the popular cry of the returning Jews become more general amongst us—"Let us rise up and build" (Neh. ii. 18); and then shall we see, even more frequently than we do now, new temples springing up to receive our overflowing population, and new seminaries established for the education of the young in connection with an enlarged church establishment; lest there should be a famine in the land—not of bread, but of the word of the Lord—and any of the little ones should perish for lack of knowledge (Amos viii. 11). Thus would it be shown that they who are entrusted with this world's goods are becoming more and more convinced, that there is no safety nor privilege in listlessly reposing under the shadows of ancestral munificence; and thus would due acknowledgment be made, that every age and era has its own obligations, and its own attendant blessings or penalties; and that, having freely received from the piety of our forefathers, it is our duty and our interest as freely to provide similar boons for our contemporaries and descendants. Then, by thus redeeming past neglect, shall we be enabled each and all to join, with one heart and one voice, in the words of the psalmist—"Thou shalt arise, and have mercy upon Zion; for the time to favour her is come. For thy servants take pleasure in her stones, and favour the dust thereof"(Ps. cii). And again—"For my brethren and companions' sake, I will wish thee prosperity: yea, because of the house of the Lord our God, I will seek to do thee good" (Ps. cxxii). Yea, and by these our united efforts, as instrumental means in the hands of God, shall that period of the church on earth be hastened when those promises of the Holy

* ηγ εργον γεωργιον.

shall be more fully accomplished. wilderness shall be as Eden, and her as the garden of the Lord" (Isai. li). again—"All thy children shall be : of the Lord; and great shall be the of thy children" (Isai. liv). And —"I will make thy officers peace, and exactors righteousness (Isai. lx. 7); and as St. Paul—"They shall not teach man his neighbour, and every man other, saying, 'Know the Lord;' for all know me, from the least to the st" (Heb. viii); and then, as Zecha- (xiv), shall the universal inscription and without the sanctuary be, "Holi- o the Lord."

reover, thus employed, we shall be ring ourselves and others to take the which shall be assigned us in that more blissful period of "the general bly and church of the first-born," this world shall have passed away; "the redeemed out of every kindred, ation, and tongue," shall all be "as the ," who are the heavenly ministers of —when they shall dwell in the paradise d, and become citizens of that glorious f God, where there is no temple; for Lord God Almighty and the Lamb are emple of it:" and where the angels ven now celebrating the expected con- ation of all the different dispensations church together, singing that song— s new, yet still the same, like the fresh s of the river of life, ever flowing from ernal fountain—"the song of Moses, ervant of God, and the song of the , saying, Great and marvellous are works, Lord God Almighty; just and are thy ways, thou King of Saints. shall not fear thee, O Lord, and glorify ame? for thou only art holy: for all ns shall come and worship before thee; y judgments are made manifest" (Rev. , 4).

The Cabinet.

ALS.—What end has God in view in the trials life? Great, salutary, blessed ends. One is to save us from condemnation and death; grand, glorious end! When we rightly view it, we be ready to say, "Let thy stroke be ever so so that this end be answered." Afflictions save none; but they have frequently been the of saving millions. They awake us out of our g and slumbering. You are not aware how y you go to sleep, and how fast you sleep. Like you would not wake but in the storm. Many have slept on to their dying day, if not thus . Afflictions bring us to consider our ways. on carelessly and lightly, till the Lord bring ul into trouble; then we ask—Am I right? Am ? Are my sins blotted out? Afflictions call us to turn to God. How many were running on truction, till they heard—"Turn you at my reproof? I think when the people of God consider the grand end he has, it will reconcile them to suffering, let the trial be ever so cutting; let it sink the heart and flesh, yet they will kiss the rod. Another end in affliction is to prepare us for the heaven of heavens. O did we but see, understand, and believe this! God is at work—a work of grace, purifying us in the furnace for glory. How ought we to bow our heads in meek submission, and say, "It is the Lord; let him do what seemeth him good." No part of God's way is less understood than the way of suffering. If the Lord crosses our will, inclination, and desires, and destroys our plans, do we not prove our ignorance and corruption by the feelings we indulge? We are indeed to bear the rod; we are not to despise the chastening of the Lord; we are to feel—but if the Lord touch our property, family, reputation, what strange groans in the streets of Zion! It is the grand aim of most to avoid afflictions, or to come out of them. We should avoid them, if it is in our power; but if they come, we should welcome them: and the question should be—How shall I profit by them?—*Jones's Basket of Fragments.*

Poetry.

THE ROMAN FORUM*.

'TWAS midnight! Everything was still;
Scarce a breath came down from the neighbouring hill,
Where many a heath and many a flower
Upreared its graceful and lovely head;
For the god of silence possessed that hour—
Each trembling murmur of sound was dead.
I wandered on alone—alone!
And O it was awful there to see
Many a column and many a stone
Scattered around all heedlessly;
Whilst the moon shone bright, and the stars that night
Twinkled lovelily!
And there on a column's ruined base
I sat me down; while thoughts of the past,
Like waves of the ocean, came rolling apace—
The first dying off to make way for the last.]
As a dream all flitted before me there—
Rome in her infancy—Rome in her might—
Rome in her downfall; and musing there,
Alone, on that tranquil and lovely night,
Methought some guardian spirit of air
Hover'd around with wings all bright,
And said—whilst the clusters of golden hair
Fell o'er his shoulder in streams of light—
"Behold a nation's sepulchre!
Mortal, read the lesson aright."
And, beautiful spirit, I have—I have
Read the lesson with joy and sorrow,
Here on this wondrous nation's grave;
Joy—to think that a brighter morrow
Shall gently raise from death's cold gloom
Many sleeping beneath the sod,
Who, spreading joyous the fluttering plume,
Shall soar on the wings of love to God;
Sorrow—to think that many an one
Who trod this spot in power and might,
Alas, must meet another doom—
A never-ending and fearful night.

* "Recollections, &c. Miscellaneous Poems, by John Jones Jonson." Saunders and Otley. London, 1841.

HYMN,

FIRST SUNG IN THE NEW SCHOOL AT HUTTOFT, DEC. 9, 1840.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. vi. 22.

HARK! heard ye what the Saviour saith?
He bids his people rear
Their children in the holy faith,
Which makes new creatures here.

He bids us train them in the way
Wherein the saints have gone,
If we would have them praise and pray,
And in that path go on.

Dear Saviour, help thy church to heed
These golden rules of thine;
And kindly sow the sacred seed
Which brings forth fruit divine.

We pray thee, walk this simple place
Of lowly learning round,
And let our children see thy face,
And at thy side be found.

And, when they from these scenes remove,
We pray they still may be
Partakers of thy wonted love,
And still at school to thee.

At school to thee, they learn to tread
The way thy feet have trod,
And shall partake of living bread
At home, in heaven, with God.

GEORGE BRYAN.

Miscellaneous.

THE MASSACRE OF SCULLABOGUE.—The papists have contrived so to impose on protestants of the present day, that they will not believe they are now capable of such atrocities. Nothing, however, is a greater mistake. The same blood-thirsty despotism was exhibited in the last Irish rebellion, in 1798, as characterised the year 1641. In June of that year, bands of popish rebels collected such protestants as had not fled, into a barn called Scullabogue. It was sworn in evidence on the trial of Phelim Fardy, one of the perpetrators, that when the rebels were defeated at Ross, an express was sent to Murphy, a priest, who had charge of the prisoners, to destroy them. After these messages had been received, the priest gave orders for the massacre of the prisoners. The barn was then set on fire amidst the shrieks of the protestants for mercy; and, whenever any of the wretched prisoners attempted to escape by the doors, they were driven back by the pike. At last, the prisoners having been overcome by the flame and smoke, their moans and cries gradually died away in the silence of death. It appears, on the evidence of different persons, that the number who were burnt alive in the barn was one hundred and eighty-four persons, consisting of men, women, and children, husbands and wives, and mothers with their tender infants at their breasts. Besides these, there were thirty-seven protestants shot and piked outside the barn. Similar atrocities were committed the same year at Wexford, where it was at first intended to destroy the *protestant* prisoners in the gaol, by setting it on fire; *but this could not be* accomplished, as it was arched over each floor. On the 20th of June, a body of rebels crossed the bridge with a black flag, having a white cross on it. This harbinger of death was fixed on the custom-house quay; and a priest was very active in distributing drink to the butchers, to stimulate them for their bloody work. They then took a number of prisoners to the bridge—from ten to twenty at a time—where they were butchered. They were insultingly ordered to bless themselves; the mob, at each immolation, expressing their savage joy by loud shouts. The manner of butchering their victims was as follows: two papists pushed their pikes into the breast of the protestant, and two their pikes into his back. In that state they held him up writhing with agony till nearly dead, and then threw him over the bridge into the river. In this manner ninety-seven prisoners were massacred in cold blood. This cruel butchery was only stopped by the defeat of the rebels, and the arrival of a messenger to call for reinforcements. "It is remarkable," says an eye-witness, "that the savage pikemen knelt down and prayed, apparently with devotion, before they proceeded to commit any of the murders." No savages ever put their prisoners to more deliberate torture. The leader of the murderers called to his men—"Come, my lads, we will now go; blessed be God, we have sent some of their souls to hell." The priests were the most active partisans in this rebellion. They commanded troops; they advised, directed, and accomplished the murder of many hundreds of protestants besides those above enumerated. Father Clinch, a priest of Enniscorthy, commanded a division, and was killed at Vinegar-hill. Michael and John Murphy, and a third called Roche, were also commanders in the rebel army. Murphy encouraged his men by telling them "not to fear; for, if they took up the dust from the roads and threw it at the king's troops, they would fall dead before them." Many of the priests gave charms, to prevent wounds from the balls of the king's troops; and the papists actually believed that Roche caught the bullets in his hand. Such is the guilt, superstition, and cruelty which popery imposes on her members.—*Stephen's "Spirit of the Church of Rome."*

TRADE OF DAMASCUS.—The manufacture of the celebrated Damascus swords no longer exists; but a true Damascus blade is sometimes offered for sale, and commands a high price. The splendid silk damask interwoven with gold, which is seen in some of the richest houses, is not easily found in the bazaars; and I rather think it is not now made. The present manufactures are red leather shoes and slippers, a variety of silver work, silk and cotton stuff woven in variously coloured patterns, and some very neat cabinet wood of fine work inlaid with ivory and mother-of-pearl. These are made, to a considerable extent, for the supply of other markets; and there are a variety of other manufactures of minor importance. British manufactures have now taken the place of many of the inferior native fabrics; and many articles which used to be brought from India to the Persian Gulf, and reached Damascus by the caravans from Bagdad, are now imported direct from London and Liverpool to Beyrout. The principal articles of import are cotton goods, cotton twist, iron, hardware, West India produce, indigo, and cochineal. The bazaar of the mercers displays an extensive assortment of Manchester and Glasgow calicoes, muslins, and printed goods, and a few articles of Swiss manufacture.—*Kinnair's Cairo, Petra, and Damascus.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE NABOB*.

No. I.

"Yet who in Indian bowers has stood,
But thought on England's 'good green wood,'
And bless'd, beneath the palmy shade,
Her hazel and her hawthorn glade;
And breath'd a prayer—how oft in vain!—
To gaze upon her rocks again?"

HEBER.

A BRIEF November day was rapidly drawing to a close, when a carriage-and-four drove to the King's-arms, in the market town of ———. The weather was unusually cold and wet, and the fast gathering fog made travelling somewhat dangerous. From the carriage alighted a gentleman, obviously not in good health, who immediately ordered rooms for the night. He bore all the marks of one who had been long exposed to the heat of a tropical climate. He had not been long in the inn before a stranger arrived—apparently a lawyer—by the north mail; who spent the greater part of the evening with him, in examining papers. There was something about the gentleman calculated to excite curiosity; and it is hardly necessary to observe, that boots and chambermaid had most narrowly inspected his luggage. Some casual remarks made to the waiter at dinner had led to the supposition that he was not unacquainted with the town and neighbourhood; while inquiries after persons long dead rendered it obvious that he had not visited it for many years. From the servant who accompanied him but little information could be gained. The young man had been only lately hired by his master, who lived in a grand hotel in London, and was there visited by many great folks: he had just lately returned from abroad, and was said to be very rich.

"Master," said the servant, "is very religious: he reads the bible a great deal, and often speaks to me about good things, in a way I never was talked to before—a very different man from my last, who seemed to have no religion in him at all, and who (as far as I could judge) had no fear of God. Sunday was his great day for travelling. For fifteen months I never had an opportunity of attending a place of worship, and I left his service on that account; for, though he was very kind to me, yet I could stand it no longer. My present master always goes to church, and takes me with him; and we stopped at ——— all yesterday, and attended worship twice; and in the evening master rang the bell, and asked if the landlord should object to coming with his family to prayers. The offer was accepted, and the room was filled with the family and servants; and some persons, staying in the house, expressed their regret that they did not know there was to be such a service, or they would have asked permission to attend."

The above statement deserves the particular attention of those who may have occasion to remain at an inn during a Sunday, and may be anxious to set a right example, and be instrumental in doing good.

It is stated of the late excellent and lamented Chisholm, that, when he resided at the Caledonian hotel in Inverness, for some months, "his own servants and nearly the whole household were assembled in his room, every morning and evening, to prayers; when many of the visitors asked leave to attend, and thought it a privilege to hear the words of faith and hope from one who already knew how soon his faith would be swallowed up in sight, and his hope in enjoyment*." Nor can I omit a circumstance mentioned to me by a clerical friend a short time since—that, in a late tour in Scotland, being at Oban on a Sunday, he proposed to the host having evening service, which was most willingly agreed to; and not only

* By the author of "The Smuggler."

* See Miss Sinclair's "Scotland and the Scotch," page 365.

H. H.

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

did the inmates of the hotel, but many others, assemble in a large hall, in which he officiated, reading the liturgy of our church, &c., and was listened to with the utmost attention, the parochial minister being present.

Such facts deserve to be known. They may act as encouragements; and induce some who, from a dread of singularity rather than a want of sense of the propriety of the thing, scruple to propose it. More especially is the subject worthy of the consideration of the clergy.

Nor ought the remark of the servant respecting his former master to pass unnoticed. How many are placed in circumstances precisely similar! The country labourer rests on the sabbath from his daily toil; the workshop of the artisan is closed. To the domestic servant, on the contrary, it is not unfrequently a day of more than ordinary toil, in the houses of the middling as well as of the highest ranks of society. There is a universal complaint as to the indifference of servants in general to their masters' interests. If true, is it to be wondered at? If treated as not a responsible being, who has a soul to be saved—is it rational that a servant can esteem his master's principles, or feel attached to his master's person or household? The fault, I firmly believe, is more fairly to be laid at the door of the master, than of the servant. If the citizen must have his friends to a snug family party on the Lord's day—if the peer must have his splendid entertainment, what is to become of the domestics?

Among the inquiries concerning the inhabitants, one, relative to the vicar, was answered by the inquisitive and somewhat querulous waiter with the statement, that he had been buried only a week ago; and that it was hoped that his son-in-law, who had long been his curate, would get the living; though it was feared he would not, for the advowson had been sold to some lawyer in London, who was one of *my lord's* creditors. "You know my lord, sir, was obliged to sell all his property here about. Ah, sir—gambling, racing, cock-fighting—ruinous, ruinous! What would the old lord say if he could look out of the chancel vault, and see the acres where the noble woods stood, all bare and uncultivated? My lord is now abroad; he dare not show his face here. Different days, sir, since those—perhaps you may recollect them (a question put with some slyness)—when the old lord used to come into the town with his heavy coach and six, and when the buttery hatch was open from morning until night, and many a hungry mouth was filled; and a wardrobe kept in the housekeeper's room, stocked with clothing enough for the parish. You never saw any thing like his funeral—such carriages, and such crowds of people: not a shop open in the town; not an eye without a tear. Mr. Tomkins could scarcely read the service: he was my lord's chaplain, as well as our vicar. But we seem to live in a new world; and now, at last, he is gone himself to his rest."

"Did not a person of the name of Lloyd once reside here?" asked the gentleman.

"Lloyd! O surely, Tommy Lloyd, the lawyer. A *sad, sad fellow* he was, as ever lived; and people say *he should have* been hanged; for he was a horrid democrat, and was secretary of the secret club that met at the Three Swans. He died, it is believed, of drinking; for he was never out of the Swans. A sad fellow, indeed; a very tyrant in the place; blustering and swearing, grinding the poor, and grasping at all he could get. The old lord turned him off from being steward. And yet to hear him talking of liberty—so smoothly and mildly—you would think he was the kindest hearted and best of men. Ah, sir, what a change was there! The day was when Lloyd was respected as much as any gentleman in the place; but he was led astray by some democrats, whom he met at the assizes. One of his weak points was vanity; and he was flattered by them, and at last became the advocate of their party. It was only some little flaw in the evidence which prevented his being committed by the magistrates for trial; but our town was full of such folks."

"Is Dr. Granton alive?" asked the stranger.

"Yes, surely," was the reply; "he was here this morning. He comes regularly every day at twelve to read the newspaper in the public room; but he is now fast going down hill. Poor man, he has met with sad reverses. I dare say," said the waiter inquisitively, "you recollect his son James. Well, James went to London, and was supposed to be in a great way there; but he failed, and went to America, and ruined his poor father, who had placed all his property in his hands. The old gentleman is very badly off: he has given up all practice. Master makes him always welcome here, and is very kind to him, and insists upon his having something nice for luncheon, and I know has sent him privately dozens of wine. The doctor is the last of the party," continued the loquacious waiter—"the three, I mean, who used to dine at the manor house, in the old lord's time. My lord did not like strangers; but he was a right hospitable gentleman. He used often to invite Mr. Tomkins, lawyer Lloyd (Tommy's father), and Dr. Granton, and spend many hours with them. He used often to say to my old master—for he loved his joke—'Well, now, I am going to have law, physic, and divinity at the manor to-day.' It was a blessed day for the parish when they used to meet; the butler told me their whole talk was how to do good. My lord treated the others as quite on a footing with himself; for he had no pride. I never recollect the dining of the three at the hall, that there was not some good work followed. But all this is gone by."

It is needless to observe, that the inquiries of the stranger were faithfully conveyed by Thomas, the waiter, to the master and mistress of the inn; and no doubt was left on their minds, that he was not unacquainted with the town and neighbourhood.

Dr. Granton was quite a medical man of the old school; his dress, gait, whole appearance, was that of a perfect gentleman. He had long had an extensive practice; had realised a good fortune, which, as has been stated, he entirely lost—for he had entrusted it to his son, who had fled the country; and, at a period of life little suited for such a reverse, he had been thrown on the charity of his neighbours. He had been compelled to part with his house, and retire to a very small cottage. Low as were his circumstances, however, he was still universally res-

pected; he still retained his costume; and there was scarcely a person—even those who differed from him on religion and politics—who could fail to esteem him. He always acted from conviction; he carefully kept himself from all those squabbles and bickerings which so much disturb the peace of a country town. To do good to every man, and "to speak evil of no man," was the principle on which he invariably acted. Dr. Granton, while regarded as eminently skilful in his profession, was known to be a man of truly heartfelt piety. His enlightened adherence to the established church arose certainly not from the result of early education, nor did it spring from principles instilled by others; for his parents were both deeply hostile to it. His father—once an orthodox dissenting minister—with his congregation, had gradually slid into the Socinian heresy, they had in fact become almost deists; while his mother had joined herself to a particular baptist sect of the straitest kind. Dr. Granton's views, as he grew up, became, as might be supposed, very unsettled; and, during his studies for his profession, he has often acknowledged that he almost sunk into downright atheism. And, in the early part of his medical career, he seldom or never entered a place of worship: his habitual absence was readily referred to the duties of his profession. He was looked upon as a jolly, good-natured young man, of more than ordinary medical proficiency. Calling to see a patient who was extremely ill, the visit was interrupted by the announcement that the vicar was come to administer the sacrament of the Lord's supper. Mr. Granton (for he was not then Dr.) was about to retire when the clergyman entered, saying, he would wait in the parlour below until (to use his own language) "the ceremony was performed."

"Why not remain here?" said the patient; "I dare say Mr. Tomkins will have no objection."

The scepticism of Mr. Granton had long been an object of the deepest concern to the patient, as well as to the excellent vicar. She had often prayed most earnestly for him; and she thought the being present at such a holy ordinance, though not a participator, might be productive of benefit, and she was not disappointed. She was mercifully raised from what was thought a dying bed, and lived, not only to witness a decided change of opinion in Mr. Granton, but to become his wife. The visit to that sick room—the solemn manner in which Mr. Tomkins administered the holy ordinance—the evident comfort experienced by the patient—failed not to make a deep impression. For years the knee of Mr. Granton had never bent at the throne of grace; but that very evening his frame of mind was very different: he prayed fervently to be led into the right path. He had many conversations with Mr. Tomkins, which were abundantly blessed for his soul's good; and a long life of usefulness as a medical man, and of eminent consistency of Christian character, rendered him a most valuable inhabitant of the town of ———.

EVANGELICAL EMBLEMS.

No. VIII.

By the Rev. W. Stone.

THE WAY.

As there is but one foundation-rock to mortal man for the present resting-place of faith and peace with God, and for the full assured hope of future felicity, so there is but one ordained way, consecrated and revealed, in this fallen world, for the guidance and direction of believers to the attainment of this most desirable good.

To see the force of the emblematic term (John xiv. 6), applied by the Redeemer of mankind to himself, to illustrate the proposition above stated, let us imagine a country cut up by a vast number of different roads, high-ways and by-ways, leading to different parts and objects, chosen and pursued according to the different feelings and propensities of the inhabitants; yet, in this same country, there was one way which was distinct from all the rest, leading to far loftier objects than any other—even to the mansions of happiness above; while every other had a terrestrial end in view, yet beyond, though unapparent at the first, was an eternal one—even the pit of destruction.

It is very certain, whatever difference of degree there may be in the states and conditions of mankind in the present or future world, there are but two great classes of character—two chief courses of conduct—two main divisions of place and portion in the end. It is important to be convinced of this, and to weigh maturely the great distinction and paramount consequence.

Born among a race, and thrown upon a world, in which evil abounds and suffering predominates, we are called to inquire, with all earnestness of desire for our self-preservation—Who will shew us what is good? Where is the true way of happiness? How shall we find it, and walk therein?

The history of mankind in all ages proves that the way of happiness is not in man himself. "It is not in man that walketh to direct his own steps," and for the very reason which the actual condition and character of the world clearly prove, and which the word of God most fully explains—"all flesh have corrupted their way before God;" "they have sought out many inventions;" "the imagination of the thoughts of their hearts are only evil continually."

Such is the condition of unaided human nature. But what has God done for us? He has sent from heaven the Redeemer—the Teacher of righteousness, the Restorer of the wandering and lost, the Guide and Example of the ignorant and weak. He, "the only begotten of the Father," is come to shew us the way—"the good and the right way"—the only true way of reconciliation to an offended God, through the atoning merits of his death—the only true way of doctrine by which the soul can be trained for heaven—the only true way of example by which the steps can be upheld, and a holy life and conversation pursued—the only true way, in fine, by the imparted influences of the Spirit, through which believers are made meet for the heavenly and eternal inheritance.

There are many ways of evil, and many ways of fancied good; but there is only one right way of avoiding the evil and obtaining the solid and lasting good. That way, as above affirmed and described, is Christ.

Through him, in his glorious office and doctrinal and personal qualification, as the Saviour of sinners, "the Lord our righteousness"—"the Teacher come from God"—there is laid down a plain, positive, definite, safe and unfailing way for the pilgrims of earth, to true and pure happiness. Nor is there salvation by any other; "for there is none other name under heaven given among men, whereby we must be saved."

The world by wisdom knew not this: for "the wisdom of this world is foolishness with God." The

natural mind could not perceive it; but God has made it known, for all to believe, follow, and obtain. Christ is lifted up, "that he may draw all men unto him."

Yet the way which Christ leads is a "narrow way"—straight, and often difficult to attain, and to walk in; forbidding men to come who will not resolve to consider it what the prophet foretold of its nature;

"And an highway shall be there, and a way,
And it shall be called, The way of holiness;
The unclean shall not pass over it;
The wayfaring men, though fools, shall not err therein."
(ISAI. XXXV. 8.)

It excludes none but the unholy and unclean—the impenitent and faithless; it invites all to its "path of life," out of "the broad way which leads to destruction." Yet many refuse to follow it, though heaven and happiness cannot be attained without it. They allow the guile and flattery of the world, or of a perverse heart, or of a busy spiritual adversary, to lead them aside from the true, and safe, and royal way; imagining, "with all deceivableness of unrighteousness," that their own ways will bring them safe at the last, though they "have not received the love of the truth, that they might be saved."

The woe of the apostle Jude is applicable to great numbers of professing believers, who crowd the broad and evil way of unbelief, though called and encouraged by the most gracious means to come out from among the godless, and be separate. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude, 11-13).

Christ loved, honoured, followed, depended and lived upon, is the only certain practical way to eternal life. He is "the door," by which, "if any man enter in, he shall be saved, and shall go in and out and find pasture" (John x. 9). In whatever company the bearers of the Christian name be found, they cannot be known as followers of the true way, and partakers of the incorruptible, heavenly inheritance, unless they be spiritually-minded in their attachment to Christ. For, it must be observed, that the way is not one made after a carnal commandment and ordinance, but after the power of a spiritual and endless life. Hence, they are not all in the right way who appear to be following in the company of believers. "They are not all Israel, who are of Israel;" neither is that an embracing and pursuit of the right way, which is outward in the flesh, but "that which is of the heart, and in the spirit, whose praise is not of men but of God."

The church of Christ, truly, has the way in herself, inasmuch as she embodies the principles and spirit of the gospel of Christ. It is her duty and care, as well as privilege, to preserve this way of truth and holiness whole and undefiled. It is her work and business, by her Lord's command, to make the way known far and near. He bids her call all men unto her, and open wide the gates of salvation, that all who will may enter in, and find rest beside the still waters, nourishment in the green pastures, restoration to the soul, and guidance "in the paths of righteousness, for his name's sake."

This way of righteousness is the only true way of life, peace, and safety. The "carnally-minded" cannot walk therein, for their end is "death." It will not admit them with the burden of their sins upon them, and many besetting lusts having dominion over them. As the first step, it requires renunciation of *these at the* threshold and gate of redemption's *course; pointing out One* who is mighty to bear them away in his own personal merits, and to supply strength for the complete victory over them, in his Spirit's promised and continued influence.

Repentance—heartfelt, and fervent within—and faith, sound and searching, fixed on Christ, are two grand requisites to every spiritual traveller by the true way of life and salvation. Without these, whatever outward badge of pilgrims to Canaan and heavenly Jerusalem any company of travellers possess, they are not in the safe and only true way; they are not new creatures in Christ; they are not genuine, acknowledged, spiritual disciples of the one great Master, nor faithful members of the one universal fold of which Christ is the good Shepherd.

While the church provides the richest, purest, and most effectual means of bringing all into this right way, to be members of the mystical body of Christ—children of light and of the day—believers in deed and in truth—hearty, humble, patient, obedient, persevering followers of the Lamb; she rests solely for the success of her labours of love on the accompanying influences of grace, mercy, and peace from the God of her salvation, to change, renovate, establish, and preserve the souls of her children in the true principles, graces, and privileges of the one true faith.

Let the means of grace, which bear upon the gain of this glorious consummation, be duly valued! Let the word be heard, read, marked, and inwardly digested! Let prayer be made with importunity, and without fainting! Let Christ, in all these means, be the great object and end of faith, in all its exercises of hearing, reading, and praying; and the psalmist's expression of devout hope will surely be realized—

"Thou wilt show me the path of life:
In thy presence is the fulness of joy;
At thy right hand there are pleasures for evermore!"
(Ps. xvi. 11).

SERVICES OF THE CHURCH.

No. XVII.

"Understandest thou what thou readest?"—ACTS viii. 30.

THE LITANY—(CONTINUED).

THE next division of the litany is the intercession, or prayer for others. Having prayed the Lord to deliver us from those spiritual and temporal evils and mischiefs to which we may be exposed, we next beseech him to hear us in behalf of others. We still pray to the same "good Lord" to whom we were before appealing; we address Christ by the title which the apostle Thomas used—as "our Lord" and "our God." "Impressed with that distinguishing truth of the gospel, that "the Father hath committed all things to the Son," that "all power in heaven and earth is given to Christ," we appropriately address our opening intercession for "his holy church universal" to him who is declared "the head of all things to his church" (Eph. i. 22); and we appropriately place this the foremost among the subjects of our intercession, as that which is nearest to the heart of the ascended Redeemer; a petition in behalf of that church which he purchased with his own blood," with which he sympathises as his own body, and the completion of which is the great end of the divine government, as exercised on the concerns of this lower world. It is, in effect, an all-embracing prayer which we utter, when we beseech the "Lord God" our Saviour, to "rule and govern his holy church universal in the right way."* It is a prayer for the "holy church throughout the world; for Christians in every country; for all those who, in every place, call upon the name of our Lord Jesus Christ, both theirs and ours."

15-18. Next, we pray that "Christ, as the anointed King of kings," would bestow his spiritual and providential blessing on the sovereign of our country; the word "affiance," in the second of the petitions,

* "Illustration of the Litany" by rev. T. Grinfield.

meaning trust. The members of the royal family are included in the prayer.

19. The ministers of the church are next prayed for; and it is right that they should be mentioned immediately after royalty, because the prosperity of the church in these realms (as an institution) is cemented with the constitution of the country. We beg that they may be "illuminated," that is, enlightened by the Holy Spirit; that they may "shine like lights in the world," both by their doctrine and example. That it is our duty to pray for our ministers, is shewn by St. Paul's great anxiety to be prayed for by his people (Eph. vi. 18-19—"Praying always," &c.; "and for me," &c.—Rom. xv. 30—"Strive in your prayers for me").

20-22. Next to the ministers of the church follow the ministers of state, the nobility, magistrates, and community at large. Those who are eminent in the state, by reason of their dignity and trust, have need of our particular prayers, and were always prayed for in the old liturgies by the title of "the whole palace*;" nor less entitled to our prayers are the more subordinate governors of the people. The primitive Christians are our example; and we have, besides, the positive command of St. Paul, who enjoins us to pray for "all who are in authority" (1 Tim. ii. 2). The scripture tells us that all wisdom to govern, all ability to execute justice and maintain truth, is of God: "Counsel is mine and sound wisdom," &c. (Prov. viii. 14-16). It furnishes also an example of a good minister of state (Dan. vi. 14; ii. 20); and of a good magistrate (1 Sam. xii). The prayer for the "community at large" is found, almost in the same words, in the breviary of Sarum; and it deserves notice, that it is as the Redeemer of his people especially that God is there entreated to "bless and keep them†."

23. After our prayer for those of our own nation, we next pray for all mankind, imploring Christ, as the Lord of providence, and the "Prince of Peace," to bless all nations with unity and peace. To the offering of this prayer we have an encouragement from prophecy (Isa. ii. 4)—"Beat their swords," &c. "Nation shall not lift up sword against nation, neither shall they learn war any more."

24. From these prayers for the world at large, our own nation, and those who fill the most important public stations in it, we pass to entreaties for personal spiritual blessings. We look inward, and consider what is wanting for our own souls, entreating Christ, as the Lord of the gospel, who gave the charge—"If ye love me, keep my commandments," to give us an heart to love him, and diligently to live after his commandments. By dread in this place is not meant servile fear, but reverence in the highest degree. Its nature is illustrated in Psalm lxxxix. 7, and exemplified in the case of Abraham (Gen. xviii. 27). The promise of God is our encouragement in this prayer also; since he has said that he will give us such a heart (Ezek. xxxvi. 26, 27-37).

25. As the last petition was addressed to Christ as the Lord of providence, so that which follows is presented to him as the Lord of grace; in it we entreat blessings for all the people of God, with a particular reference to the public ministry of his word. We pray that, enlightened by him, his people may meekly, affectionately, and practically receive his word. It was an "increase of grace" which St. Peter desired in his last recorded words to the Christian church (2 Pet. iii. 18)—"Grow in grace," &c. To "hear meekly" God's "word" is the spirit which St. James enjoins (i. 21); and what are the "fruits of the Spirit," St. Paul tells the Ephesians (v. 9). This petition of our litany accords with one found in a litany a thousand years old*.

26. From praying for the advancing sanctification of those within the church, we express our solicitude for the restoration of those who have wandered away therefrom; being desirous that the "erring and the deceived may be brought into the way of truth." This petition too is very ancient, being found in a manuscript six hundred years old†.

27. We next pray for the people of God, under whatever circumstances they may be placed. For the persevering, "such as do stand," that they may be preserved (1 Phil. v). For those who are fearful or who despair, the "weak-hearted," that they may be comforted and helped (Ps. lxxvii. 9). For those that "fall" into sin, that they may be uplifted (Ps. cxlv. 14). And we conclude by praying that we may be enabled to obtain a complete victory over the temptations of the devil, pleading God's own promise (Rom. xvi. 20).

28-30. Then follows an appeal to Christ, as the compassionate and effectual friend of all that are in temporal difficulty, of whatever kind, embracing all men within the compass of our prayers. More particularly we entreat the Lord to preserve many who may be supposed to be lawfully prevented by his providence from attendance on public worship; or who, from their friendless condition, are peculiarly the objects of our compassion. The following passages will shew that we are following either the direction or the example of scripture in particularizing, as in these petitions we do, the cases of human necessity, and spreading them out singly before the compassionate Redeemer. "That it may please thee to preserve all that travel," &c. Did not St. Paul ask for the prayers of others on his journey? (Rom. i. 10). "All women," &c.; the circumstances under which Rachel died are a case in point (Gen. xxxv. 16). "All sick persons. Was not the cause of Epaphroditus's recovery from sickness, that God had "mercy" on him (Phil. ii. 27)? "Young children;" David speaks of God's care of him in his earliest youth (Ps. xxii. 9). "Prisoners and captives." Does not St. Paul tell us how we ought to feel towards them (Heb. xiii. 3)? And did not the church pray for Peter when he was in those circumstances (Acts xii. 5)? "Fatherless, widows," &c.; of such God declares himself especially to be the protector (Ps. lxviii. 5; Deut. x. 18).

31. That we may not omit any one in our supplications, we pray to Christ ("he is Lord of all)" for "all men;" obeying therein, the injunction of the apostle (1 Tim. ii. 1), which he founds upon the willingness of God that "all men" should be "saved" (3, 4). If God makes his "sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45), surely we should be desirous to pray for men to the same extent to which he is willing to bestow his ordinary blessings.

32. To shew that we make no exception to the prayer of the preceding verse, and to "complete the climax of Christian benevolence," we implore the forgiveness and the conversion of our enemies; thus mindful of that monitory clause in the prayer which he himself has taught us—"As we forgive them that trespass against us;" mindful of that dying intercession for his "enemies, persecutors, and slanderers"—"Father, forgive them! for they know not what they do."

33. The next is a prayer for the preservation of the "fruits of the earth," which we receive only by God's blessing upon the earth's fertility—"He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works" (Ps. civ. 13); and again—"Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. cxlv. 16). The recurrence of

* "For our most pious and heaven-defended princes; for all the palace, and their suite, we beseech the Lord."—Goar, Rituale Græc. p. 65.

† "That thou wouldest deign to preserve all Christian people who have been redeemed by thy precious blood."—Brev. Sar. fol. 60.

* Menard, note in Sacr. Gregorii. p. 157.

† Litania Lugdunensis Ecclesiæ.

this petition should admonish us of a truth very generally lost sight of, that what we call the order of nature is the providential superintendence of God. We receive the "kindly fruits of the earth," not as the result of a course of things which, though God once indeed appointed, he has since left to perform its own circulations, but as the effect of an act of sustentation, continually kept up by him who, ages ago, established this as the statute of his realm of nature—"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22).

34. In a manner similar to that in which our blessed Saviour has instructed us, after asking "our daily bread," to ask the pardon of "our trespasses," we proceed—when we have expressed our desires for the providential keeping of those productions of earth which are needed for the support of the body—to supplicate those spiritual blessings which are not less essential to the welfare of the immortal soul. The mercies which, in this closing petition of the "intercession" we ask, may be said to include all things necessary to eternal happiness; they are—repentance, forgiveness, and the Holy Spirit. In the expression, "true" repentance, is intimated the difference between godly and worldly sorrow. This is described (2 Cor. vii. 10), and exemplified in the different conduct of Peter after denying, and of Judas after betraying, our Lord. Saul and Ahab (1 Kings xxi. 29), are instances of false repentance; while Ephraim, Zaccheus, and the Ephesians, illustrate true repentance (Jeremiah xxxi. 18; Luke xix. 8; Acts xix. 18-19). By "negligences" are meant sins committed from want of diligence and watchfulness. In the parable of the talents, the servant who hid his talent in the earth was negligent, and we learn from his punishment the great guilt of neglecting to improve to his glory what God gives us (Matt. xxv. 14-30). By "ignorances" are meant sins committed from not knowing our duty, where we had the means of knowing it. Paul did not know he was doing wrong in persecuting the disciples of Christ, yet, after his conversion, he applied to himself the most self-reproaching language, because, though ignorant, he had the means of knowing better (1 Tim. i. 13). This shews us the guilt of such ignorance, and our need to pray to God to forgive us sins of that class. And, finally, because it is only "through the Spirit" that any can "mortify the deeds of the body," we ask for the Holy Spirit to "amend our lives according to God's holy word." The sentiments of this closing petition of the "intercession" are most momentous, and deserve to be appropriated by every worshipper, each for himself. This is a summary of them. We beseech him, whom God hath exalted to be a Prince and a Saviour to give repentance and forgiveness of sins (Acts v. 31), that he would give us "true repentance;" then remission of our sins, however aggravated before God, or overlooked by ourselves; with grace to walk, in future, not "after the flesh, but after the Spirit."

Miscellaneous.

KLOPSTOCK.—One particular spot at Hadburg a stranger should not omit to visit is, namely, the churchyard, where are deposited the mortal remains of Klopstock, the Milton of Germany, and inspired bard of the Messiah; nor was it without emotion that I gazed on the ground, doubly consecrated and hallowed by the ashes of this truly Christian poet. This great character, who did so much for the language and literature of his country, died in March, 1803, in the 80th year of his age, and is interred under a weeping willow, with the following line on his tomb:—

"Seed sown by God, to ripen for harvest."

—Rae Wilson's Travels in Norway, Sweden, &c.

THE VILLAGE CHURCH.—The villagers have a feeling of property in their own parish church. Generally venerable for extreme antiquity, and firm as the hills around it, it stands as a part of their native land, and to endure with the country to all ages. It appeals, moreover, to all the affections, by motives which penetrate the inmost heart; bringing before the worshipper his birth, his domestic happiness and duty, the memory of departed friends, and his own death. Within, he sees the font at which he was baptised, and the altar where he knelt at his marriage; around it, he contemplates the graves of his friends, and the spot which one day will probably be his own. These are charms which speak to every bosom. Every one also feels that a picture of English scenery is incomplete without the old grey tower, or the village spire—upon which the eye rests as the loveliest picture of the landscape. And who can hear the distant bells in the cheerfulness of a summer's morning, or the stillness of a summer's evening, without feeling their soothing power enter his very soul?—*Osler on the Church.*

EASTERN CARAVAN.—It consisted of a long train of camels, and belonged to the native governor of Jiddah, who was proceeding to that place with his wife and family, a native vessel being in waiting at Suez to take him down the Red Sea. We saw several females wrapped closely from head to foot in long blue garments, mounted upon these camels. The governor's wife travelled in a sort of cage, which I recognized immediately, from the description in Anastatius. This vehicle is formed of two rude kinds of sofas, or what in English country phrase would be called settles, canopied over-head, and with a resting-place for the feet. They are sometimes separated, and slung on either side of a camel; at other times joined together, and placed on the top, with a curtain or cloth lining to protect the inmates from the sun, and secure the privacy so necessary for a Mohammedan lady. The height of the camels with their lading, and this cage on the summit of all, give an extraordinary, and almost supernatural appearance to the animal, as he plods along, his head nodding, and his whole body moving in a strange ungainly manner. Occasionally we saw a small party of Bedouins, easily distinguished by the fierce countenances glaring from beneath the large rolls of cloth twisted over their turbans, and round their throats, leaving nothing beside flashing eyes, a strongly developed nose, and a bushy beard, to be seen. One or two, superior to the rest, were handsomely dressed, armed to the teeth, and rode camels well groomed and richly caparisoned—wild-looking warriors, whom it would not have been agreeable to meet were the country in a less tranquil state. To the present ruler of Egypt we certainly owe the security now enjoyed in passing the desert; a party of ladies, having only three servants and a few donkey-drivers, required no other protection, though our beds, dressing-cases, and carpet-bags, to say nothing of the camels laden with trunks and portmanteaus a-head, must have been rather tempting to robbers by profession. The pasha is the only person who has hitherto been able to oblige the sheikhs to respect the property of those travellers not strong enough to protect themselves from outrage.—*Notes of a Journey from Egypt to Bombay. The Desert. By Emma Roberts.*

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rne, S.....	Christ Church, Studley		Vic. Calne ..	
ngfield, J.	Debenham (V.), Suff.....	1630	Lord Hennicker	*154
ress, B. ..	St. Bene't, Gracechurch-st., &c., London	458	D. & C. Canterbury (this turn).	300
wright, J.	Westbury (P. C.), Wilts			
ghton —.	Kidderminster (V.)	20865	Lord Ward..	*1107
e, J.....	Polstead (R.), Suffolk	960	F. R. Reynolds, Esq.	*627
rdy, A....	Winnall (R.), Hants	115	Bp. of Winton	170
es, M.	St. James's, Emsworth, Hants....		Rect. Warblington ..	
son, J. L.	Lavay (V.), Cavan.		Bp. of Kilmore	
J.	Kirby Bellars, Leic.	200	Sir F. Burdett, Bart.	84
r, C. R...	Ventry (R. & V.), Kerry		W. T. Crosbie, Esq...	
d, J.....	Burwash (R.), Sussex	1966	Own Petition	*698
well, C. ..	Tortworth (R.), Glouc.	266	Oriel Coll. Oxford ..	428
ser, J. C..	Stratfield Mortimer (V.), Berks.....	1208	Eton Coll. .	*176

Name.	Parish & County.	Pop.	Pat.	Val. £.
Hooper, T.....	Elkstone (R.), Glouc.....	290	Hon. A. B. Craven ..	*360
Jeffares, R. ..	Killigan (N. Ch.)..			
Labatt, E.....	Mevagh (R.), Donegal		Bp. of Derry.	
Magin, C.	Castletownroche, Cork		Bp. of Cork.	
Middleton, H.	Barton Stacey (V.)	623	Dean and C. Winton ..	*266
Martin, R....	Dore (P. C.), Derby.	878	Earl Fitzwilliam.....	90
Mercer, W. ..	St. George, Yorksh. (P.C.), Sheffield	15000	Vic. of Sheffield.....	365
Merewether, F.	Wolhope (V.), Hereford	880	D. and C. Hereford..	*626
Munsey, W. ..	Fownhope (V.)....	1006	D. and C. Hereford..	
Nevins, J. L..	Portglenone (R.), Antrim		Lord Lieut.	
Nicholson, A. A.....	Moylary (R. & V.), Louth			
Noel, Hon. G.T.	Romsey (V.), Hants	5432	The Crown.. D. and C. Winton ..	365
Richard, S. ..	Thorp (R.), Yorksh.		Lady Effingham ..	
Riddell, T.....	Sedbergh (V.), Yorksh.	2009	Trin. Cambridge....	*184
Shelford, T. ..	Lambourne (R.), Essex	784	C.C.C. Cambridge....	*476
Thompson, E..	Charlotte Chp. Pimlico, London ..			
Walker, G. A..	Alverthorpe (P. C.), Yorksh.	2439	Vic. of Wakefield.....	72
Walker, T.....	Toft c. Caldecote (R.), Camb.	279	Christ's Coll. Cambridge	287
Warren, R....	Cannaway (R.), Cork		Bp. of Cork .	
West, J.....	St. Anne's (V.), Dublin			
Williams, T...	Abergavenny (N.C.)	4230	C. R. Tynte, Esq.....	451
Williams, W. .	Elton (P. C.), Hereford	85	Lord Chanc.	50
Young, T.	Salcombe (P. C.), Devon		D. and C. Exeter ..	

ns, J., chap. Windsor union.
es, E., mast. Clipstone school.
licom, R. F., princ. cler. college at St. es.
son, G. A., rur. dean Bridport (pat. . Sarum).
glas, A., chap. lord lieutenant of Ireland.
Elliott, G., princ. Southampton gram. school.
Grylls, T., chap. lord Rolle.
Halton, T., chap. earl of Lonsdale.
Harris, C. A., chap. bp. of Sarum.
Irwin, A., sec. abp. of Armagh.
Johnson, E. H., chap. bp. of Chichester.
Minchin, C. H., chap. lying-in hospital, Dublin.
Philpotts, W. J., precentor of Exeter (pat. bp. of Exeter.)
Twisleton, F. B., canon resid., Hereford.
Ward, J. T., chap. earl of Mexborough.

Clergymen Deceased.

une, G. N., D. C. L., rect. Worth, Sus-; rect. Brunstead, Norfolk, 69.
erbank, W., rect. Salmonby, Linc., 71.
rell, C. L., c. Fairburn, lect. St. Mary's dcliffe, Bristol, 54.
ish, T., rec. Heathfield, Somerset, 77.
s, T., late of Harvington, 50.
y, J. M., chap. union, Stourbridge, 45.
ard, *W., inc. Hardwicke, c. Hethe,*

n, T., at Allepie, August 15.

Racktet, T.. rect. Spetisbury, c. Charlton, Dorset (pat. J. Drax), 85.
Sidney, R. P., rect. Longworth, Berks. (pat. Jesus coll., Oxford).
Secker, G., preb. St. Paul's, 74.
Sneyd, W., rec. Bletchingly, Surrey, and vic. Newchurch, Isle of Wight (pat. bp. of Bristol), 89.
Sinclair, W. T., 36.
Thompson, T., at St. Alban's-pl., Regent-st., 59.
Turner, G., vic. Spelsbury, Oxford (pat. D. and C. Ch. Ch.), 82.
Watkins, M., vic. Southwell and Bleasby, Notts, 41.
Watts, R., r. St. Bene't, Gracechurch-st., and St. Leonard, Eastcheap, 89.
Wellings, J., at Epsom.
Wilkinson, W., lect. St. Mary, Aldermary, 88.
Wright, T., rect. Market Bosworth, Linc.

University Intelligence.

CAMBRIDGE.

Election of High Steward.—The summary which closes the Poll-book, printed with the greatest care for Lord Lyndhurst's committee, and distributed amongst his Lordship's supporters, is subjoined; and we can give our word that it may be safely relied on:—

Voters.		Votes. Lynd.	Votes. Lytt.	Paired. Lynd.	Paired. Lytt.
62	St. Peter's	49	13	2	1
52	Clare Hall	42	10	7	1
28	Pembroke	16	12	2	2
80	Caius	65	15	5	3
31	Trinity Hall	29	2	0	0
56	Corpus Christi	32	24	6	5
35	King's	11	24	7	9
60	Queens'	51	9	6	7
44	Catharine Hall	42	2	4	0
48	Jesus	41	7	3	3
61	Christ's	48	15	8	4
307	St. John's	243	64	22	16
35	Magdalene	12	23	3	5
465	Trinity	224	241	26	50
59	Emmanuel	50	9	6	3
24	Sidney Sussex	16	8	1	2
13	Downing	2	10	5	2
1461		973	488	113	113

The following is a correct statement of the number of resident members in the several colleges of the University, according to the latest returns:—

Nov. 24, 1840.	In College.	In Lodgings.	Total Resident.
Trinity	219	229	448
St. John's	239	103	342
Corpus Christi	78	35	113
Queens'	48	63	111
Caius	56	40	96
Catharine Hall.	35	48	83
St. Peter's	58	17	75
Emmanuel	68	5	73
Christ	66	6	72
Pembroke	44	16	60
Jesus	55	5	60
Clare Hall	54	5	59
Magdalene	50	—	50
King's	34	—	34
Sidney	33	1	34
Trinity Hall	30	3	33
Downing	11	—	11
	1178	576	1754

Matriculations (Michaelmas Term) 392

Dec. 9.—At a congregation the following graces passed the senate:—

To grant £30 from the University chest towards the purchase of a collection of plants from the Philippine Islands, to be added to the collection in the Botanical Museum.

To grant to the Episcopal Library in Jamaica, established under a bequest of archbishop Tenison for the use of students in divinity, two copies of all theological books which have been printed at the University Press on account of the University; and also of such editions of the bible as may be selected by the syndics of the press.

Dec. 11.—Rev. J. R. Crowfoot elected fellow of Gonville and Caius college on the Wendy foundation.

Crosse Scholarship. — Charles John Elliot, of Catharine hall, elected a University scholar on the Crosse foundation.

PRIZE SUBJECTS.

I. Chancellor's Medal.—The Death of the Marquess Camden, the late Chancellor of the University.

N.B.—The exercises are to be sent in to the vice-chancellor on or before March 31, 1841; and are not to exceed 200 lines in length.

II. Members' Prizes.—1. *For the Bachelors.*—In legibus ferendis, quid prosit habere debeat qui pœnas peccatis irrogat; et quænam sit adhibenda suppliciorum mensura?

2. *For the Undergraduates.*—Poetis ea maxima laus est, si summis ingenii dotibus ita utantur, ut virtutis amorem alant.

N.B.—The exercises are to be sent in on or before April 30, 1841.

III. Sir William Browne's Medals.—1. *For the Greek Ode*—"Principissæ faustis auspiciis recens nata."

2. *For the Latin Ode*—"Annuus exactis completur mensibus orbis."

3. *For the Greek Epigram*—

"Hoc est
Vivere bis, vita posse priore frui."

4. *For the Latin Epigram*—"Vehicula vi vaporis impulsa."

N.B.—The exercises are to be sent in on or before April 30, 1841. The Greek ode is not to exceed twenty-five, and the Latin ode thirty stanzas.

The Greek ode must be accompanied by a literal Latin prose version.

IV. Porson Prize.—Shakspeare, Tempest. Act iv. Scene 1.

Beginning..... "This is most strange:
And ending .... "To still my beating mind."

N.B.—The metre to be *Tragicum Iambicum Trimetrum Acatalectum.* These exercises are to be accentuated and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1841.

The vice-chancellor has given notice that there will be congregations on the following days of the ensuing Lent term:—

Saturday....Jan. 23, B.A. Commencement at ten.
Wednesday..Feb. 10, at eleven.
Wednesday..—— 24, at eleven.
Wednesday..Mar. 10, at eleven.
Friday .....—— 26, (M.A. Inceptors) at ten.
Friday.....April 2, (end of term) at ten.

OXFORD.

Nov. 14.—In a convocation, holden Thursday, it was unanimously resolved that the sum of £150 should be given out of the University chest to the Episcopal Library in Jamaica, to be expended in the purchase of works printed at the University press; the selection of the books to be left to the lord bishop of Jamaica.

In the Vice-Chancellor's Court yesterday, J. R. Kenyon, Esq., D.C.L., fell, of All Souls' coll. and barrister-at-law, was nominated and sworn in Assessor of that court, in the room of the principal of Magdalen hall, resigned.

On Thursday last, W. E. Buckley, B.A., of Brasenose, and H. Randall, B.A., scholar of Trin., were elected fellows of Brasenose.

Yesterday Mr. C. G. Price, commoner of Jesus coll. was elected scholar of that society.

Nov 28.— In a convocation holden on Thursday last, the nomination of the following gentlemen to be select preachers before the University, at Michaelmas 1841, was unanimously approved:

Dec. 12.—*Select Preachers appointed.*—Rev. R. L. Cotton, D.D., provost of Worc.; rev. R. Walker, M.A., Wadh.; rev. W. J. Cheshyre, M.A., Ball.; rev. T. T. Bazeley, M.A., Brasenose coll.; rev. W. Cureton, M.A., Ch. Ch.

Nov. 29.—*Balliol.* W. J. Jenkins, elected scholar on Blundell foundation.

J. Riddell, M. Arnold, on Open foundation.

University.— S. C. Denison, B.A , Ball., elected Stowell Law fell.

EXAMINATIONS.

MICH. TERM.

In Literis Humanioribus.

Class 1.—R. Congreve, Wad.; J. Hannah, C. C. C.; W. G. Henderson, Magd.; A. Hobhouse, Ball.; R. R. W. Lingen, Trin.; R. Ornsby, Linc.

Class 2.—J. Baker, Worc.; F. Balston, Ch. Ch.; H. G. Bunson, Oriel; T. Green, Brasenose; E. Holland, Magd. H.; V. H. Hobart, Trin.; J. E. King, Oriel; J. H. Nicholls, Oriel; G. G. Perry, C. C. C.; V. W. Ryan, Magd. H.; W. Tancred, Ch. Ch.; T. B. Walters, Ch. Ch.

Class 3.—A. A. Barker, Magd.; B. Chevalier, Brasenose; R. A. Coffin, Ch. Ch.; C. Hay, Mert.; A. Heslop, Queen's; W. G. Holmes, Wad.; W. H. Jones, Magd. H.; G. E. Murray, Ch. Ch.; W. S. Newman, Wad.; B. Price, Pemb.; J. W. Radcliffe Linc.; G. B. B. Shute, Wad.; W. G. Whatman, Ch. Ch.

Class 4.—H. A. Bowles, St. John's; Viscount Cranleig, Ch. Ch.; H. Hill, Wad.; R. Lloyd, Mert.; I. L. Longmire, Linc.; G. M. Mesiter, Wad.; I. Penria, Brasenose; E. Rogers, Ch. Ch.; W. Rusell, New Inn H.; G. D. Snow, St. Mary H.; A. B. Stuart, Brasenose; C. Sumner, Ball.; J. White, Linc.; T. C. Whitehead, Wad.; I. Wodehouse, Ball.; G. Woolcome, Ch. Ch.

EXAMINERS.

R. Gresswell.
R. Michell.
C. P. Eden.
W. E. Jelf.

In Discip. Math. et Phys.

Class 1.—Howell, W. C., Brasenose; Price, B., Pemb.; Warner, E., Wad.

Class 2.—Burnett, S. A., Brasenose; Ford, G. J., Exet.; Henderson, W. G., Magd.; Radford, W. T. A., Exet.

Class 3.—Bigge, A., Univ.; Smith, W. E., Exet.

Class 4.—Bowles, H. A., St. John's; Paul, J., Magd. H; Taylor, W., Trin.; Whitehead, T., Wad.

Fifth Class, 92.

EXAMINERS.

N. Pococke,
W. F. Donkin.
J. A. Ashworth.

DURHAM.

Nov. 5.—At a convocation holden on Saturday last, the rev. T. W. Peile, M.A., and the rev. C. T. Whitley, M.A., made the requisite declaration on being appointed to the office of proctor. The *rev. T. Garnett, M.A., and the rev. J. Cundill, M.A., were nominated by the senior and junior proctors* respectively, to the office of *pro-proctor, and made the requisite* declaration. The rev. T. Chevalier, B.D., prof. of Mathematics, was nominated by the warden to the office of sub-warden for the ensuing year. The professor of Mathematics was nominated by the warden, and approved by convocation, to the office of examiner in theology, in the room of G. Pearson, B.D.

Proceedings of Societies.

SOCIETY FOR BUILDING CHURCHES AND CHAPELS.

At the November meetings of the committee, Dr. D'Oyly in the chair, grants were voted towards building a chap. at Tean, Checkley, Stafford; rebuilding the church at Cressage, Cound, Salop; building a church in Every-street, Manchester; building a chap. at Bexhill, Sussex; building a new church, All-hallows-on-the-Wall, Exeter; the purchase of a building, Falmouth, Cornwall; building a church, St. George, Southwark; building a chap. at Knighton, Hannock, Devon; enlarging, by rebuilding, the church at Rogate, Sussex; rebuilding the church at Old Swinford, Worcester; enlarging, by rebuilding, the chap. at Tibberton, Edgmond, Salop; rebuilding the chap. at Whittington, Worcester; repewing the church of St. Peter, Ipswich; re-arranging seats, &c., in the church at Leighton Buzzard, Beds.; re-arranging seats, &c., Battisford, Suffolk; rebuilding the church at Norton Bavant, Wilts:

Diocesan Intelligence.—England and Ireland.

DUBLIN.

The late dean of St. Patrick's.—Mr. Dawson was born in Dublin in 1792, educated at Harrow, where he formed an intimacy with the late duke of Dorset, and with him entered at Ch. Ch., Oxford. Here he began to shew the taste for antiquarian research, which afterwards became his favourite pursuit, and even then he made a valuable collection of Roman coins. The death of the duke of Dorset, killed by a fall from his horse, made a deep impression upon him, and he followed the remains to the family burial place in England as chief mourner. It does not appear that, upon leaving the university, he had any thoughts of devoting himself to the clerical profession, as he, soon after taking his degree, became a member of the household of lord Whitworth, then lord lieutenant of Ireland. He was ordained by his uncle, the archbishop of Tuam, and was immediately presented by the lord lieutenant to the rect. of Drumcondra, dioc. Meath. He was afterwards presented to the vic. of Dunmore, Kilkenny, dioc. Ossory, also in the patronage of the crown, and held it for a time with Drumcondra. In 1819, he was presented by government to the living of Castlecomer, in the same diocese, upon which he resigned Drumcondra, and in 1828 he was installed dean of St. Patrick's, and resigned Dunmore, but continued rector of Castlecomer. Here his attention was directed to the spiritual destitution of the colliery district; through his exertions a church and school-house were erected. As dean of St. Patrick's, his first attention was directed to the populous and wretchedly poor district surrounding the cathedral. He had a census made of the protestants of the dean's liberties, who were in great ignorance and misery, and much more numerous than had been anticipated. For their benefit he established schools for adults, children, and infants, besides other benevolent institutions.

Monument to the late dean of St. Patrick's.—A meeting has been held in Dublin, and resolutions adopted, and a committee formed, for the purpose of erecting a public monument to commemorate the name and record the virtues of this pious, and estimable, and amiable divine. The committee contains, among other names of the highest respectability, those of the lord bishop of Kilmore, lords Fitzgerald and Vesey, the lord chief justice Doherty, the lord mayor of Dublin, Mr. Baron Foster, &c. We give two of the resolutions unanimously adopted at the meeting, because they serve to shew the veneration deservedly entertained for the memory of the lamented deceased, and to explain the mode in which it is purposed to carry out the expression of it:—"That it is the opinion of this meeting that a tribute of public respect be paid to the memory of the late very rev. Henry Richard Dawson, A.M., Dean of St. Patrick's, in testimony of the high sense entertained of his many private virtues, of his exemplary zeal in the cause of religious truth, and his unwearied devotion to the best interests of that church of which he was so distinguished a minister. That it appears to us that a suitable mode of testifying our respect for the late dean of St. Patrick's will be the erection of a monument to his memory, within the walls of that cathedral, to the restoration and embellishment of which he so mainly contributed, not only by his exertions and influence, but also by his munificent contributions."

Election of Dean of St. Patrick's.—After divine service had concluded *on Tuesday, Dec. 8,* archdeacon Torens *(the president of St. Patrick's),* the dignitaries and prebendaries assembled in chapter for the purpose of electing a dean, in the room of the late very rev. Henry Richard Dawson. The archdeacon presided. Three of the chapter were absent, namely, the rev. T. Tisdall, prebendary of Maynooth, rev. Thomas Magee, and rev. Mr. Mearce, and were declared contumacious. The proceedings were not open to the public or the press, but when they were concluded I ascertained that the rev. Robert Daly was elected. There were twenty members of the chapter present, and two voted by proxy, making in all 22 votes, of which 11 were given for the rev. Mr. Daly, and 11 for the rev. Dr. Wilson (the government candidate). The president, archdeacon Torrens, voted for the former; the archbishop of Dublin and Dr. Todd for the latter. Both of these votes were objected to; that of the archbishop on the ground that, although prebendary of Cullen, he had not taken the necessary canonical oat hs of obedience to the dean; and that of Dr. Todd, on the ground that he was only a locum tenens treasurer to the chapter, and was therefore disqualified. There was no objection raised against votes given in favour of the rev. Mr. Daly, and the president consequently declared him elected. The objections raised against the votes of the archbishop and Dr. Todd will give rise to proceedings in the Queen's Bench, where their legality will be decided. There also, I understand, will be referred the question whether the president can give a casting vote in case the objected votes are allowed. The rev. Mr. Daly cannot be formally declared elected until those points shall have been decided.

MEATH.

The late bishop.—He was the eldest son of R. Alexander, an eminent merchant in Derry, and nephew of James, first earl of Caledon. He was early entrusted to the care of Dr. Parr, and was entered a pensioner of Emmanuel, Cambridge; became B.A. in 1783, and was ordained to the curacy of Aghadowy, Derry. He married the daughter of R. Jackson, esq., in right of which his grandson is heir presumptive to the estates of the earl O'Neill. He was soon promoted by primate Robinson to the curacy of Kildress, Tyrone, and in 1796 was presented by the king to the precentorship of Armagh, when he became the primate's confidential adviser. In 1802 he was nominated to the see of Clonfert; in 1804, to the united sees of Killaloe and Kilfenora; and in the same year to Down and Connor, and in 1822 to Meath. For a considerable time the bishop had been declining in health, and the shock, which he received from the death of his eldest son, appears to have hastened his own. He expired on the 21st of Oct., aged 81. On the 24th, his remains were, by his special direction, interred privately at Ardbraccan, with his predecessors in the see of Meath. Archd. Pakenham, after performing the last rights, delivered a short address, in which he noticed the leading features of the bishop's character.

CHURCHES CONSECRATED.

Chester.—All Souls', Manchester.
Lincoln.—Newport.

CHURCHES OPENED.

Down and Connor.—St. John's, Kilwarlin, Hillsborough, Oct. 28
Leighlin, &c.—Mulrancan, Oct. 18.

Tributes of respect have recently been presented to the following :—

Archer, E., Leominster.
Fennell, T., D.D., late fell. and tut. of Queen's, Cambridge.
Gamble, H., Newport, Barnstaple, a silver salver.
Guthrie, J., vicar of Calne.
Harper, H. J. C., conduct of Eton coll.
Howorth, W.
Howson, J., Rathnell, parish of Giggleswick.
Image, T., rec. of Stanningfield, Suffolk.
Marriott, G. W., cur. of Stoke-upon-Trent.
Nosworthy, S., cur. of Widdecombe-in-the-Moor, Devonshire.
Seddon, D., Trin. chapel, Salford, purse 100 gs.
Shelford, T., late cur. of Croxton Kerrial, Leicestershire.
Stockwell, J. S., Wilton.
Stone, W., rec. of Christ church, Spitalfields.
Worship, J. L., St. Nicholas, Ipswich.
Wollaston, J. R., late p.c. of West Wickham, Cambridge.

SCOTTISH EPISCOPAL CHURCH.

ABERDEEN.

The chapel of St. Paul's, Aberdeen, is about to be joined to the Scottish Episcopal Communion. St. Paul's was one of those few chapels — reduced, if we mistake not, to two or three — in which the liturgy of the united church of England and Ireland was used; and the ministers who officiated were regularly ordained ministers of that church, but were not under the authority of the Scottish bishops. Such chapels were in a most anomalous position; they were *episcopal*, inasmuch as their ministers were episcopally ordained, but they were, as far as ecclesiastical discipline was concerned, *independent*. We cannot but believe, that the other congregations who are in this extraordinary and unscriptural position, will speedily follow the example of that of St. Paul's. If episcopal not merely *in name*, they will do so. The position of ecclesiastical affairs in Scotland, at the present moment, places the episcopal church in a peculiarly interesting position.—ED.

EDINBURGH.

Dalkeith.—A petition has been addressed to the duke of Buccleuch, &c., &c., relative to an episcopal chapel in Dalkeith, to the following purport, and it sets forth that—

"We, the undersigned inhabitants of the town and neighbourhood of Dalkeith, being *bonâ fide* members of the episcopal catholic church, have for a long time lamented, that (unless at considerable inconvenience) we enjoy no opportunity of worshipping God according to that form and ritual to which we are sincerely and conscientiously attached. In order to remove this disadvantage, we therefore most respectfully appeal to you, soliciting your sanction, concurrence, and assistance in the building of an episcopal chapel, and the establishment of an episcopal congregation in the town or vicinity of Dalkeith, and we beg to enclose a copy of resolutions passed at a meeting of episcopalians in reference to this subject. That you would be pleased to take this matter into your serious consideration, that you would confer on the subject, and render your co-operation and assistance in whatever way may appear to you the most desirable and effectual, is the humble prayer of, my lords and gentlemen, your most obedient humble servants." (Signed by 106 episcopalians).

Scottish Episcopal Church Society.—The annual general meeting was held in Edinburgh, Dec. 1, bishop Low in the chair. A numerous and most respectable audience attended. The chairman was supported by bp. Russell, the episcopal clergy of Edinburgh and its neighbourhood, and a large body of laymen. The secretary (rev. E. B. Ramsay) stated that he had received apologies from many of the office-bearers of the society. He then read the report of the proceedings during the past year. It appeared that the donations for the present year are considerably less than those received in 1839. The congregational offerings are, on the whole, less than in the first year. The annual subscriptions were considerably increased. The sum at disposal for the present year, after deducting the tenth, is about 2,600*l.* The general committee, in Sept., decided that 1,000*l.*, consisting of legacies and donations, should be added to the capital stock. From the remainder the following grants have been made :—783*l.* for raising the incomes of 34 incumbents; 200*l.* for 11 schools; 100*l.* for assistants to incumbents incapacitated for duty; 15*l.* for repairs of parsonage-houses; 75*l.* towards building funds of chapels in debt; 112*l.* for miscellaneous expenses: 315*l.* has been paid to the trustees of the episcopal fund, to repay the contributions to the Church Society, in relieving the poorer clergy.—[The editors of the C. E. M., will gladly give to correspondents all possible information with respect to the society's purposes and operations. They would strongly advocate its claims on the support of those who are anxious for the dissemination of sound religious principles; and they trust that the funds of the society will be increased by liberal contributions from the south. The editors rejoice to find, that several prelates of the united church have become liberal annual subscribers.

PIPE, &c.

Dunfermline.—The Society for Promoting Christian Knowledge has voted 100*l.* for the erection of the chapel in this place, which, it is hoped, will be commenced in a few months. The duty has hitherto been gratuitously undertaken, and the attendance numerous. There is every reason to expect that this will form a very important congregation.

GLASGOW.

Extension of Episcopacy. — At the above-mentioned meeting, it was stated by bishop Russell, that a new chapel was about to be erected in Glasgow; that in Annan, in Dumfriesshire, divine service had been commenced in a chapel the previous Sunday, and that, at a locality on the west coast, a chapel was about to be erected.

Paisley.—The rev. R. Montgomery, minister of St. Jude's, Glasgow, lately preached in aid of a charitable institution connected with the town. The episcopal chapel being deemed too small for the expected congregation, a very large one, belonging to a body of presbyterian dissenters, was offered and accepted. Prayers were read by the rev. W. M. Wade, minister of Trinity Episcopal Chapel. This fact shews how fast the prejudices against episcopacy in Scotland are dying away—in the minds of sensible persons.—*From a correspondent.*

Dumfries.—The rev. W. P. M'Farquhar has been appointed minister of St. Mary's Chapel, in the room of the rev. C. M. Babington.

Ordination.—R. J. Macgeorge, priest, with the view of being appointed incumbent of Christ's Chapel, Glasgow.

COLONIAL CHURCH.

MADRAS.

Appointments.—H. Cotterell, chap., Cuddalore; G. H. Evans, chap. at Vepery.

JAMAICA.

Clergymen licensed, July, 1840.—Appointments by the archdeacon, on the nomination of the governor :—S. Stewart, L.L.D., par. of Manchester; R. Panton, B.A., St. Andrew; R. Robinson, B.A., par. St. Thomas-be-Vale; D. Fidler, par. of Westmoreland; W. [illegible] par. of St. Thomas-in-the-East; R. Forbes, par. of St. George; H. Browne, par. of Trelawney; J. Kerr, par. of St. Elizabeth; G. F. Waters, par. of St. Mary.

Preferments, Aug.—C. F. Hall, rect. Port Royal; T. Alves, rect. Dorothy (pat., the governor).

NOVA SCOTIA.

Church *Society in Prince Edward Island.*—We received last week a printed copy of the rules of this institution, to which the following notice is prefixed:—Notice having been previously given in St. Paul's church,

Charlottetown, a meeting of clergy and laity of the established church took place at twelve o'clock, on Tuesday the 14th of July, when, after prayer for the divine blessing and help, the chair was taken by the rev. L. C. Jenkins, rector of Charlotte parish, who stated to the meeting the plan and object of a proposed church society, similar in every respect to that already organized in the province of Nova Scotia. Its great objects were understood to be—"the promotion of an intelligent acquaintance with the evangelical doctrines and apostolic order of the church of England, among her members—the increase of a charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children; and the knitting together of pastors and people in closer bonds of mutual affection and regard."—*Col. Paper.*

TORONTO.

We concluded our remarks last week upon the visitation tour of the lord bishop of Toronto, with a brief account of his visit to Paris. From Paris his lordship proceeded to Brantford, a town of considerable size on the Grand River, and surrounded by a very beautiful and fertile country. This place, we understand, has experienced a full share of the unfortunate influence of the late mad attempt to overturn the government of the country; but the return of public confidence, and the restoration of concord and unanimity which, it is cheering to see, are fast gaining ground, will, we trust, soon tell with a prosperous effect upon Brantford as well as upon the province at large. A handsome church has been completed at a considerable expense; and the erection of another religious edifice at Mount Pleasant, about five miles distant, is, we understand, in contemplation. Service is regularly performed there, in conjunction with Brantford, by the respected incumbent, the rev. J. C. Usher; and the prospects of the church in the neighbourhood are stated in general to be encouraging. Divine service was performed in the forenoon of Monday, the 14th September, at Brantford, and twenty-one persons were confirmed. His lordship, in the afternoon of the same day, repaired to the Mohawk church, about two miles distant from Brantford, and standing in a beautiful and quiet seclusion, surrounded by many cottages of industrious and well-conducted Indians. This church is, we believe, the oldest but one in the province; and in the interior, surmounting the principal entrance, are the royal arms of England—a lively remembrancer of the loyalty which glows, we are assured, with unadulterated warmth in the bosoms of that simple people. A large congregation was present on this occasion, and the services were joined in with great earnestness and devotion. The prayers were read in the Mohawk tongue by the rev. A. Nelles, the missionary on the spot, and the lessons in English by the rev. R. D. Cartwright, who arrived but a few hours before. A short, but very impressive address was then made by the bishop to the candidates assembled round the altar for confirmation, who were nineteen in number—a very intelligent interpreter translating his lordship's words, sentence by sentence, into the Mohawk language. After divine service, one of the schools attached to the mission, and contiguous to the church, was visited by the bishop and other clergy. A large number of very promising Indian children are here taught the rudiments of a common education, carefully blended with religious instruction; and highly favourable specimens of their proficiency in reading, writing, and arithmetic were exhibited. It was most gratifying to observe so many of the rising generation of this interesting people receiving instruction, which qualifies them to read the holy scriptures in the English tongue, and fits them to impart the same knowledge to others. A great moral effect must necessarily be produced from a course of teaching thus sedulously pursued. Annexed to the school is an institute, for the instruction of Indian youth in various useful mechanical arts; after receiving the rudiments of a common education, such as evince a taste and desire for the mechanical arts are transferred to the institute; and many, we understand, are prosperously pursuing in the neighbourhood around the trades *which they learned at this benevolent establishment. All these institutions* are supported by the bounty of the New England Society in London, with a liberality which does them much credit; and the salary of the missionary, both here and at the neighbouring village of Tuscarora, is also defrayed by them. It must be highly gratifying to this association, to know how abundant a harvest has already resulted from the culture which, through their bounty, is here bestowed; and they cannot but be encouraged by these evidences of success, to prosecute and extend their exertions for the cultivation of a still larger portion of the spiritual soil which lies waste in these provinces. Before the separation of the congregation, an address was delivered to his lordship by the assembled chiefs of the tribe—spoken in their own language, and translated by sentences into English by an interpreter. They expressed their congratulations upon this visit of a father of the church, for which they said they felt a strong attachment; they declared their thankfulness for all that had been done, and was still doing, for themselves and their children; and concluded with a well-merited commendation of the valuable services of their faithful missionary. His lordship made them a short but touching reply; alluded to the gallantry of their nation, and rejoiced that they had exchanged the weapons of war, and the roving habits of hunters, for the implements of husbandry and the tranquil pursuit of the social arts of a civilized and a Christian life. He exhorted them to a faithful use of their religious privileges, and commending them to the blessing of God, took each severally by the hand and bade them farewell. His lordship remained that night at the very substantial and comfortable parsonage annexed to the mission, for which the incumbent is indebted in a good degree to the liberality of the New England Society; and on the following morning he proceeded to Tuscarora, another Indian settlement, about ten miles lower down, on the banks of the Grand River. This mission is under the charge of the rev. Adam Elliott, and exhibits abundant evidences of the zeal and success with which, by the divine blessing, his labours have been pursued. The church, which had just been enlarged, having been found too small for the increasing congregation, was well filled, with a body of worshippers reclaimed, for the most part, from paganism. The prayers were read in the Indian language by the missionary, the rev. A. Elliott, and the lessons by the rev. A. N. Bethune; the responsive parts of the service were well joined in, and the singing was conducted with great spirit and pathos. Among the congregation, as well as amongst the persons confirmed, we discovered several coloured people, both male and female, who, we understand, are connected with, and live on terms of great amity with the Indians. Twenty-five persons were confirmed in all; and amongst the number, meekly kneeling by the side of Africans and Indians, was the wife of the faithful missionary. His lordship addressed the candidates as on the preceding day; and at the conclusion of the service, he was addressed by the chiefs of the Seneca tribe in a friendly and complimentary strain, and returned to them a cordial and appropriate reply. In the course of the afternoon, there was occasion for the performance of the funeral service, and nothing can exceed the solemnity with which it was conducted. The ritual of the church of course is used; but we were struck with the peculiar impressiveness of their custom, of singing a funeral hymn during the progress from the church to the grave. Every voice seemed to unite in it, and its plaintive melodies were borne far away over the hills and through the forest.—*Col. Paper.*

AUSTRALASIA.

NEW ZEALAND CHURCH MISSIONARY SOCIETY.

Remarks on the State and Prospects of New Zealand.—The present position of the islands of New Zealand is such as to excite the solicitude of all who desire the real welfare of the natives. The country is in a transition state—from a savage to a civilized condition: and the fearful experiment is being made, whether this change can be effected without the extermination of the aboriginal race. In every instance, hitherto, where colonists from Great Britain have taken possession of the soil of any country, the unhappy inhabitants have gradually diminished in number, and have, in many instanc

wholly disappeared. It was in the hope of preventing such a disastrous result, and to rescue one page in the history of European colonization from so foul a blot, that the committee were opposed to the colonization of New Zealand. They were opposed to it, also, from the apprehension that the process of colonization, judging from all past experience, would interrupt, if not frustrate, the work of evangelizing the natives, which was in progress. The happiest results, indeed, were not unreasonably looked for, if the mission had been left to itself. A body of Christian young persons, growing up in the midst of New Zealanders, and, in one sense, belonging to themselves, would have exerted a most beneficial influence over them. Various ties of connexion would have been established between the missionary families and the natives, which would have blended together the European and savage in one social body, under the holy principles of the gospel. It has pleased the all-wise Disposer of events that this design should not be carried into effect. The sovereignty of the islands of New Zealand has been acquired by her majesty's government. This step has been taken, not so much from a desire to attach those islands to the British crown, as from the necessity of establishing legal authority over the various immigrants who have settled there. Great is the peril to which the aboriginal race is, in consequence, exposed; yet, in the actual circumstances of the case, it is less fraught with danger to them than a state of anarchy—the only other alternative which awaited them. But, though British sovereignty will provide the protection of law for the natives against acts of open violence, it cannot secure them from the pernicious effects of examples of profligacy and wickedness in Europeans. What, then, is to be done? Are the natives to be abandoned? God forbid! This is their hour of extremest need. Destruction threatens them, not only from the bullet or the sword, but from the more deadly spirit-store, and the crimes and vices of that class of settlers who are reckless of the wrongs and injuries inflicted on them. It has pleased God to enable the missionaries already to effect so much, as to show how well advised was the original plan of the committee, and how certain and extensive would have been its success, under the divine blessing, could it have been persevered in, uninterrupted by colonization. Proofs of this are to be found in the latest communications of the missionaries, which attest the spread of the leaven of the gospel in almost every district and almost every tribe of New Zealand. These cheering facts may well encourage all true friends of the society to persevere in their exertions in behalf of this mission, on which so large a measure of the divine blessing has rested. It is true, indeed, that instead of being solely occupied in raising up the New Zealanders to the standing of a Christian people, they must now also direct their efforts to the more difficult and less promising task of preventing their utter extinction. Yet the glory of God is the more manifested when the difficulties are greater; and a spiritual work of a yet more wonderful character may still be achieved, if, through the grace of God, any considerable portion of the natives should be preserved in the purity of the faith, and in holiness of life, amidst all the snares and dangers to which they are exposed. With men, indeed, this is impossible; but with God all things are possible. It is our part to carry on the work, in the humble yet undoubting confidence of faith: and this must we do, notwithstanding that the mission is assailed on all hands by misrepresentations of every kind.

The previous statement may serve to explain the origin of this opposition in many quarters. Those who were disappointed by the obstacles which the committee threw in the way of colonization, could not be expected to judge with fairness of the operations of the society in New Zealand. The position of the missionaries in that their adopted country, imposed on them the necessity of providing some means of subsistence for their families when they grew up. The only available means were the possession and cultivation of some portion of the soil. The committee, in consequence, gave the missionaries *permission to purchase land to* a moderate extent. The *sense in which the word "moderate" must be understood is not an absolute, but a relative one.* Its intended meaning was, such a quantity as, in the then existing circumstances of the island, would have furnished a competent maintenance to the members of each family. If immigration had not carried with it the power of making land profitable in various ways, to an extent and in a manner absolutely impracticable where the settlers are few, a very large quantity, judging by a European standard, would have been necessary for their maintenance; since the greater part of the missionary settlers must have been content to turn their land to such account as they best could, by pasturing cattle or sheep upon it in its uncleared state, without attempting the expensive and comparatively slow process of bringing it into cultivation as arable land. Now, indeed, the numerous settlers have given a value to land in New Zealand beyond all previous calculation; but it is not the part of Christian charity, or of Christian justice, to condemn men absolutely and unheard, for the mere fact of being in possession even of considerable tracts of land, now that circumstances have given an altered value to this land, and have made those possessions, which were designed to further the spreading and establishing of the gospel, a cause of difficulty, if not in some cases, a rock of stumbling. The remarkable spread of the gospel throughout the northern island of New Zealand, attested as strongly by Colonel Wakefield as by the missionaries, proves that, as a body, they have not been secularized. That not one among them has been at all ensnared by the temptations to which the altered value of land has exposed them, the committee are not prepared to assert. Yet, on the other hand, they dare not condemn even one unheard. Surely no Christian could desire this. They are inclined to believe, that the statement of the rev. W. Williams will be proved to be the truth, to the satisfaction of all candid and unprejudiced minds, that "the mission body was never in so healthy a state, though there may be excrescences and tumours which require the knife."

At present the committee are waiting for information, in answer to questions which were forwarded to New Zealand in the early part of the year, and which cannot, in all probability, reach this country for some time to come, before they can determine whether there be any solid grounds for condemnation. In the meanwhile, they prefer submitting to being attacked, misunderstood, and their motives misrepresented, to making any premature defence, which might, from the imperfection of their information, prejudice the cause either of justice or of charity. Our Christian friends will also learn to wait until each particular case has been investigated on its own merits—they will not be impatient for an inadequate and incomplete defence—yet they, too, will receive the accounts of enlarging spiritual blessings in New Zealand as a ground of confidence, that, with regard to the great body of the missionaries, whom God has so highly blessed, he whom they serve will bring forth their righteousness as the light, and their judgment as the noon-day.—*From the Missionary Register.*

CALCUTTA *.

State and Prospects of Education in the Upper Provinces of Bengal.—Education is progressing fast. The college is getting on very well under Mr. Finli (mustering about 270 boys), and their improvement, both in science, morality, and general civilization, is very encouraging. The four head boys are at present on a tour of inspection throughout the district at my expense, to search out, examine, and report upon all the indigenous schools in the district. The boys went in pairs, each pair mustering a good knowledge of English, Oordoo, Hindee, geography, natural philosophy, &c.; so that they are competent to write out the daily journal I wish. And, in the cold weather, Mr. Finli and myself will, (D. V.), go over the same ground again, supplying the petty wants of the teachers, in books, maps, slates, &c.; and, by inducing them to attend the examination—when I have promised each teacher a rupee and a pugree—I hope to draw them and their schools gradually within the influence of the college, which will in turn be recruited in numbers by the more advanced and promising boys of the indigenous schools. There is also an intermediate set

* From "Ecclesiastical Gazette."

of schools, for which I am very anxious to obtain the support of government. There are large schools, with good schoolmasters at some of the larger towns, to be taught by the head monitors of the college, on salaries of thirty rupees a month. One of these schools is going on excellently, under the care of Mr. Norton, patrol at Utromlia, mustering 70 pupils; and two more, calculated to hold 300 and 100 pupils, are now being built by the prisoners at the towns of Mooburuepoor and Mohunmundubed. I wish to connect all these schools with the town punchaits, as detailed in a letter which I wrote in the "Friend of India," and, I think, sent home to you. The plan is at work capitally at Azimgurh itself, where Mr. Finli is a member of the municipality, the meetings of which are held in the bow-room of the college, as town-hall. I make over to them all petty cases regarding the town, together with complete power over the town-police; and in the course of time, I hope a little public feeling may be elicited, particularly when our pupils are old enough to form members of the punchaib. The whole people are utterly degraded; and hard and uphill though the work be, yet I think we are bound to try to raise them, and induce them to think and act a little for themselves. At present they are like a thousand sheep, in the care of a single shepherd's dog, with no thought or sense of their own. It is always "sirkar be hookum;" as if our poor unfortunate magistrates, collectors of revenue-stamps, abkarree, &c., could do every thing, and think for every body. Our boys have already twice the sense of their seniors; and in time, I hope the people may be elevated. One great evil is, that the schoolmasters are considered quite inferior, and are very ill-paid. For instance, Mr. Finli here only receives half the pay of a patrol, though of course the abilities required for the one situation are many times greater than those required for the other. This is wrong; if you wish good teachers, you must pay them well. As it is, anybody is considered good enough to teach; and, in fact, upon one hundred or one hundred and fifty rupees a month, what can you expect, when the head writers of offices get as much, and patrols and opium-officers double the sum? The consequence is, that the good teachers are constantly being drawn into the other services, which are so much better paid, without any of the ungrateful labour of teaching 200 or 300 young boys.—*Extracts from a Letter written by a Gentleman holding a public office in the Upper Provinces.*

Krishnaghur.—The bishop of Calcutta, in a letter dated Simla, June 5, 1840, gives the following particulars respecting the progress of this deeply-interesting mission:—

The advance of the cause of Christ is steady; and this is the grand consolation. There are now 110 villages—an addition of 38 since the 1st of November; and if they be of about the same average as the former 72, the whole number of inquirers is now above 6000. The division of the district has been made; each of the missionaries has now a separate field of labour. The missionary school and house are nearly finished; the doors and windows, and plaster-work, only remain to be done. Mr. Deerr says to me—"You will be happy to learn, that, under God's blessing, the Christians are doing well in every respect: their fields prosper; they enjoy peace; they increase in all directions. Since the time you visited the mission, the villages have increased to 110, in which converts reside. Within the last four months above 120 couples of young people have been married;" this will give you an idea of the population of the Christians. "On one occasion, in Ranabund and Seecore, nineteen marriages, took place at one time. During prayers, all the bridegrooms sat in front, in one row, and all the brides in another opposite to them. Afterward the person or persons who gave the woman away placed the bride at the left side of the bridegroom; and thus the long building was filled from one end to the other; and every one, heathens and Christians, rejoiced together. I never saw such a scene of rejoicing."

Miscellaneous.

Clergy in the United States of America.—The list of clergy in Sword's Almanac for 1840, contains 1010 names, being 34 more than in that for the present year. They are divided as follows:—Maine, 6; New Hampshire, 7; Massachusetts, 48; Rhode Island, 14; Vermont, 24; Connecticut, 83; New York, 181; Western New York, 87; New Jersey, 40; Pennsylvania, 99; Delaware, 10; Maryland, 77; Virginia, 84; North Carolina, 22; South Carolina, 46; Georgia, 8; Ohio, 54; Mississippi, 7; Kentucky, 19; Tennessee, 15; Alabama, 12; Michigan, 19; Florida, 4; Louisiana, 4; Indiana, 14; Missouri, 8; Wisconsin, 4; Illinois, 11; Iowa, 2; Arkansas, 1. The Alumni of the General Theological Seminary, or those who, having prosecuted its full course, have publicly received its honors, are 167, or nearly one-sixth of the whole, divided as follows:—Maine, 2; Massachusetts, 4; Rhode Island, 3; Vermont, 3; Connecticut, 20; New York, 46; Western New York, 21; New Jersey, 12; Pennsylvania, 18; Maryland, 8; Virginia, 2; North Carolina, 3; South Carolina, 8; Ohio, 2; Mississippi, 1; Tennessee, 1; Alabama, 1; Michigan, 1; Florida, 1; Louisiana, 2; Indiana, 4; Missouri, 2; Illinois, 2.

The Registrar General's Returns of Marriages, &c.—By the second report of the Registrar General, which comes down to June 30, 1839, we are enabled to present a rapid summary of the "movement of the population" within the year. The population of England and Wales, to which the report exclusively applies, is computed by the Registrar General to have been 15,666,800 on January 1, 1839. The population of the United Kingdom was then about 27,267,844. It may now amount to 27,774,200 persons, comprising 6,080,000 fencible men, aged 20 and under 60. Ireland possesses rather less than one-third (32 per cent.) of the entire population. The population of France is about 34,370,600. The report states that the numbers registered for England and Wales in the year ending *June 30, 1839, were*:—*Births*, 480,540, deaths, 331,007, marriages, 121,083. The French returns are only published down to the end of 1837, so that we cannot compare the facts in the two countries. Of the marriages, 114,632 were solemnized according to the rites of the church of England; 10 by special licence, 14,609 by licence, and 77,832 by banns. In 22,657 instances the officiating clergyman neglected to state whether the marriage was by licence or banns. Exclusive of these marriages, the marriages by licence were 16 in 100, so that nearly 1 in 6 of the people go to the expense of a licence—and are they not "asked in church?" 6,451 marriages were celebrated not according to the rites of the church; 4,654 in registered places of worship, 1,564 in the registrar's office, 73 between Quakers, and 160 between Jews. The registered places of worship increased in the year 1839 from 1,332 to 1,578; the marriages at these places rose from 2,976 in the first, to 4,654 in the second year, or more than 50 per cent. The marriages by the clergy of the church were 96 per cent. of the whole in the first year; 94 per cent. in the second year, when the arrangements of the dissenters had been partly completed. The proportion of marriages in the year to the population was 1 in 129; rather below the average of 1821-30, which was 1 in 125. The number of Jews in the country has never been ascertained; it may be rated from the marriages (160) at 20,000, or rather more than double the number of Quakers, if none be considered Friends who do not marry according to the rules of the society. 76 Quaker couples were married in the first, and 73 in the second year; so that, unless celibacy is more common than in the general population, they cannot exceed 10,000. Two of Mrs. Fry's daughters married, we believe, according to the rites of the established church; but this is an act of dismemberment. In 4,858 marriages the ages were ascertained: more than half, namely 2,530 men, and 2,567 women, were between the ages of 20 and 25; at 25 and under 30, the men were 1,150, the women 801; and 137

men and 65 women were above the age of 50. 5,628 men and 16,414 women, were married under 21 years of age: or of 1,000, 46 men and 135 women. The registered births increased from 390,712 to 480,540 in the interval between the two series of abstracts; but it is still known to be deficient, as the act contains no clause to compel any party to give the information, unless required so to do by the registrars. 10,390 more boys were born than girls; the boys were 245,465, the girls 235,075. In the metropolis, 26,186 boys, and 25,045 girls were registered; in Essex, Suffolk, and Norfolk, 14,991 boys, 14,504 girls; in Kent, Surrey (except the parts in the metropolis), Sussex, Hampshire, Berkshire, 21,619 boys, and 20,653 girls. The girls exceeded the boys in number only in two counties—Bedfordshire, 1,892 boys, 1,895 girls; Westmoreland, 788 boys, 805 girls. The proportions were the same in death; for 169,112 males, and 161,895 females died in the year; in both instances nearly 1,044 males to 1,000 females. The number of females living in the country is rather greater than that of males.

Kildare-Place Society.—We extract the following statement from the society's circular:—"This society has now for nearly thirty years laboured with unabated zeal and perseverance to promote the moral and spiritual welfare of the Irish people. There are at present in connection with it 1,007 schools, containing 81,178 children, about one-half of whom are Roman catholics. The Model School in Dublin contains 465 boys and 436 girls. There have been trained in it 1,997 schoolmasters and 693 schoolmistresses. The numbers received into it for that purpose last year were, 18 schoolmasters and 63 schoolmistresses. Nearly 3,000 lending-libraries, including one in each school, were established for the poor, and more than a million and a half of cheap publications, compiled by the society, have been issued from its depository, by which a vast number of pernicious books have been put out of circulation. The number issued last year was 18,234. From 1815 until 1831 it enjoyed an annual parliamentary grant, which in the latter years amounted to 30,000*l.* This grant was wholly and suddenly withdrawn, because it was a fundamental rule that the holy scriptures should be read in the schools by all who had attained a suitable proficiency." The contributions to the society amounted last year to nearly 25,000*l.* This includes 18,000*l.* contributed by parents of pupils, at rates varying from 1s. 1d. to 4s. per quarter.

New bishops.—We have much pleasure in announcing that it has been determined to proceed, without further delay, with the plan proposed in the bishop of London's letter to the archbishop of Canterbury, for providing a fund for the endowment of bishoprics in our colonies and foreign possessions, and we hope that our next number may contain more particular details respecting it. Her majesty, the queen dowager, has announced her intention of contributing the munificent sum of 2,000*l.*; the archbishop of Canterbury, 1,000*l.*; the bishop of London, 1,000*l.*; the Society for promoting Christian Knowledge has voted a grant of 10,000*l.*; the Society for the propagation of the Gospel in Foreign Parts, 5,000*l.*; the Church Missionary Society has declared its intention of contributing liberally to the same object: the Colonial Church Society has subscribed 400*l.* We have reason to believe that the first objects to which the fund will be applied, will be the endowment, or part endowment, of bishoprics in Malta and in New Zealand. With regard to Malta, it may be stated, that an address to her majesty has been signed by nearly every English clergyman in the Mediterranean, praying that a bishop may be appointed for the care of our churches upon its shores; and the recent events which have occurred in the Levant, together with the difficult question of intercourse with the churches and communities of the east, have rendered this a measure of the greatest importance. The New Zealand Company have set apart 4,000 acres of land as an endowment for the bishop of that island. In New Brunswick there is reason to hope that the colony itself will provide a suitable maintenance for a bishop. It is understood that subscriptions may be given for the endowment of any particular bishopric, and that all contributions of a certain amount may be paid by four annual instalments, as in the case of the Metropolis Churches Fund.—*Ecclesiastical Gazette.*

Scriptural Education.—Much interest has been excited in Liverpool relative to a misunderstanding between the corporation and clergy, about the corporation schools Mr. C. E. Trevelyan, a person connected with the council, has published a pamphlet, entitled, "No Popery Agitation, and the Liverpool Corporation Schools," in which he accuses the Liverpool clergy of maligning and deserting the schools under the influence of "party sectarian zeal." This bold charge immediately drew forth a powerful reply from the rev. Augustus Campbell, rector of Liverpool, in which the rev. gentleman asserts that the clergy left the schools on principle, being compelled to do so by the town-council, who prohibited prayer, because the Romish clergy would not allow their orthodox children to pray with heretic protestants, and because the council excluded the authorized version of the bible "till school was closed," and published a code of laws, ordaining that no peculiar religious instruction should be given until the termination of the school business, and then only to those "whose parents did not object." With reference to the subject of prayer, it appears that a form was proposed to the priests, to which they did not object, but declined acceding to it, as their children could not be permitted to join with protestant children in any form of prayer. It was under these circumstances (says Mr. Campbell) the clergy deserted the schools, and their example was followed by all the eminent dissenting ministers, not one of whom has since attended.—*Morning Herald.*

Army chaplains.—By a warrant issued by her majesty's command, and dated the 1st of October, 1840, amending and consolidating the rules, orders, and regulations, which have from time to time been established for granting unattached pay and other rates of pay to general officers, and retired full pay and half-pay to officers of the army, the following regulations have been made as regards chaplains to the forces:—

Chaplains to the Forces.

42. Chaplains to the forces appointed after the date of this warrant shall be entitled to half-pay, agreeably to the terms laid down in the following articles.

43. A chaplain to the forces, in case of reduction before he has completed six years' service, may be entitled to *temporary* half-pay at *five shillings* a day, for three years, and be subject, of course, to a recall to employment during that period.

44. If a chaplain to the forces shall have served more than six years previously to reduction, his half-pay shall be regulated as follows:—

Service on full pay.	Rate of half-pay, per diem.
	s. *d.*
Under 15 years	5 0
Above 15 and under 20 years	7 6
„ 20 „ 30 „	10 0
„ 30 years	16 0

45. A chaplain to the forces who has not completed fifteen years' service on full pay at the date of reduction or retirement upon half-pay, shall be liable to be recalled to the service, or forfeit his half-pay if he declines, unless a case of disability from ill health, contracted in the service, be clearly established; but, after fifteen years' service on full pay, he shall have an unqualified right to retire, under the terms specified in the preceding article.

46. Chaplains in garrisons, or at certain stations, or at military establishments, having commissions from us, shall have their retired pay regulated by the warrants for the government of those establishments, or by the rules established for civil superannuations; but, not being liable to sudden orders to serve abroad, their claim to retired or half-pay will in no case be an unqualified right.

Given at our court, at Windsor, this first day of October, 1840, in the fourth year of our reign.

By her majesty's command,

T. B. MACAULEY.

London: Joseph Rogerson, 23, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY, 1841.

Ordinations.

ORDINATIONS APPOINTED.

. OF BATH and WELLS, *March* 7.
. OF LINCOLN, *March* 14.
. OF PETERBOROUGH, *March* 7.
. OF SALISBURY, *March* 7.

ORDAINED.

By BP. OF ELPHIN, *Dec.* 21.

PRIESTS.

f Dublin.—S. E. Hoops, B.A.; E. Ieara, B.A.

DEACON.

f Dublin.—G. Montgomery, B.A.

By BP. OF OXFORD, *Dec.* 20.

PRIESTS.

f Oxford.—W. Adams, M.A., Mert.; Bedford, B.A., New; G. M. Bullock, B.A., John's; H. Combs, B.A., St. John's; H. Lloyd, M.A., All Souls'; C. J. Mars- M.A., Ch. Ch.; E. Marshall, M.A., C.C.; E. Massie, M.A., Wad.; E. May, L., Mert.; W. G. Penny, M.A., Ch. Ch.; W. Philliott, M.A., Ch. Ch.; G. T. Stu- t, B.A., Exet.; C. J. Walker, M.A., Wad.; C. F. Webber, M.A., Ch. Ch.

DEACONS.

. Bathurst, B.A., New; S. E. Ba- rst, B.A., Mert.; H. Bennett, B.A., rc.; C. L. Courteney, M.A., Ch. Ch.; H. Gray, B.A., Ch. Ch.; A. W. Haddon, ., Trin.; M. Harrison, M.A., C.C.C.; St. John, M.A., Ch. Ch.; S. Lee, B.A., en's; W. Linwood, B.A., Ch. Ch.; P. H. gan, B.A., Jesus; G. Rawlinson, B.A., t.; J. W. Routh, B.A., Magd.; W. J. e, B.A., St. John's.

DEACONS.

f Oxford.—H. W. Fox, B.A., Wad.; R. , B.A., Wad.; N. Germon, B.A., Oriel; D. Jackson, B.A., St. John's; F. Poyn- M.A., Wadh.; C. Torkington, B.A., en.; T. H. Woodroffe, B.A., St. Ed.

f Cambridge.—R. Bull, B.A., St. John's; . W. Harris, B.A., St. John's; John h, B.A., C.C.C.; J. H. Rowlatt, M.A., John's.

f Dublin.—M. Connor, B.M.; A. Pyne,

hurch Mission Coll.—G. A. Kisling, . *dim.* bp. Jamaica); H. Rhodes; E. J. ers.

By BP. OF LONDON, *Oct.* 9.

PRIEST.

f London.—J. Warburton, Church Mis- . coll.

DEACONS.

f London.—T. D. Bernard, M.A., Exet., a; T. Müller, Church Mission. coll.

Nov. 27.

PRIESTS.

f London.—N. C. Haastrup, and D. H. nid, Church Mission. Coll.

Dec. 20.

PRIESTS.

f Oxford.—H. Carey, M.A., Oriel; E. hampneys, S.C.L., All Souls'; G. France, , Exet.; W. E. Heygate, B.A., St. i's; H. Holden, M.A., Ball.; G. H. son, B.A., Univ.; A. Roberts, B.A., d.; C. J. Scratchley, B.A., Brasen.; W. ams, B.A., Magd.; F. Style, B.A., St. i's.

f Cambridge. — P. Anderson, B.A., C.; C. F. Cook, B.A., St. John's; S. ield, B.A., Pemb.; R. Lawson, B.A., ; C. B. Leigh, B.A., Christ's; C. Maun- der, B.A., Queen's; C. C. Roberts, B.A., Trin.; W. T. Turner, M.A., Trin.

Church Mission Coll.—C. Greenwood; T. Müller.

By ABP. OF CANTERBURY, *at Canterbury, Dec.* 20.

PRIESTS.

Of Oxford.—G. C. Pearson, M.A., Ch. Ch.; H. Petley, B.A., Wad.; E. W. R. Pulling, B.A., Queen's.

Of Cambridge.—J. G. A. Baker, B.A., Trin.; C. U. Barry, B.A., Trin. H.

DEACONS.

Of Cambridge.—C. Baldock, B.A., St. John's; J. L. Brenchley, B.A., St. John's; J. B. Marriott, B.A., C.C.C.

By ABP. OF YORK, *at Bishopthorpe, Dec.* 27.

PRIESTS.

Of Oxford.—H. Maister, B.A., New Inn H.; W. J. Newman, B.A., Oriel; S. M. Richards, S.C.L., Magd. H.

Of Cambridge.—E. H. J. Hawke, B.A., Cath. H.; P. C. M. Hoskin, B.A., Jesus; W. Marshall, B.A., C.C.C.; E. C. Montrose, B.A., Pemb.; A Napier, B.A., Trin.; W. L. Rolleston, B.A., St. John's; J. F. Sharpe, B.A., Sid.; F. Simpson, B.A., Queen's; F. T. Wilson, *lit.*; H. W. Yeoman, M.A., Trin.

DEACONS.

Of Oxford.—R. Hale, M.A., Brasen.; J. A. Yatman, B.A., Univ.

Of Cambridge. — J. J. Prickett, B.A., Trin.; C. N. Wawn, B.A., St. John's.

Of Durham.—G. Edmonson, B.A., Sid.; M. E. Wilson, B.A.

By BP. OF BANGOR, *at Bangor, Dec.* 20.

PRIESTS.

Of Oxford.—J. W. Y. Hinde, B.A., Wad.

Of Cambridge. — E. Evans, B.A., St. John's.

BP. OF HEREFORD, *at Hereford, Dec.* 20.

PRIESTS.

Of Oxford.—J. H. S. Burr, B.A., Ch. Ch.; H. Downing, M.A., Trin.

Of Cambridge.—W. R. Arrowsmith, B.A., Trin.; T. J. Lingwood, B.A., Christ's.

Of Dublin.—F. Bell.

DEACONS.

Of Oxford.—E. Bather, B.A., Mert.; E. F. Coke, B.A., Brasen.; J. W. Davis, B.A., Worc.; J. M. Lakin, B.A., Worc.; A. Oakeley, B.A., New Inn H.; H. W. Steel, B.A., Jesus; J. J. Trollope, B.A., Pemb.

Of Cambridge.—R. Potter, B.A., Pet.; J. Rogers, B.A., John's; J. L. Sisson, B.A., Jesus; L. Spencer, B.A., Christ's.

Of Durham.—S. Dupre.

By BP. OF WORCESTER, *at Worcester, Dec.* 20.

PRIESTS.

Of Oxford.—C. H. Aitkens, B.A., New Inn H.; G. M. Collins, M.A., Exet.; H. S. Eyre, M.A., Ch. Ch.; W. A. Faulkner, B.A., Magd. H.; W. Mathias, B.A., Brasen.; G. Moyle, M.A., Linc.

Of Cambridge.—G. Brewin, B.A., Christ's; P. P. Myddelton, B.A., Queen's; E. Sleap, M.A., Brasen.; A. K. Thompson, B.A., Queen's.

Of Dublin.—D. P. O'Connor.

DEACONS.

Of Oxford. — J. Coley, B.A., Ch. Ch., (*lett, dim. bp. Rochester*); G. W. Garrow, B.A., Worc.; C. W. Holbech, B.A., Ball., (*lett. dim. bp. Rochester*); J. Hoare Moor, M.A., Magd.

Of Cambridge.—E. Male, B.A., Caius; C. Mayor, M.A., Trin.; T. W. Richards, B.A., Sid.; M. Thomas, B.A., Trin.

By BP. OF CHICHESTER, *at Chichester, Dec.* 20.

PRIESTS.

Of Oxford.—W. E. Allfree, B.A., Wad.; A. Anstey, B.A., Worc.; H. E. Pratt, B.A., Univ.

Of Cambridge.—H. H. Haslie, B.A., Pemb.; A. G. How, St. John's; W. Thomson, M.A., Jesus.

DEACONS.

Of Oxford.—H. Smith, B.A., Queen's; Hon. R. W. West, M.A., Ball.

Of Cambridge.—J. F. Tomlinson, B.A., Magd.; H. G. Vigne, B.A., Pet.

By BP. OF GLOUCESTER AND BRISTOL, *at Bristol, Dec.* 20.

PRIESTS.

Of Oxford.—J. S. Austin, B.A., Trin. E. W. Garrow, B.A., Brasen.; R. Hebson; B.A., Queen's; M. Holme, M.A., Brasen.

Of Cambridge.—E. J. Everard, B.A., St. John's.

By BP. OF WINCHESTER, *in the chapel within his castle at Farnham, Dec.* 13.

PRIESTS.

Of Oxford.—T. Brock, B.A., Oriel; H. W. Burrows, B.A., St. John's; A. J. Howell, B.A., Magd. H.; F. A. Iremonger, B.A., Pemb.; R. N. Maddock, M.A., Queen's; H. T. May, B.A., New; F. Menzies, M.A., Brasen.; J. M. Sumner, B.A., Ball.; H. J. Vernon, B.A., Magd. H.; C. Wordsworth, M.A., Ch. Ch.

Of Cambridge.—C. Marett, B.A., Pemb.; J. J. Ramsay, B.A., Pemb.; T. Wytehead, M.A., St. John's.

DEACONS.

Of Oxford.—J. Compton, B.A., Mert.; G. De Carteret Guille, B.A., Pemb.; W. Gill, B.A., Magd., (*lett. dim. bp. Exeter*); C. S. Grueber, B.A., Magd. H.; T. G. Hatchard, exam. stud. Brasen.; G. Hadow, B.A., Ball.; W. B. Hole, B.A., Exet.; W. H. Le Marchant, M.A., Exet.; V. W. Ryan, exam. stud. Magd. H.; G. A. F. Saulez, exam. stud. Magd. H.

Of Cambridge.—W. M. Barnes, M.A., Trin.; S. S. Gower, B.A., St. John's; W. H. Plume, B.A., Queen's.

Of Dublin.—H. B. Illingworth, B.A.

By BP. OF LINCOLN, *at Lincoln, Dec.* 20.

PRIESTS.

Of Oxford.—J. R. Bunbury, B.A., St. Alban H.; H. Gosse, B.A., Exet.; C. Neville, B.A., Trin.; J. H. Williams, B.A., St. Mary's H.

Of Cambridge.—C. Jackson, B.A., St. John's; J. Steavenson, B.A., St. John's.

Of Dublin. — B. Street, B.A.; R. H. Goodacre, *lit.*

DEACONS.

Of Oxford.—J. Emeris, B.A., Univ.; M T. Latham, B.A., Brasen.; G. Sandbach, B.A., Brasen.; W. Toms, B.A., Worc.

Of Cambridge. — T. B. Benstead, St. John's; J. H. Browne, B.A., St. John's; W. Burnside, B.A., St. John's; W. S. Lowndes, B.A., Christ's; J. Spence, Christ's.

Of Dublin.—F. Briscoe, B.A.

*** *Note.—The limits of our Register will not allow of the insertion of more ordinations this month; but those necessarily omitted, appear in our March Register.*

Preferments.

Manning, H. E., archd. of Chichester.
Shirley, W. A., archd. of Derby.

Name.	Parish & County.	Pop.	Pat.	Val. £.
Barlow, W. ..	Northenden (R.), Cheshire	1420	D. & C. Chester	406
Beaufort, D. A.	Assist. Min. Portman ch., London.			
Benson, C.....	Bredicot (R.), Worc.	53	D. & C. Worc.	190
Bowstead, J...	Messingham, c. Bottisford (V.), Linc.	1258	Bp. of Lincoln	*598
Boydell, T....	Coddington (R.) ..	345	D. & C. Chester	269
Brooke, W. ..	Bentley (V.), Suff.	369	Rev. C. E. Keene	189
Butcher, E. R.	Milton (R.), Northamp.	541	Family	*340
Butlin, W.....	St. Sepulchre (V.), Northamp.	4987	J. Mercer & C. Markham, Esqs.	*149
Carwithen, W., D.D.	Stoke Climsland, Cornwall.	1250	The Queen..	*621
Collins, W. ..	Kilcommer (R.), Cork		Bp. of Cork..	
Dand, M.	Clifton (R.), Westmore.	288	Bp. of Carlisle	*150
Dry, T.	St. Peter's (P. C.) Walthamstow, Essex		Vic. of Walthamstow .	
Dunn, J. S. ...	Manningtree (P.C.), Essex	1987	Rector of Mistley	120
Ekins, J.	New Sampford (R.), Essex	423	New Coll. Oxford ..	*494
Fetherstone, H.	Moyne (P. C.) Wicklow		Rec. Hacketstown..	
Fielding, H. ..	Salmonby (R.), Linc.	804		
Fogg, T.....	Hornby chap. (P. C.), Lanc.			
Forbes, E.....	Ramsey (P. C.) ..		E. Fellowes, Esq.	
Forster, F.....	Ridgewell (V.), Essex	721	Cath. Hall, Cambridge	178
Frampton, W. C.	Moreton (V.), Dorset		J. Frampton, Esq.	*220
Gale, J.	Burbage (V.), Wilts.			
Garton, J.....	Towcester (V.), Northamp.	2671	Bp. of Lichfield	*217
Geraghty, J...	Donaghendry (R.), Armagh		Archbp. Armagh	
Gibbs, W.....	St. Peter's, Hallifwell (P. C.), Lanc.			
Giles, J. D.....	Swinstead (V.), Linc.	402	Lord Willoughby d'Eresby. .	80
Gore, A. H. ..	Lewannick (V.), Corn.	750	Lord Chanc.	*242
Harris, C. A...	Wilton (R.), Wiltshire	1616	Earl of Pembroke	*450
Harrison, H...	Kilndowne (N. C.), Kent			
Holme, M.....	Marston Moysey (P. C.), Wilts.	220	Rev. W. F. Holme	57
Hurlock, J. ..	Hursbourn Tarrant, Hants.	786	Preb. Sarum Cath.	370
Jackson, W. ..	Cliburn (R.)	905	Bp. Carlisle..	*188
Kemp, R.	Walpole (P. C.), Suffolk	658	Rev. B. Philpotts	82

Wilberforce, R. ., archd. E. Riding York.

Name.	Parish & County.	Pop.	Pat.
Knapp, H.....	Swayaton (V.), Linc.	811	Mrs. Knapp.
Marsh, E. G...	Aylesford (V.), Kent	1300	D. & C. Rochester ..
Mills, H.....	Pillerton (V.), Warw.	478	Rev. F. Mills.
North, W.....	Llangoedmore (R.), Cardigan	1014	St. David's Coll.
Penny, E.....	St. Andrews & St. Mary Breadman (R.), Canterbury.	1044	The Archbp.
Philipps, W. T.	Fittleton (R.), Wilts.	331	Magd. Oxford
Polchett, G. T.	Denton (R.), Linc.	558	Preb. Linc. Cath. ....
Pole, W. B. ..	Condicote (R.), Glouc.	142	Rev. W. Bishop....
Porteus, B. ..	Edenhall (V.), Cumb.	298	D. & C. Carlisle
Richards, J. ..	Newbliss (P. C.), Clogher		Dr. Kerr....
Richards, E...	Llanwnda (V.)	1141	Bp. Bangor.
Robins, S.	Shaftesbury, (R. & C.)	2308	Earl of Shaftesbury
Rushton, J. R.	Hooknorten (P. C.), Oxon	1506	Bp. of Oxford
Ryder, J. B. ..	Ringrove (R & V.), Cork		Bp. of Cork.
Schomberg, J. D.	Atherstone (P. C.), Warw.	3670	Vic. of Mancetter ....
Short, J. H. ..	Whittle-le-Woods (P. C.) ..	2987	V. Leyland..
Stupart, G. T..	Merton (V.), Oxon.	234	Exet. Coll. Oxford ..
Tottenham, E.	Min. Laura chap., Bath.		
Villar, J. G. ..	Hoggiston (R.), Bucks.	169	Worc. Coll. Ox.
Ward, R. C..	Tollerton (R.), Notts.	158	P. Barry, Esq.
Warren, Dr. ..	All Souls' (N. C.), Ardwick, Manchester.		
Welland, W...	Aghabullogue (R.), Cork.		Bp. of Cork.
Wharton, W. P.	Barningham (R.), Yorks.	671	Ld. Chanc. .
White, R. M. .	Little Glemham (R.), Gt. Glemham (P. C.), Suff.	700	Hon. Mrs. North ....
Whitty, J.....	Galbally (R.).....		Bp. of Cashel.
Wilkins, J. M.	Southwell (V.), Notts.	3384	Archd. Nottingham ..
Williams, W..	Elton (P. C.), Hereford	85	Ld. Chanc. .
Wilson, J.	Wigtoft c. Quadring, Linc..	697	Bp. Lincoln.
Winpenny. J.	Yarm (P. C.), York.	1636	Archbp. of York ....
Wood, J.....	All Saints Clayton (P. C.), Lanc.		Trustees ....
Woollcombe, W.	Iffley (P. C.), Oxford	656	Archd. Oxford
Wright, R. ..	Kiltegan (V.), Wicklow		Bp. Leighlin

Barbut, S., canon and preb. of Ferring Chich. cath. (pat. bp. Chichester).
Bellamy, G., chap. H.M.S. Endymion.
Blacker, G., preb. Maynooth (pat. Duke of Leinster).
Blake, G., assis. mast. Manchester gram. sc.
Brown, T., canon and preb. Chichester (pat. dean and chapter).
Butler, D., mast. Helleston school, Devon.
Ditcher, J., official archd. Wells.
Fentiman, —, mast. Newbury dioc. sch.
Greenall, R., rur. dean Frodsham west, Chest.
Gresley, W., hon. canon of Lichfield.
Hughes, J. R., can. and preb. Chichester (pat. the bp.)
Jacob, P., rur. dean Winchester, vice canon Williams.
Kirby, W., hon. canon, Norwich cath. (pat. the bp.)
Lance, J. E., rur. dean of Crewkerne.
Laughlin, J. W., mast. Naas dioc. sch. (pat. bp. of Kildare.)
Marsh, W. T., chap. marq. Cholmondeley and earl Carnwath.
Morgan, O. H., rur. dean, Forest, Gloucest.
Noel, Hon. G. T., rur. dean S Winton, vice canon Vaux.
Roberts, C. C., lect. St. Antholin's,
Thurlow, C. A., rur. dean of Malpas of Chester).
Tucker, W. G., chap. H.M.S. Reve
Watts, J. W., Kensington chap. Ba
Wilkinson, M., head master K gram. school.
Woodrooffe, T., rur. dean West. I. of Wight., vice archd. S. Will

Clergymen Deceased.

Balston, H., Demy Magd., Oxford.
Clarke, T., rec. Tusmore, Oxford (pat. sir H. Dashwood, bt.), 74.
Coney, T., rec. Batcombe and Upton Noble, Somerset, 82.
Cotton, N., rec. Thornby, Northamp., 52.
Dampier, J., Collinsay, Somerset, 63
Dowling, J. G., rec. St. Mary de Crypt, Gloucester.
Davies, D., of Cleddeston, Hants, 66.
Dodd, J., vic. Newcastle-on-Tyne, 72.
Eden, J., vic. St. Nicholas and St. Leonard, Bristol, 78.
Frost, W. B., late of Ipswich, 44.
Gunning, P., rec. Newton, Lee and Bathwick, c. Woolley, Som.
Hingston, J., vic. gen. of Cloyne, and rec. Aghabullogue, (pat. the bp.)
Kirby, J. M.
Knight, J., church missionary at Neliore, Ceylon.
Jones, J., late cur. Garth, Harbro, 37.
Lee, J. T., vic. Thame, Oxford, and head mast. gram. school, (pat. W. Long, esq.), 71.
Mason, R., D.D., at Harley, Berks.
Macaulay, J. H., mast. Repton Derbyshire.
Missing, J., Bedford.
Monypenny, P., vic. Hadlow, Kent
Pope, R., Great Buckland, Kent, 6
Robinson, J., D.D., rec. Clifton burn.
Smith, S., D.D., canon of Durham York, and rec. of Dry Drayton dean of Christ church, Oxford.
Watson, J., at Wellholme hall,

University Intelligence.

CAMBRIDGE.

The Norrisian professor has given notice that his lectures in Lent term, 1841, will commence on Tuesday, Feb. 2.

Dec. 23.—John Carlen Heath, B.A., of the Inner Temple, elected fellow of Trinity Hall.

Jan. 1.—The rev. Henry Alford, of Trinity college, was appointed hulsean lecturer.

The Hulsean Prize.—The Hulsean prize of upwards of one hundred guineas, was adjudged to Andrew Jukes, Trinity college. Subject—"An inquiry into the principles of the prophetic interpretation and the practical results arising from them." The subject for the present year is—"The use and value of writings of the ancient fathers, considered as auxiliary to the proof of the truth of the christian religion, and to the elucidation of its doctrines."

Select Preachers.—The following persons have been elected, each for the month to which his name is affixed:—

1841. January .....The rev. J. Hildyard, Christ's.
February ....The rev. W. Harness, Christ's.
March.....The rev. E. Sidney, St. John's.
April .....The hulsean lecturer.
May.....The rev. T. J. Judkin, Caius.

COMBINATION PAPER, 1841.

PRIOR. COMB.

Jan. 3	Coll. Joh.	Apr. 18	Mr. Fitzroy, Magd.
10	Mr. Lockwood, Magd.	25	Mr. Mills, jun. Pemb.
17	Mr. Watson, Cath.	May 2	Mr. Edwards, Corp.
24	Mr. Stephens, Clar.	9	Mr. Borton, Cai.
31	Mr. Eyres, Cai.	16	Coll. Regal.
Feb. 7	Coll. Regal.	23	Coll. Trin.
14	Coll. Trin.	30	Fest. Pentec.
21	Coll. Joh.	June 6	Mr. Kinnart, Pet.
28	Mr. Lewis, Magd.	13	Mr. Fleming, Pemb.
Mar. 7	Mr. Mills, sen. Pemb.	20	Mr. Westmacott, Corp.
14	Mr. Hurnard, Corp.	27	Mr. Sparke, Cai.
21	Mr. Russell, Cai.	July 4	Commen. Benefact.
28	Coll. Regal.	11	Coll. Regal.
Apr. 4	Coll. Trin.	18	Coll. Trin.
11	Fest. Pasch.	25	Coll. Joh.

POSTER. COMB.

Jan. 1	Fest. Circum. Mr. Maine, Trin.
3	Mr. Richmond, Regin.
6	Fest. Epiph. Mr. Biscoe, Regin.
10	Mr. Sandys, jun., Regin.
17	Mr. Frost, Cath.
24	Mr. Tomkins, Cath.
25	Conver. S. Paul. Mr. Gaskin, Jes.
31	Mr. T. Walker, Chr.
Feb. 2	Fest. Purif. Mr. F. Stanton, Chr.
7	Mr. Stacye, Chr.
14	Mr. Fisher, Chr.
21	Mr. Proctor, Chr.
24	Dies Cinerum. Concio ad Clerum.
28	Mr. Webb, Chr.
Mar. 7	Mr. Tate, Magd.
14	Mr. Alcock, Joh.
21	Mr. Hasted, Magd.
25	Fest. Annunc. Mr. Butler, Magd.
28	Mr. Wingfield, Emm.
Apr. 4	Mr. Blunt, Regal.
9	Passio Domini. Mr. Durnford, Regal.
11	Fest. Pasch. Coll. Joh.
12	Fer. 1ma. Mr. Hurst, Trin.
13	Fer. 2da. Mr. Stowe, Trin.
16	Mr. Shilleto, Trin.
25	Fest. S. Marc. Mr. Dobson, Trin.
May 1	Fest. SS. Phil. et Jac. Mr. Alford. Trin.
2	Mr. Christie, Trin.
9	Mr. Frere, Trin.
16	Mr. Lord, Trin.
20	Fest. Ascen. {Mr. Newby, Trin. Mr. J. Scott, jun., Trin.
23	Mr. J. Davies, Trin.
30	Fest. Pentec. Coll. Joh.
31	Fer. 1ma. Mr. W. S. White, Trin.
June 1	Fer. 2da. Mr. H. S. Dickinson, Trin.
6	Mr. Isaac, Trin.
11	Fest. S. Barnab. Mr. Granville, Trin.
13	Mr. Lowndes, Trin.
20	Mr. W. Robinson, Trin.
24	Fest. S. Joh. Bapt. Mr. Burford, Trin.
27	Mr. Absolom, Trin.
29	Fest. S. Pet. Mr. E. C. Ellis, Trin.
July 4	Commen. Benefact.
11	Mr. Hawtrey, Trin.
18	Mr. J. Morgan, Trin.
25	Fest. S. Jac. Mr. Edwards, Trin.

Resp. in Theolog.	Oppon.
Mr. Roman, Trin.	Coll. Joh.
	Mr. Powell, Pet.
	Mr. Power, Cath.
	Mr. Gorle, Clar.
Mr. Palmer, Trin	Mr. Blencowe, Emm.
	Coll. Regal.
	Coll. Trin.
Mr. Bayley, Emm	Coll. Joh.
	Mr. Penneck, Pet.
	Mr. J. Wilson, Cath.
Mr. Wilks, Trin	Mr. Pearse, Corp.
	Mr. Lindsell, Jes.

Resp. in Theolog.	Oppon.
Mr. Hoare, Joh	Coll. Regal.
	Coll. Trin.
	Coll. Joh.
Mr. J. H. Browne, Joh	Mr. Richardson, Chr.
	Mr. Wright, Cath.
	Mr. R. Cox, Corp.
Mr. J. G. Foyster, Regin	Mr. Athorpe, Emm.
	Coll. Regal.
	Coll. Trin.

Resp. in Jur. Civ.	Oppon.
Mr. S. H. Christie, Trin	Mr. Ireland, Emm.
	Mr. Fisher, Jes.

Resp. in Medic.	Oppon.
Mr. Merriman, Cai.	Mr. Williams, Corp.
	Mr. Birkett, Cai.

Jan. 8.—The subject for the Setonian prize-poem for the present year is—"The call of Abraham."

BACHELORS' COMMENCEMENT,
January 23, 1841.

MODERATORS.

Alexander Thurtell, M.A., Caius college.
Edwin Steventon, M.A., Corpus Christi college.

EXAMINERS.

Henry Wilkinson Cookson, M.A., St. Peter's college.
Edward Brunsell, M.A., St. John's college.

WRANGLERS.

1	Stokes.....Pemb.	20	Sangster.....Joh.
2	Jones, H. C.....Trin.	21	Headlam.....Pemb.
3	Sykes.....Pemb.	22	Piggott.....Pet.
4	Ragland.....Corpus.	23	Welderman.....Cath.
5	Boultbee.....Joh.	24	Ick.....Sid.
6	Swainson.....Trin.	25	Preston.....Trin.
7	Smith, W.....Trin.	26	Maccall.....Pemb.
8	Power.....Pemb.	27	Molyneux.....Trin.
9	Bull.....Joh.	28	Begbie.....Pet.
10	Inchbald.....Joh.	29	Heathcote.....Trin.
11	Scott.....Joh.	30	Richardson.....Trin.
12	Riggott.....Joh.	31	Nicholson.....Trin.
13	Lovell.....Joh.	32	Turnbull.....Trin.
14	Hall.....Magd.	33	Cockle.....Trin.
	Edwards.....Qu.	34	Pearson.....Cath.
	Goren.....Qu.	35	Parish.....Joh.
17	Wrigley.....Joh.		Lodge.....Magd.
18	Fisher.....Jes.		Tate.....Joh.
19	Smith, G. P.....Trin.		

SENIOR OPTIMES.

1	Ridout.....Christ's.	19	Gooch.....Caius.
2	Pitman.....Clare.	20	Hardcastle.....Joh.
3	King.....Jes.	21	Hodgson.....Corp.
4	Braithwait.....Jes.	22	Jones, R. P.....Trin.
5	Currey.....Trin.	23	Halson.....Pemb.
6	Robinson, T.....Trin.		Beaumont.....Trin.
7	Turner.....Trin.		Macmichael.....Pemb.
8	Rugeley.....Joh.		Braddy.....Joh.
9	Westhorp.....Clare.		Treacy.....Emm.
10	Watkin.....Joh.	28	Ware.....Trin.
11	Cumming.....Pemb.	29	Poynder.....Trin.
12	Crauford.....Trin.	30	Easther.....Emm.
13	Reid.....Caius.	31	Young.....Trin.
14	Harrison.....Caius.	32	Layng.....Sid.
15	Beard.....Joh.	33	Bennet.....Joh.
16	Strickland.....Trin.	34	Domville.....Christ's.
17	Ellicott.....Joh.	35	Martin.....Corpus.
18	Harrison.....Trin.	36	Martineau.....Trin.

JUNIOR OPTIMES.

	Allnutt.....Pet.	19	Titcomb.....Pet.
	Broughton.....Pet.		Harris.....Cath.
3	Pickeridke.....Trin.		Parker.....Trin.
4	Jephson.....Corpus.	23	Wheatley.....Down.
5	Stock.....Joh.		Gould.....Joh.
6	Patch.....Qu.		James.....Joh.
7	Bather.....Joh.		Hughes.....Jes.
8	Flint.....Magd.		Tagg.....Pemb.
9	Perry.....Trin.	27	Shaboe.....Qu.
	Bickersteth.....Qu.	28	Forbes.....Trin.
	Nicholson.....Caius.	29	Weir.....Trin.
12	Miller.....Joh.	30	Colvile.....Trin.
13	Wood.....Cath.	31	Mee.....Christ's.
14	Thring.....Magd.	32	Rawson.....Trin.
	Cope.....Trin.	33	Mathews.....Clare.
	Smith.....Joh.	34	Boultflower.....Joh.
	Tritton.....Trin.	35	Charlton.....Joh.
18	Gisborne.....Trin.		

DEGREES ALLOWED.

Boden.....Trin.
D'Aglili.....Magd.
Dean.....Christ's.
Mason.....Trin.
Phillips.....Trin.
Ramsden, C.....Trin.
Ramsden, B.....Trin.
Reynolds.....Qu.
Wheeler.....Christ's.

DURHAM.

Dec. 10.—At a convocation holden on Saturday last, the following students in theology received licenses in theology:—B. E. Dwarris, B.A.; H. R. Ridley, B.A.

Loyal and dutiful addresses of congratulation to her Majesty and to his Royal Highness Prince Albert of Saxe Coburg Gotha were proposed by the senate, and adopted by convocation.

The Bishop of Durham's Prizes.—The Bishop of Durham has announced his intention of giving prizes, during his incumbency, to the amount of thirty guineas annually, for the encouragement of literature and science. The following prizes are proposed for the year 1841:—

A prize of ten guineas for the student who passes the last examination at the end of the academical year in the Hebrew text and septuagint version of the book of Genesis, beginning with the twelfth chapter, and of the first twenty chapters of the book of Exodus; and in the gospel of St. Matthew in Greek, with especial reference to Hellenistic phraseology and expression.

A prize of ten guineas for the best Latin prose essay on the following subject:—"Quænam fuerit Romanæ Republicæ sub Augusto constitutio." The essays to be sent to the warden on or before the 30th of April, 1841.

A prize of ten guineas for the best proficient in mathematics at the final examination of students in arts and in civil engineering.

No prizes will be adjudged, except in cases of positive merit.

The dean of Durham having placed the two scholarships in his nomination to be given by the University, to such students as had distinguished themselves at the last examination of students in arts and students in civil engineering, the scholarships have been assigned to William Haslam, student in arts, and to Samuel Smith, student in civil engineering, at the recommendation of the examiners.

The prize of five guineas, offered for the best English essay, to be written by any student in civil engineering, "On the best method of constructing a harbour, pointing out the difficulties likely to arise in different localities, and the fittest means of surmounting them," is assigned to John Wallace, engineer student.

W. L. Wharton, Esq., has proposed a prize of five guineas for the best report upon a subject proposed to be made by any engineer student. The report to be sent to the professor of mathematics on or before the 30th of April, 1841.

Dec. 18.—At a convocation the following alterations and additions to the regulations were proposed by the senate, and approved by convocation:—

The substitute for the second clause of title ii. sec. 7:—This examination shall be conducted by two or more examiners appointed by the warden, and shall be directed to the Greek and Latin languages, and the elements of theology.

To add the following to the title viii. sec. 1 to 5:—In all cases in which an undergraduate is admitted from another university, or a student of this university, not originally a student in arts, becomes a student in arts, such student shall be required to keep three terms by residence as a student in arts before he be admitted to the final examination for the degree of B.A.

That title viii. sec. ii. shall stand as follows:—The warden and senate shall have authority to allow the public examination in theology to be substituted for the ordinary examination for the degree of M.A., by any student in theology who has passed the final examination for the degree of B.A., and who is in other respects admissible to the examination for the degree of M.A.

The title ix. sec. 2. shall in future stand as follows:—2. No such grace shall be granted unless the petitioner has kept the requisite number of terms as a student in theology, is of approved moral and religious character, and of competent attainments.

The requisite number of terms for a student who is a B.A., at least of Durham, Oxford, Cambridge, or Dublin, shall be three, and for any other student, except in the cases hereinafter described, nine.

In proof of his moral and religious character, the petitioner shall present testimonials from the proctors, and from his college, hall, or house.

In proof of his attainments, he shall produce a certificate of having passed a public examination in theology. This examination shall be conducted by three examiners, nominated annually by the warden, and approved by convocation, and shall be directed to such subjects as have been fixed by the senate 11 months at least before its commencement.

Any student who is a B.A., at least of Durham, Oxford, Cambridge, or Dublin, shall be admissible to this examination in or after the third term.

No other student shall be admissible to it before his ninth term, excepting in the cases hereinafter described, nor unless he has passed such previous examination as may be appointed by the warden and senate.

Nevertheless, if any person who has been either admitted as a student in theology, or has been approved for admission by the warden, passes the examination appointed for theological students at the end of their first year with credit, and is recommended by the examiners, the warden and senate shall have power to place him in the same position with regard to all terms and examinations relating to theological students only, as if he had already kept three terms.

Any student in theology who is recommended by his college, may petition the university that the terms which he has kept by residence as a student in theology, may count towards the degree of B.A.; and that the examination passed by him in his third term of residence at least, may be received instead of the first examination for the degree of B.A.; and the examination passed by him in his sixth term of residence at least, instead of the second examination for the degree of B.A., provided that no other examination be ever received instead of the third and final examination for the degree of B.A.

These regulations, excepting the last, shall not affect any student in theology matriculated in or before Easter term, 1841.

The following students in theology received licenses in theology:—William Henry Elliott, B.A.; Salusbury Humphreys, B.A.

The warden has presented to the University two casts taken from some of the Elgin marbles.

Proceedings of Societies.

The following memorial from the committee of "The Church Education Society for Ireland" was read at the last meeting of the Society for Promoting Christian Knowledge:—

"Your memorialists, trusting to the sympathy which has been ever evinced towards the church in Ireland by your venerable society, and emboldened by your munificence on a former occasion to the Church Education Society, venture again to recommend to your kind consideration the pressing wants of that institution. Your memorialists are desirous, in the first place, to lay before you an account of the manner in which they have employed the generous grant of books placed at their disposal by you in the course of last year. Two-and-twenty diocesan boards of education having been established in connexion with the Church Education Society, your memorialists conceived that the most advantageous use which could possibly be made of your generous gift, was a division of the books in equal parts amongst these various diocesan societies. The diocesan committees were thus enabled to supply the model-schools in connexion with each of them; and an opportunity was afforded to the clergy generally of becoming acquainted with your publications, which have been received throughout the country with general satisfaction. Your memorialists have likewise purchased books at your depository to the amount of 500*l.*, to meet some of the most urgent amongst the numerous applications for aid, which come daily under their consideration. At the publication of the Church Education Society's first report, in April last, there appeared, returned in connexion with the society, 716 schools, and 42,627 children. Since that *period several new diocesan* boards have been formed, *and the number of schools* and pupils has increased by at *least one-half.* Your memorialists desire to impress upon the minds of your committee, that it is on the labours of the Church Education Society that the education of the children of the humbler classes of the church in this country in the principles of the church must altogether depend. To supply the urgent and growing wants of the numerous schools in connexion with the Church Education Society, the funds, as yet, in the hands of your memorialists are totally inadequate. In consequence of this melancholy deficiency, the work of education in many districts of this country is almost at a stand. Such are the circumstances under which your memorialists venture again to entreat the benevolent assistance of your venerable society, and to solicit such a grant of books as may enable them to carry on the great work in which they are engaged—a work in which the best interests, perhaps the existence, of the church in Ireland are involved.

"Signed, on behalf of the Committee,
"C. R. ELRINGTON, Secretary.
"115, Grafton-street, Dublin,
Nov. 25, 1840."

GENERAL CO-OPERATIVE CHURCH-BUILDING ASSOCIATIONS, FOR PROMOTING THE ERECTION AND ENDOWMENT OF NEW CHURCHES, AND THE BUILDING OF PARSONAGE HOUSES, THROUGHOUT ENGLAND AND WALES.

The object of this new association is to promote, by small contributions, the extension of church accommodation, and especially to aid in the endowment of new churches, and in the building or purchase of parsonage houses. Notwithstanding the efforts which have been already made by existing societies for the promotion of church extension, there still remains a great mass of the population, whose sympathies it is highly desirable to

enlist in the cause, but who have hitherto been little, if at all, invited to unite together in the prosecution of this work. If the proper machinery be put in motion, small contributions might soon become well deserving of all the trouble of collecting. Let it be assumed that only 1000 subscribers of 1d. each be found in each county, and that the average number of new churches begun in each year be 50, the sum of fifty pence, or 4s. 2d. each from 1000 subscribers, in every county, would raise a total of 10,833*l.* 6s. 8d., or 216*l.* 13s. 4d. for every new church annually. The foregoing calculation is made upon the minimum of contributions: but as many are willing to give 6d. or 1s. to every new church, the sum above-mentioned will, we trust, be thereby proportionably increased. One or more treasurers are proposed to be appointed in each county, who shall endeavour to find ten receivers; each receiver endeavouring to find ten collectors, and each collector ten subscribers of any sum not exceeding one shilling, to be paid towards the erection and endowment (including a parsonage-house, where required) of every new church erected in England and Wales, whose case shall have been admitted by the committee of this association, according to the following rules, viz.:—

1. That the undertaking be sanctioned by the diocesan.

2. That the church be endowed with a sum of not less than 1000*l.*, or an equivalent thereto.

3. That the patronage be vested, either in the diocesan, or in the incumbent of the parish; or in such manner that neither the presentation nor advowson shall be disposable, to the private advantage of the patron or patrons.

4. That application for assistance be made to the committee within six months after the first stone has been laid.

One great object proposed by this association is to unite all orders and estates of men for one common and extensive effort, by calling to its aid not only the purse, but the exertion and influence of every churchman, from the first noble in the land to the humblest cottager.

Diocesan Intelligence.—England and Ireland.

LONDON.

New churches.—Ten new churches are now building in the metropolis, and, when completed, will afford sittings for 15,000 persons, of which one-half will be free. The new church in Watney-street, Commercial-road East, will be soon opened, and afford seats for 1,600 individuals, of which one-half will be free.

The Thursday morning lecture of St. Peter's, Cornhill, has been endowed by a member of that congregation with 500*l.* Three-and-a-half per Cent. Consols.

NORWICH.

The Court of Common Pleas—Has given judgment in the case of the rev. Mr. Hine and the rev. Mr. Reynolds, which involved the question of right to the curacy of St. James's, Bury St. Edmund's, disputed between the bishop of Ely and the corporation of Bury. A vacancy having occurred after the passing of the Municipal Reform Act, and before the sale of the presentation, which was part of the church patronage in the hands of the old corporation, the bishop of Ely claimed the right, and presented the plaintiff, Mr. Hine. The corporation, in support of their right, had presented the defendant. The court decided that the bishop's nominee must be inducted.—*Eccles. Gazette.*

WORCESTER.

Birmingham Royal School of Medicine and Surgery, and Queen's Hospital.—The very generous and philanthropic divine, the rev. Dr. Warneford, has presented through the medium of Mr. Sands Cox, the sum of 1000*l.*, in addition to his two former donations of 1000*l.* each, to enable the council of the Royal School of Medicine and Queen's Hospital to carry out the object he has so much at heart, viz., "To combine religious with scientific studies and pursuits, and to make medical and surgical students good Christians as well as able practitioners in medicine and surgery." The Royal School of Medicine has also to acknowledge from the same generous patron, in addition to the valuable works presented by him to their library on subjects connected with natural and revealed religion, and selected by the reverend Vaughan Thomas, a sum to be devoted to the execution of a die for two gold medals, as the annual prizes instituted by him for the two best essays, "on a subject to be taken out of any branch of anatomical, physiological, or pathological science, to be treated of in a practical and professional manner, but always and especially with a view to exemplify or set forth, by instance or example, the wisdom, power, and goodness of God, as revealed and declared in holy writ."—*Oxford Herald.*

WINCHESTER.

St. Saviour's, Borough.—It is expected that the new church, calculated to contain 2000 persons, will be very shortly opened for service.

Tributes of respect have recently been presented to the following:—

Ayre, John, congregation of Downshire chap., Hampstead, purse.
Adams, R. L., late of Laura chapel, Bath.
Borrer, C. H., late cur. of St. John's, Lewes.
Brooks, W., Great Hampden and Great Kimble, Bucks.
Browne, H. A., late cur. of Mayland, Essex.
Cobbold, R., rec. of Wortham.
Cooper, M., late of Westbury.
Davies, R., incumbent of St. David's church, Liverpool.
Dawson, R., late cur. of East Kirby, Lincolnshire.
Dikes, T., St. John's, Hull, a fund raised for the foundation of a scholarship at Oxford or Cambridge, to be called the Dike Scholarship.
Donne, B., vic. Weston, Hants.
Ellis, W., late cur. of Marr.
Farley, W., late cur. of Motham in Longdendale, Cheshire.
Gattey, J., late cur. of Exmouth.
Grant, C., of Bishop-Wearmouth.
Gray, H. F., parish of St. Paul's, Tipton, purse.
Henderson, J. R., late cur. of Writtle, Essex.
Holdich, T. P., cong. St. Newport, I. of Wight, silver coffee-pot and salver.
Iliff, F., D. D., head master of the royal institution schools, Liverpool.
Irwin, C. K., par. Portadown, Ireland, silver tea service.
Jackson, J., of St. Mary's, Wisbeach.
Knight, W., Hull, tea service, &c.
Mark, W., late cur. of Christ Church, Tynemouth.
Marsden, Thos., late cur. of Brymho.
Middleton, H., parish Wansborough, silver salver.
Mills, M., parish Alverstoke, Hants., tea service and salver, also books from the lower orders.
Morgan, S. E., All Saints', Birmingham, robes.
Powell, J. W. S., Kingston, Surrey, teach. sun. sch., silver salver.
Round, J. T., rect. St. Botolph, Colchester.
Senior, D., Batley, Yorkshire, gold watch, &c.
Sproston, G., inc. Oldbury, near Birmingham.
Stevens, E., late of Wilmington, near Dartford.
Stracey, —, Wendron, Cornwall, silver snuff-box, &c.
Tuffnell, J. C. F., late cur. of Hurstpierpoint, Sussex.
Ward, C., par. Ardkeen, Down, books.
Watson, A., late cur. of St. Andrew's, Ancoats, Manchester.
Wilson, E., of Weston-super-Mare.

COLONIAL CHURCH.

AUSTRALIA.

We gladly insert the following document kindly forwarded to us:—

Adelaide, South Australia, 12th April, 1840.

SIR,—The immense circulation of the *Church of England Magazine* may be fairly assumed as an evidence that the doctrines of our church are highly valued and loved by a very large portion of the population (of all ranks and classes) in the United Kingdom. It is not unreasonable to suppose, that the greater number of your readers are also warmly attached to the ritual and ordinances of that church whose claims are so ably advocated, and whose merits are so faithfully stated in your periodical. The committee of the South Australian Church Building Society are therefore induced to forward to you a copy of their appeal to the Christian public, trusting

that you will be kind enough to give it publicity among your subscribers, and that they who duly appreciate the blessings which they enjoy in communion with our apostolic church at home, will be induced to exert themselves in order to collect the pecuniary means necessary for extending those blessings to a distant colony. This province has already thousands of inhabitants who, though dwelling at the antipodes of their native land, are earnestly desirous to worship the God of their fathers, according to the rites of the church of England, whose admirable liturgy is endeared to them as well by its intrinsic beauties, as by the fond remembrance of their former home, which is inseparably associated with it. I have the honour to be, sir, your very obedient servant,

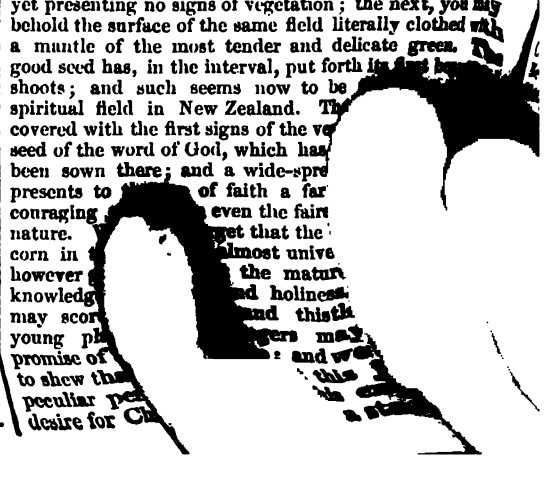
GEORGE HALL,
Treasurer S. A. C. B. S.

South Australian Church Building Society.—This association was formed in April, 1839, for the purpose of augmenting the means and opportunities for public worship and religious instruction in the colony—1st, by aiding the establishment of churches and the appointment and maintenance of clergymen of the united church of England and Ireland; 2ndly, by founding and encouraging Sunday schools for the education of youth in the principles of the united church of England and Ireland. These two important objects the Church Building Society have deeply at heart, but their very limited funds have not yet enabled them to carry either into effect. The committee feel it to be their duty to make an earnest appeal to all those persons in this province, and in the United Kingdom, who value Christian instruction, entreating them to contribute of their means towards defraying the necessary expence of securing that most important benefit to a large portion of the population of South Australia. The number of Europeans now resident in the colony is estimated at 11,000. Of these 5400 are inhabitants of Adelaide; of the remainder, many are settled in the several hamlets situate within six miles of Adelaide, some at Encounter Bay, some in the town of Gawler, on the Great Para (twenty-six miles north of Adelaide); about 240 at Port Lincoln, and some hundreds are widely distributed among the sheep and cattle stations in various parts of the province. The only church in the colony (situate on the North Terrace, Adelaide) has recently been enlarged, but even now is not capable of accommodating more than 600 persons. There is only one clergyman of the church of England in the province, and only one Sunday school-room in connexion with the church; the latter was built in the early part of the year 1839, and in it about 150 children might be instructed. The German Lutheran settlers, about 700 in number, have a pastor of their own communion, who resides in alternate weeks in the villages of Hahndorf, in the vale of Mount Barker, and Klemzig, on the banks of the Torrens, where the Lutherans are located. The British population is receiving very great and rapid augmentation, and may, in reasonable probability, amount to 20,000 before the end of the current year. In a new colony, where secular occupations are, for many reasons, more absorbing than they are in communities of earlier institution, there is peculiarly great danger that the importance of public worship, and even the sanctity of the sabbath, should be forgotten. Here, therefore, it is of so much the more importance, that all practicable opportunities and facilities should be provided for those who arrive among us from a land where they have been used to join in the public service of the church on the Lord's-day, to continue to do so; and further, to obtain for their children, in Sunday-schools, that instruction which very few of them have any opportunity of receiving during the working days of the week. The committee are extremely desirous to continue and complete the building of St. John's church on the East Terrace, Adelaide, the first stone of which was laid by his excellency the governor on the 19th October; but unless the funds of the society be considerably augmented by liberal contributions, that object cannot be effected. A church and *school-room are now required* at Port Lincoln, and others *will very soon be necessary* at Encounter Bay, Gawler, *Hindmarsh, and North* Adelaide. The committee are *also desirous to contribute* towards the expence of building parsonage houses when the funds at their disposal shall enable them to do so. Donations and subscriptions will be thankfully received in Adelaide, by George Hall, esq., treasurer to the Church Building Society; in London, by Messrs. Seeley & Co., Fleet-street; Messrs. Hatchards, Piccadilly; Messrs. Currie & Co., Cornhill; the editor of the *Record*, Red Lion-court, Fleet-street; Messrs. Smith and Elder, Cornhill. In Dublin, by R. M. Tims, Grafton-street, and Wm. Curry, jun., & Co., Sackville-street.—*Adelaide, March* 2, 1840.

Determination of H. M. Government to constitute New Zealand an independent colony.—Another very important measure has lately been determined on by her majesty's government. They have made New Zealand an independent colony, and have appointed Captain Hobson governor of the islands of New Zealand. The bishop of Australia also, with his wonted kindness, has exerted himself in Sydney, with equal judgment and zeal, in supporting the rights and interests of the society. We will not here enter into any detail of his lordship's valuable and unsolicited advocacy; but we cannot forbear mentioning that, in a letter dated July 17, 1840, he thus gives his opinion on the just claims and good character of the children of the missionaries.

Testimony of the bishop of Australia to the character of the missionaries' children, and the justice of their claims to the land purchased for them with the society's grant.—"I also urged—upon the strong ground, as I thought, of justice and expediency—the confirmation, without question, to the children of missionaries, of those portions of land which might be deemed to have been purchased, at a fair rate, by the outlay of 50*l.*, granted for the benefit of each by the society. I spoke very strongly on behalf of these young people, as being, so far as I had seen them, a class the most desirable, in point of education, principle, and intelligence, to have established in a new country—as forming, indeed, the germ of a community, in which the influence of pure religion might, under the divine blessing, be expected to take deep root. And I urged that they, being natives of the soil, were consequently entitled to more consideration than the mere emigrants, who, with a view to commercial or other advantages, had obtained land in New Zealand." [We quote these sentiments with the greatest satisfaction, since they show very plainly that the judicious bishop Broughton cordially concurs in those views which induced the committee first to encourage the settlement of the children of the missionaries in New Zealand; and, secondly, to allow land, to a moderate extent, to be purchased for their future maintenance.]

Encouraging progress of the gospel: signs of an approaching spiritual harvest.—We gladly present to our readers these very cheering accounts; but we have still more pleasure in calling upon them to rejoice with us, and to praise the Lord for the promise of a great spiritual harvest in this interesting country. The present condition of a large portion of the inhabitants of New Zealand resembles a most striking and beautiful change in the operations of agriculture, which occurs when seed-time is finished. One week you may see the corn-field, although it bears the traces of much industry and toil, yet presenting no signs of vegetation; the next, you may behold the surface of the same field literally clothed with a mantle of the most tender and delicate green. The good seed has, in the interval, put forth its first [illegible] shoots; and such seems now to be the [illegible] spiritual field in New Zealand. The [illegible] covered with the first signs of the vegetation of the seed of the word of God, which has [illegible] been sown there; and a wide-spreading [illegible] presents to the [illegible] of faith a far [illegible] couraging [illegible] even the fairest [illegible] nature. [illegible] get that the [illegible] corn in [illegible] almost universally [illegible] however [illegible] the mature [illegible] knowledge [illegible] holiness. [illegible] may scorn [illegible] and thistles [illegible] young plants [illegible] gers may [illegible] promise of [illegible] and weeds [illegible] to shew that [illegible] peculiar pe[illegible] desire for C[illegible]



must, under any circumstances, be the first commencement of a ripened harvest of grace. Since our last publication, reports from both districts have reached us; we propose to give extracts from these at considerable length, because they furnish at once gratifying proof of the industry of the missionaries, and the faithful discharge of their spiritual duties, and also shew that a peculiar blessing is at this season resting on their labours.—*From Church Missionary Record.*

MADRAS.

The following letter from the lord bishop of Madras was read:—

"*Kotagherry, Southern India, 6th Oct.* 1840.

"Rev. and dear sir,—I have the honour to acknowledge the receipt of your letter of the 23rd June, and beg to return the society my most grateful thanks for the many proofs of confidence and affectionate interest thus continually manifested towards me. I shall gladly avail myself of the authority conveyed to me in that letter to apply the residue of the 500*l.*, so liberally placed by the society at my disposal, according to the best of my judgment; and I hope to give the details in a future letter. A grant shall be made towards the erection of a parsonage-house for my exemplary and interesting *protégé*, the rev. Christian Aroolappen; but as it is my wish to build the school-room at my own expense, I shall not trespass on the society's generosity for that purpose. The donation of 10,000*l.* towards the creation of more colonial bishoprics is, like all the acts of the society, nobly Christian. It is not, however, for me to praise a society whose praise is in all the churches; but humbly to pray, as I do most earnestly, that God will graciously continue to bless its labour of love to the increase of true religion throughout the world, by enabling all professing Christians to know what they have believed. The spread of the anabaptist heresy in Southern India and Ceylon, by which the unity of the faith is so sadly broken, and the bond of peace loosed among us, is indeed very painful to me. The publications you mention are, in my opinion also, very well adapted to check the evil, and I shall be most thankful to be enabled to circulate them throughout the diocese. I beg you to accept yourself, and to offer to all members of the society who are kind enough to be interested in me, my best thanks for the friendly anxiety which is felt for my health. It continues precarious; but although it combines, with many other sources of weakness and insufficiency, to prevent me from doing much that I could wish to do, and doubtless very much that I ought to do, I am still graciously enabled to go on with my work, which is peculiarly the work of seed-time in India, where "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:" for with stammering lips and another tongue must we speak to this people, leaving the fruits of our labour to be gathered in by those who shall come after us. May we be most careful that the seed be good!

"Believe me, reverend and dear sir,

"Your most faithful servant and brother,

"G. T. MADRAS."

NEWFOUNDLAND.

At the January meeting of the Society for Promoting Christian Knowledge, a letter from the lord bishop of Newfoundland, dated St. John's, Newfoundland, Sept. 1, was read to the meeting. The following are

[redacted]

letter will be delivered to you by the rev. Mr. of my chaplains, and the rector of St. John's, to revisit England for the purpose of taking master of arts, to which, by his standing at , he has been for some years entitled, and employ on a mission of great importance of Newfoundland. The parish church, in the large and populous town of St. John's, has been built about forty years, and having been constructed of very frail materials, is now in so dilapidated a condition, that to repair it properly would eventually occasion a greater expence to the parishioners than the erection of a new church. Surrounded by a Roman catholic population, numerically superior, and of a most proselyting spirit, the members of the church of England in this town are considerably increased, and annually increasing in number, whilst the recent erection of a bishop's see in Newfoundland renders it expedient that any new church to be erected in the capital should, at least in some degree, partake of a cathedral character, and be projected on a scale of sufficient magnitude and respectability to be so regarded by the public. To a work of this nature the resources of the protestant community, unaided by either the imperial government or the local legislature, are obviously inadequate. Under these circumstances, I am induced to revert to that great and noble society which has, under God, been the author and time-honoured supporter of church of England establishments in North America, for assistance to a measure from which I believe that very important benefits will result. In committing the advocacy of this design, which I trust that God will prosper, to the talents, the experience, and the fidelity of Mr. Bridge, I feel that my own absence from the diocese, the duties of which are arduous and accumulated, may well be spared; and I rely on my friends in England, who have the propagation of the gospel, in accordance with the discipline and doctrine of the established church, at heart, to give to my brother and fellow-labourer every facility in their power to obtain the object of his mission. The probable expense of such a building, as on a very moderate view may be contemplated, would not exceed the sum of five thousand pounds, one thousand of which might probably be raised within the colony; while it is not too much to hope, that her majesty's government may accord to the church a grant of land, equal in value to the very eligible and extensive ground which was conferred by his late majesty on the Roman catholics, for the erection of a cathedral and bishop's palace within this town. The church which we propose to build with the means which we solicit, is to be, to all intents and purposes, the property of the church of England community, under trust to the bishop of Newfoundland. The pew-rents will be available for the payment of the rector's salary, and of other expenses incidental to the church. The regulation for the sale of seats should be left to the diocesan, who will take care that sufficient accommodation be provided for the poor. In the construction of the building, solidity and permanence should be mainly considered; and with the existence of the church of St. Thomas in the neighbourhood, I would rather contract the size of the cathedral than sacrifice these requisites. The material must be stone, which will offer at once some security from fire, and some resistance to the deleterious qualities of these hyperborean climates. If the contributions to be raised in England equal my expectations, and are placed, as I suppose they must be, under my control, I will be responsible that these desiderata shall be accomplished. Respecting the exigencies of the church in Newfoundland, the state of religion and education in this colony, and other topics of inquiry, Mr. Bridge will be prepared to afford the most full and valuable information. During the period of his necessary detention from his duties here, for which I will supply the best remedy in my power, Mr. Bridge will be happy to transact any business with which the society may entrust him."

The secretary gave notice that the standing committee proposed that a grant of five hundred pounds should be made at the general meeting in February, towards the objects stated in the bishop's letter.

[redacted]

Miscellaneous.

following appeared :—

the 8th day of De- 's most excellent

mers for England

have, in pursuance of an act passed in the last session of parliament, entitled, "an act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues," duly prepared and laid before her majesty in council, a return bearing date the 17th day of November, 1840, in the words and figures following, that is to say:—

that you will be kind enough to give it publicity among your subscribers, and that they who duly appreciate the blessings which they enjoy in communion with our apostolic church at home, will be induced to exert themselves in order to collect the pecuniary means necessary for extending those blessings to a distant colony. This province has already thousands of inhabitants who, though dwelling at the antipodes of their native land, are earnestly desirous to worship the God of their fathers, according to the rites of the church of England, whose admirable liturgy is endeared to them as well by its intrinsic beauties, as by the fond remembrance of their former home, which is inseparably associated with it. I have the honour to be, sir, your very obedient servant,

GEORGE HALL,
Treasurer S. A. C. B. S.

South Australian Church Building Society.—This association was formed in April, 1839, for the purpose of augmenting the means and opportunities for public worship and religious instruction in the colony—1st, by aiding the establishment of churches and the appointment and maintenance of clergymen of the united church of England and Ireland; 2ndly, by founding and encouraging Sunday schools for the education of youth in the principles of the united church of England and Ireland. These two important objects the Church Building Society have deeply at heart, but their very limited funds have not yet enabled them to carry either into effect. The committee feel it to be their duty to make an earnest appeal to all those persons in this province, and in the United Kingdom, who value Christian instruction, entreating them to contribute of their means towards defraying the necessary expence of securing that most important benefit to a large portion of the population of South Australia. The number of Europeans now resident in the colony is estimated at 11,000. Of these 5400 are inhabitants of Adelaide; of the remainder, many are settled in the several hamlets situate within six miles of Adelaide, some at Encounter Bay, some in the town of Gawler, on the Great Para (twenty-six miles north of Adelaide); about 240 at Port Lincoln, and some hundreds are widely distributed among the sheep and cattle stations in various parts of the province. The only church in the colony (situate on the North Terrace, Adelaide) has recently been enlarged, but even now is not capable of accommodating more than 600 persons. There is only one clergyman of the church of England in the province, and only one Sunday school-room in connexion with the church; the latter was built in the early part of the year 1839, and in it about 150 children might be instructed. The German Lutheran settlers, about 700 in number, have a pastor of their own communion, who resides in alternate weeks in the villages of Hahndorf, in the vale of Mount Barker, and Klemzig, on the banks of the Torrens, where the Lutherans are located. The British population is receiving very great and rapid augmentation, and may, in reasonable probability, amount to 20,000 before the end of the current year. In a new colony, where secular occupations are, for many reasons, more absorbing than they are in communities of earlier institution, there is peculiarly great danger that the importance of public worship, and even the sanctity of the sabbath, should be forgotten. Here, therefore, it is of so much the more importance, that all practicable opportunities and facilities should be provided for those who arrive among us from a land where they have been used to join in the public service of the church on the Lord's-day, to continue to do so; and further, to obtain for their children, in Sunday-schools, that instruction which very few of them have any opportunity of receiving during the working days of the week. The committee are extremely desirous to continue and complete the building of St. John's church on the East Terrace, Adelaide, the first stone of which was laid by his excellency the governor on the 19th October; but unless the funds of the society be considerably augmented by liberal contributions, that object cannot be effected. A church and *school-room are now required* at Port Lincoln, and others *will very soon be necessary* at Encounter Bay, Gawler, *Hindmarsh, and North* Adelaide. The committee are *also desirous to contribute* towards the expence of building parsonage houses when the funds at their disposal shall enable them to do so. Donations and subscriptions will be thankfully received in Adelaide, by George Hall, esq., treasurer to the Church Building Society; in London, by Messrs. Seeley & Co., Fleet-street; Messrs. Hatchards, Piccadilly; Messrs. Currie & Co., Cornhill; the editor of the *Record*, Red Lion-court, Fleet-street; Messrs. Smith and Elder, Cornhill. In Dublin, by R. M. Tims, Grafton-street, and Wm. Curry, jun., & Co., Sackville-street.—*Adelaide, March* 2, 1840.

Determination of H. M. Government to constitute New Zealand an independent colony.—Another very important measure has lately been determined on by her majesty's government. They have made New Zealand an independent colony, and have appointed Captain Hobson governor of the Islands of New Zealand. The bishop of Australia also, with his wonted kindness, has exerted himself in Sydney, with equal judgment and zeal, in supporting the rights and interests of the society. We will not here enter into any detail of his lordship's valuable and unsolicited advocacy; but we cannot forbear mentioning that, in a letter dated July 17, 1840, he thus gives his opinion on the just claims and good character of the children of the missionaries.

Testimony of the bishop of Australia to the character of the missionaries' children, and the justice of their claims to the land purchased for them with the society's grant.—"I also urged—upon the strong ground, as I thought, of justice and expediency—the confirmation, without question, to the children of missionaries, of those portions of land which might be deemed to have been purchased, at a fair rate, by the outlay of 50*l.*, granted for the benefit of each by the society. I spoke very strongly on behalf of these young people, as being, so far as I had seen them, a class the most desirable, in point of education, principle, and intelligence, to have established in a new country—as forming, indeed, the germ of a community, in which the influence of pure religion might, under the divine blessing, be expected to take deep root. And I urged that they, being natives of the soil, were consequently entitled to more consideration than the mere emigrants, who, with a view to commercial or other advantages, had obtained land in New Zealand." [We quote these sentiments with the greatest satisfaction, since they show very plainly that the judicious bishop Broughton cordially concurs in those views which induced the committee first to encourage the settlement of the children of the missionaries in New Zealand; and, secondly, to allow land, to a moderate extent, to be purchased for their future maintenance.]

Encouraging progress of the gospel: signs of an approaching spiritual harvest.—We gladly present to our readers these very cheering accounts; but we have still more pleasure in calling upon them to rejoice with us, and to praise the Lord for the promise of a great spiritual harvest in this interesting country. The present condition of a large portion of the inhabitants of New Zealand resembles a most striking and beautiful change in the operations of agriculture, which occurs when seed-time is finished. One week you may see the corn-field, although it bears the traces of much industry and toil, yet presenting no signs of vegetation; the next, you may behold the surface of the same field literally clothed with a mantle of the most tender and delicate green. The good seed has, in the interval, put forth its first beautiful shoots; and such seems now to be the state of the spiritual field in New Zealand. The island is literally covered with the first signs of the vegetation of that good seed of the word of God, which has, for so many years, been sown there; and a wide-spread spirit of inquiry presents to the eye of faith a far more lovely and encouraging scene than even the fairest of the beauties of nature. We do not forget that the blade is not the full corn in the ear. An almost universal spirit of inquiry, however genuine, is not the matured fruit of Christian knowledge, and faith, and holiness. The burning sun may scorch, or thorns and thistles may choke the young plant. Many dangers may destroy this first promise of an abundant crop; and we shall have occasion to shew that New Zealand is at this juncture exposed to peculiar perils: nevertheless, this extensive and earnest desire for Christian instruction is a state of promise, and

must, under any circumstances, be the first commencement of a ripened harvest of grace. Since our last publication, reports from both districts have reached us; we propose to give extracts from these at considerable length, because they furnish at once gratifying proof of the industry of the missionaries, and the faithful discharge of their spiritual duties, and also shew that a peculiar blessing is at this season resting on their labours.—*From Church Missionary Record.*

MADRAS.

The following letter from the lord bishop of Madras was read:—

"*Kotagherry, Southern India, 6th Oct.* 1840.

"Rev. and dear sir,—I have the honour to acknowledge the receipt of your letter of the 23rd June, and beg to return the society my most grateful thanks for the many proofs of confidence and affectionate interest thus continually manifested towards me. I shall gladly avail myself of the authority conveyed to me in that letter to apply the residue of the 500*l.*, so liberally placed by the society at my disposal, according to the best of my judgment; and I hope to give the details in a future letter. A grant shall be made towards the erection of a parsonage-house for my exemplary and interesting *protégé*, the rev. Christian Aroolappen; but as it is my wish to build the school-room at my own expense, I shall not trespass on the society's generosity for that purpose. The donation of 10,000*l.* towards the creation of more colonial bishoprics is, like all the acts of the society, nobly Christian. It is not, however, for me to praise a society whose praise is in all the churches; but humbly to pray, as I do most earnestly, that God will graciously continue to bless its labour of love to the increase of true religion throughout the world, by enabling all professing Christians to know what they have believed. The spread of the anabaptist heresy in Southern India and Ceylon, by which the unity of the faith is so sadly broken, and the bond of peace loosed among us, is indeed very painful to me. The publications you mention are, in my opinion also, very well adapted to check the evil, and I shall be most thankful to be enabled to circulate them throughout the diocese. I beg you to accept yourself, and to offer to all members of the society who are kind enough to be interested in me, my best thanks for the friendly anxiety which is felt for my health. It continues precarious; but although it combines, with many other sources of weakness and insufficiency, to prevent me from doing much that I could wish to do, and doubtless very much that I ought to do, I am still graciously enabled to go on with my work, which is peculiarly the work of seed-time in India, where "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:" for with stammering lips and another tongue must we speak to this people, leaving the fruits of our labour to be gathered in by those who shall come after us. May we be most careful that the seed be good!

"Believe me, reverend and dear sir,

"Your most faithful servant and brother,

"G. T. MADRAS."

NEWFOUNDLAND.

At the January meeting of the Society for Promoting Christian Knowledge, a letter from the lord bishop of Newfoundland, dated St. John's, Newfoundland, Sept. 1, 1840, was read to the meeting. The following are extracts:—

"This letter will be delivered to you by the rev. Mr. Bridge, one of my chaplains, and the rector of St. John's, who desires to revisit England for the purpose of taking the degree of master of arts, to which, by his standing at the university, he has been for some years entitled, and whom I gladly employ on a mission of great importance to the diocese of Newfoundland. The parish church, in the large and populous town of St. John's, has been built about forty years, and having been constructed of very frail materials, is now in so dilapidated a condition, that to repair it properly would eventually occasion a greater expence to the parishioners than the erection of a new church. Surrounded by a Roman catholic population, numerically superior, and of a most proselyting spirit, the members of the church of England in this town are considerably increased, and annually increasing in number, whilst the recent erection of a bishop's see in Newfoundland renders it expedient that any new church to be erected in the capital should, at least in some degree, partake of a cathedral character, and be projected on a scale of sufficient magnitude and respectability to be so regarded by the public. To a work of this nature the resources of the protestant community, unaided by either the imperial government or the local legislature, are obviously inadequate. Under these circumstances, I am induced to revert to that great and noble society which has, under God, been the author and time-honoured supporter of church of England establishments in North America, for assistance to a measure from which I believe that very important benefits will result. In committing the advocacy of this design, which I trust that God will prosper, to the talents, the experience, and the fidelity of Mr. Bridge, I feel that my own absence from the diocese, the duties of which are arduous and accumulated, may well be spared; and I rely on my friends in England, who have the propagation of the gospel, in accordance with the discipline and doctrine of the established church, at heart, to give to my brother and fellow-labourer every facility in their power to obtain the object of his mission. The probable expense of such a building, as on a very moderate view may be contemplated, would not exceed the sum of five thousand pounds, one thousand of which might probably be raised within the colony; while it is not too much to hope, that her majesty's government may accord to the church a grant of land, equal in value to the very eligible and extensive ground which was conferred by his late majesty on the Roman catholics, for the erection of a cathedral and bishop's palace within this town. The church which we propose to build with the means which we solicit, is to be, to all intents and purposes, the property of the church of England community, under trust to the bishop of Newfoundland. The pew-rents will be available for the payment of the rector's salary, and of other expenses incidental to the church. The regulation for the sale of seats should be left to the diocesan, who will take care that sufficient accommodation be provided for the poor. In the construction of the building, solidity and permanence should be mainly considered; and with the existence of the church of St. Thomas in the neighbourhood, I would rather contract the size of the cathedral than sacrifice these requisites. The material must be stone, which will offer at once some security from fire, and some resistance to the deleterious qualities of these hyperborean climates. If the contributions to be raised in England equal my expectations, and are placed, as I suppose they must be, under my control, I will be responsible that these desiderata shall be accomplished. Respecting the exigencies of the church in Newfoundland, the state of religion and education in this colony, and other topics of inquiry, Mr. Bridge will be prepared to afford the most full and valuable information. During the period of his necessary detention from his duties here, for which I will supply the best remedy in my power, Mr. Bridge will be happy to transact any business with which the society may entrust him."

The secretary gave notice that the standing committee proposed that a grant of five hundred pounds should be made at the general meeting in February, towards the objects stated in the bishop's letter.

Miscellaneous.

Ecclesiastical Commission.—The following appeared in the *Gazette* of Friday, January 1:—

At the court at Buckingham-palace, the 8th day of December, *1840: present,* the queen's most excellent *majesty in council.*

Whereas the ecclesiastical commissioners for England have, in pursuance of an act passed in the last session of parliament, entitled, "an act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues," duly prepared and laid before her majesty in council, a scheme bearing date the 17th day of November, 1840, in the words and figures following, that is to say:—

Preferments.

Manning, H. E., archd. of Chichester.
Shirley, W. A., archd. of Derby.

Name.	Parish & County.	Pop.	Pat.	Val. £.
Barlow, W. ..	Northenden (R.), Cheshire	1420	D. & C. Chester	406
Beaufort, D. A.	Assist. Min. Portman ch., London.			
Benson, C.	Bredicot (R.), Worc.	53	D. & C. Worc.	120
Bewstead, J.	Messingham, c. Bottisford (V.), Linc.	1253	Bp. of Lincoln	*398
Boydell, T.	Coddington (R.) ..	345	D. & C. Chester	262
Brooke, W. ..	Bentley (V.), Suff.	359	Rev. C. E. Keene	182
Butcher, E. R.	Milton (R.), Northamp.	541	Family	*340
Butlin, W.	St. Sepulchre (V.), Northamp.	4987	J. Mercer & C. Markham, Esqs.	*149
Carwithen, W., D.D.	Stoke Climsland, Cornwall.	1250	The Queen..	*681
Collins, W. ..	Kilcommer (R.), Cork		Bp. of Cork..	
Dand, M.	Clifton (R.), Westmore.	288	Bp. of Carlisle	*150
Dry, T.	St. Peter's (P. C.) Walthamstow, Essex		Vic. of Walthamstow .	
Dunn, J. S. ..	Manningtree (P.C.), Essex	1287	Rector of Mistley	120
Ekins, J.	New Sampford (R.), Essex	423	New Coll. Oxford ..	*494
Fetherstone, H.	Moyne (P. C.) Wicklow		Rec. Hacketstown..	
Fielding, H. ..	Salmonby (R.), Linc.	804		
Fogg, T.	Hornby chap. (P. C.), Lanc.			
Forbes, E.	Ramsey (P. C.) ..		E. Fellowes, Esq.	
Forster, F.	Ridgewell (V.), Essex	721	Cath. Hall, Cambridge	178
Frampton, W. C.	Moreton (V.), Dorset		J. Frampton, Esq.	*220
Gale, J.	Burbage (V.), Wilts.			
Garton, J.	Towcester (V.), Northamp.	2071	Bp. of Lichfield	*217
Geraghty, J.	Donaghendry (R.), Armagh		Archbp. Armagh	
Gibbs, W.	St. Peter's, Hallifwell (P.C.), Lanc.			
Giles, J. D.	Swinstead (V.), Linc.	402	Lord Willoughby d'Eresby. .	80
Gore, A. H. ..	Lewannick (V.), Corn.	750	Lord Chanc.	*242
Harris, C. A.	Wilton (R.), Wiltshire	1616	Earl of Pembroke	*450
Harrison, H.	Kilndowne (N. C.), Kent			
Holme, M.	Marston Moysey (P. C.), Wilts.	220	Rev. W. F. Holme	57
Hurlock, J. ..	Hursbourn Tarrant, Hants.	786	Preb. Sarum Cath.	270
Jackson, W. ..	Cliburn (R.)	905	Bp. Carlisle..	*188
Kemp, R.	Walpole (P. C.), Suffolk	658	Rev. B. Phillpotts	82

Wilberforce, R. ., archd. E. Riding York.

Name.	Parish & County.	Pop.	Pat.	Val. £.
Knapp, H.	Swayston (V.), Linc.	311	Mrs. Knapp.	*514
Marsh, E. G.	Aylesford (V.), Kent	1300	D. & C. Rochester ..	531
Mills, H.	Pillerton (V.), Warw.	478	Rev. F. Mills.	*99
North, W.	Llangoedmore (R.), Cardigan	1014	St. David's Coll.	*329
Penny, E.	St. Andrews & St. Mary Broadman (R.), Canterbury.	1044	The Archbp.	*224
Philipps, W. T.	Fittleton (R.), Wilts.	331	Magd. Oxford	*444
Polchett, G. T.	Denton (R.), Linc.	588	Preb. Linc. Cath.	*736
Pole, W. B. ..	Condicote (R.), Glouc.	142	Rev. W. Bishop	150
Porteus, B. ..	Edenhall (V.), Cumb.	298	D. & C. Carlisle	*178
Richards, J. ..	Newbliss (P. C.), Clogher		Dr. Kerr	
Richards, E.	Llanwnda (V.)	1141	Bp. Bangor.	270
Robins, S.	Shaftesbury, (R. & C.)	2896	Earl of Shaftesbury	160
Rushton, J. R.	Hooknorton (P. C.), Oxon	1506	Bp. of Oxford	190
Ryder, J. B. ..	Ringrove (R & V.), Cork		Bp. of Cork .	
Schomberg, J. D.	Atherstone (P. C.), Warw.	3670	Vic. of Manchester	97
Short, J. H. ..	Whittle-le-Woods (P. C.) ..	2987	V. Leyland..	*69
Stupart, G. T..	Merton (V.), Oxon.	234	Exet. Coll. Oxford ..	*98
Tottenham, E.	Min. Laura chap., Bath.			
Villar, J. G. ..	Hoggiston (R.), Bucks.	169	Worc. Coll. Ox.	*220
Ward, R. C. ..	Tollerton (R.), Notts.	188	P. Barry, Esq.	*435
Warren, Dr. ..	All Souls' (N. C.), Ardwick, Manchester.			
Welland, W.	Aghabullogue (R.), Cork.		Bp. of Cork.	
Wharton, W. F.	Barningham (R.), Yorks.	671	Ld. Chanc. .	*188
White, R. M. .	Little Glemham (R.), Gt. Glemham (P. C.), Suff.	760	Hon. Mrs. North	*220
Whitty, J.	Galbally (R.)		Bp. of Cashel.	
Wilkins, J. M.	Southwell (V.), Notts.	3384	Archd. Nottingham ..	*144
Williams, W. .	Elton (P. C.), Hereford	85	Ld. Chanc. .	50
Wilson, J.	Wigtoft c. Quadring, Linc.	697	Bp. Lincoln.	*418
Winpenny. J.	Yarm (P. C.), York.	1636	Archbp. of York	151
Wood, J.	All Saints Clayton (P. C.), Lanc. ..		Trustees	
Woolcombe, W.	Iffley (P. C.), Oxford	656	Archd. Oxford	
Wright, R. ..	Kiltegan (V.), Wicklow		Bp. Leighlin.	

Barbut, S., canon and preb. of Ferring Chich. cath. (pat. bp. Chichester).
Bellamy, G., chap. H.M.S. Endymion.
Blacker, G., preb. Maynooth (pat. Duke of Leinster).
Blake, G., assis. mast. Manchester gram. sc.
Brown, T., canon and preb. Chichester (pat. dean and chapter).
Butler, D., mast. Helleston school, Devon.
Ditcher, J., official archd. Wells.
Fentiman, —, mast. Newbury dioc. sch.
Greenall, R., rur. dean Frodsham west, Chest.
Gresley, W., hon. canon of Lichfield.
Hughes, J. R., can. and preb. Chichester (pat. the bp.)
Jacob, P., rur. dean Winchester, vice canon Williams.
Kirby, W., hon. canon, Norwich cath. (pat. the bp.)
Lance, J. E., rur. dean of Crewkerne.
Laughlin, J. W., mast. Naas dioc. sch. (pat. bp. of Kildare.)
Marsh, W. T., chap. marq. Cholmondeley and earl Carnwath.
Morgan, C. H., rur. dean, Forest, Gloucest.
Noel, Hon. G. T., rur. dean Somborne Winton, vice canon Vaux.
Roberts, C. C., lect. St. Antholin's, London.
Thurlow, C. A., rur. dean of Malpas, (pat. bp. of Chester).
Tucker, W. G., chap. H.M.S. Revenge.
Watts, J. W., Kensington chap. Bath
Wilkinson, M., head master Kensington gram. school.
Woodroffe, T., rur. dean West. Medine, I. of Wight., vice archd. S. Wilberforce.

Clergymen deceased.

Bolston, H., Demy Magd., Oxford.
Clarke, T., rec. Tusmore, Oxford (pat. sir H. Dashwood, bt.), 74.
Cosey, T., rec. Batcombe and Upton Noble, Somerset, 82.
Cotton, N., rec. Thornby, Northamp., 52.
Dampier, J., Collinsay, Somerset, 63
Dowling, J. G., rec. St. Mary de Crypt, Gloucester.
Davies, D., of Cleddeston, Hants, 66.
vic. Newcastle-on-Tyne, 72.
, St. Nicholas and St. Leo-
l, 78.
Frost, W. B., late of Ipswich, 44.
Gunning, P., rec. Newton, Lee and Bathwick, c. Woolley, Som.
Hingston, J., vic. gen. of Cloyne, and rec. Aghabullogue, (pat. the bp.)
Kirby, J. M.
Knight, J., church missionary at Nellore, Ceylon.
Jones, J., late cur. Garth, Harbro, 37.
Lee, J. T., vic. Thame, Oxford, and head mast. gram. school, (pat. W. Long, esq.), 71.
Mason, R., D.D., at Harley, Berks.
Macaulay, J. H., mast. Repton school, Derbyshire.
Missing, J., Bedford.
Monypenny, P., vic. Hadlow, Kent, 73.
Pope, R., Great Buckland, Kent, 68.
Robinson, J., D.D., rec. Clifton and Cliburn.
Smith, S., D.D., canon of Durham, prb. of York, and rec. of Dry Drayton; formerly dean of Christ church, Guiford, 68.
Watson, J., of Wellington hall, 81.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1841.

Ordinations.

ORDINATION APPOINTED.

Bp. of Winchester, *July* 11.

ORDAINED

By **Bp. of Limerick**, *at Lorra, Jan.* 6.

PRIEST.

A. Evanson.

DEACON.

R. Herbert, B.A.

By **Bp. of Norwich**, *Jan.* 10, *at Norwich.*

PRIESTS.

Of Oxford.—D. Gillett, B.A., Magd.; J. T. D. Kidd, B.A., St. John's; J. Mansfield, B.A., Trin.; E. B. Webster, B.A., Wad.

Of Cambridge.—G. H. C. Bidwell, B.A., Clare; T. P. Fenner, B.A., Queens'; J. Grisdale, B.A., Emman.; J. H. Payne, B.A., Caius; J. B. Scholefield, B.A., Trin.; R. B. Slipper, Caius.

DEACONS.

Of Oxford. — G. W. Cockerell, B.A., Queen's; R. C. Denny, B.A., Trin.; W. W. Dickenson, B.A., Brasen.; J. W. Dolignon, B.A., Ball.; J. D. Durell, B.A., New Inn H.; W. Ewing, B.A., Linc.; T. L. Fellowes, B.A., Ch. Ch.

Of Cambridge.—J. A. Atcherley, B.A., Jesus; J. B. Bampton, B.A., Christ's; J. Beckwith, B.A., C.C.C.; J. M. Brackenbury, B.A., St. John's; S. A. Cooke, B.A., St. Peter's; H. T. Deacle, B.A., St. John's; G. Hall, B.A., Cath.; J. H. Jerrard, M.A., Caius; T. Reynolds, B.A., Pemb.; R. M. Sharp, B.A., St. John's; J. Sheal, C.C.C.; J. W. Spencer, B.A., Pemb.; C. J. Vaughan, B.A., Trin.

Of Durham.—G. F. Hill.

By **Bp. of Ripon**, *at Ripon, Jan.* 10.

PRIESTS.

Of Oxford.—T. Atkinson, B.A., Linc.; A. L. W. Bean, B.A., Pemb.; G. W. Brameld, B.A., Linc.; J. Pearon, B.A., Queen's coll.

Of Cambridge.—J. Lewis, M.A., Trin.; W. L. Metcalf, B.A., St. John's; J. H. Micklethwaite, B.A., Trin.; S. Sowden, B.A., Magd.

Of Dublin.—T. G. Graves, B.A.

Literate.—H. Trimmer.

DEACONS.

Of Cambridge.—L. A. Beck, B.A., Jesus; T. Hervey, B.A., Clare; S. Pagan, B.A., St. John's.

Of Dublin.—W. M. Beresford, B.A.; T. B. Browne, B.A.; A. Leeper, B.A.; B. L. Poyntz, B.A.; H. Smith, B.A.; T. Woodesward, B.A.

By **Bp. of Lichfield**, *Jan.* 10.

PRIESTS.

Of Oxford.—A. T. Gregory, B.A., Linc.; T. Helmore, B.A., Magd. H.; C. O. Kenyon, B.A., Ch. Ch.; C. H. Mansell, B.A., Worc.; S. P. Robertson, B.A., Worc.; T. Ward, B.A., New Inn H.

Of Cambridge.—J. Dingle, B.A., C.C.C.; J. H. B. Green, B.A., Jesus; T. Langharn, B.A. Cath.; W. Waller, B.A., Cath.

DEACONS.

Of Oxford.—W. S. Burd, B.A., Ch. Ch.; F. Day, B.A., Pemb.; H. J. Dixon, B.A., St. Mary H.; P. H. Dod, B.A, Worc.; C. A. Fowler, B.A., Oriel; W. B. Garnet, B.A., Brasen.; J. Isaacson, B.A., New Inn H.; C. F. Weideman, B.A., Ch. Ch.

Of Cambridge.—S. A. Ellis, B.A., St. John's; E. K. Luscombe, B.A., Trin.; W. Nicholson, B.A., Emman.

Of Dublin.—J. Wilkin, B.A

Literate.—S. Cutter; T. Evans.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Acton, W.	West Wickham, (P. C.), Camb.	529	Earl of Hardwicke	88
Adams, W.	Throcking (R.), Herts.	76	Own Petition	252
Aldrich, W. W.	Boyton (R.), Suff.	247	Trust, Mrs. Warner's charity	*365
Bayfield, B.	Ripponden (P. C.), York.		Vic. of Halifax	
Bayly, F. T. J.	Whaddon, (P. C.), Gloue.	152	J. Smith, Esq.	46
Beechy, S. V.	Ch. Ch. Thornton (P. C.), Lanc.			
Benn, W.	Moylesker (U.), Westmeath		The Queen.	
Bentley, T. R.	St. Matthew's (P. C.), Manchester		Manch. Coll. Ch.	271
Bidwell, G. H. C.	Blessingham (R.), Norf.		L. S. Bidwell, Esq.	
Birch, J.	Bywell, St. Andrew, (V.), Northd.	172	T. W. Beaumont, Esq.	*436
Bluck, J.	Walsoken (R.), Norfolk	1856	G. Gilpin, Esq.	*706
Brackenbury, R. C. N.	Brocklesby (R.), Linc.	242	Earl of Yarborough	287
Briggs, F. B.	Sutcombe (R.), Devon	491	T. Briggs, Esq.	170
Brown, J.	Batcombe, c. Upton Noble (R.), Som.	690	Own Petition	*839
Burke, H. L.	Ballygawley (P. C.), Tyrone		Archd. of Armagh	
Busfield, H	Coley (P. C.), York.		Vic. of Halifax	
Charlesworth; J. W.	Woodhead (P. C.), Cheshire			
Cornish, T. M.	Heathfield (R.), Somerset.	136	Rev. T. Cornish	*275
Coxe, R. C.	Newcastle-on-Tyne St. Nicholas (V.).	9672	Bishop of Carlisle	*753
Croft, J.	Catterick (V.), York	2981	The Queen.	*678
Crosle, C.	*Miltown (P. C.), Armagh*			
Curtis, W.	Grange (V.), Limerick		Earl of Cork.	
Davies, M.	Acton Trussell c. Bednal (P. C.) Staff.		Hulme's Trustees	
Dobie, J.	Royton (P. C.), Lanc.		Rect. of Prestwich	
Dover, G.	Naylor St., Liverpool (N. C.)			
Ebrington, Dr.	Loughgilly (R.), Armagh		Abp. of Armagh	
Evans, W.	Cwm Toyddwr (V.), Radnor	867	Bp. of St. David's	95
Gooch, J. H.	Stanisland (P. C.), Halifax			
Goodman, M. H.	Wilcott (V.), Wilts.	677	Col. Wroughton	*143
Gore, G.	Newton St. Looe (R.), Som.	477	W. G. Langton, Esq.	426
Green, T.	St. Nicholas (R.), Dublin			
Greenly, J. P. W.	Burleston, c. Athelhampton (R.), Dorset	67	W. R. A. P. T. Long Wellesley, Esq.	*200
Handcock, W.	Raddanstown (U.), Meath		The Queen.	
Hifferman, J. M.	Newport (U.), Tipperary		Bp. of Cashel	
Hildyard, T.	Southam (V.), Warw.	1256	The Queen.	*534
Kemp, G.	St. Allen's (V.), Cornwall	637	Bp. of Exeter	*174
Kidd, W. J.	Didsbury (P. C.), Lanc.	1067		154
Kitton, J.	Houghton (N. C.), Cumber.			
Little, J.	Streaton and Sundon (V.), Beds.	408	Lord Chanc.	83
Lucas, E.	Killerry (P. C.), Sligo		Bp. of Ardagh	
Macauley, J.	Bovey Tracy (V.), Devon	1697	The Queen.	*253
Mayher, J. W.	Brede (R.), Sussex.	1046	Rev. R. H. S. Hele	*703

DURHAM.

Dec. 10.—At a convocation holden on Saturday last, the following students in theology received licenses in theology:—B. E. Dwarris, B.A.; H. R. Ridley, B.A.

Loyal and dutiful addresses of congratulation to her Majesty and to his Royal Highness Prince Albert of Saxe Coburg Gotha were proposed by the senate, and adopted by convocation.

The Bishop of Durham's Prizes.—The Bishop of Durham has announced his intention of giving prizes, during his incumbency, to the amount of thirty guineas annually, for the encouragement of literature and science. The following prizes are proposed for the year 1841:—

A prize of ten guineas for the student who passes the last examination at the end of the academical year in the Hebrew text and septuagint version of the book of Genesis, beginning with the twelfth chapter, and of the first twenty chapters of the book of Exodus; and in the gospel of St. Matthew in Greek, with especial reference to Hellenistic phraseology and expression.

A prize of ten guineas for the best Latin prose essay on the following subject:—"Quænam fuerit Romanæ Republicæ sub Augusto constitutio." The essays to be sent to the warden on or before the 30th of April, 1841.

A prize of ten guineas for the best proficient in mathematics at the final examination of students in arts and in civil engineering.

No prizes will be adjudged, except in cases of positive merit.

The dean of Durham having placed the two scholarships in his nomination to be given by the University, to such students as had distinguished themselves at the last examination of students in arts and students in civil engineering, the scholarships have been assigned to William Haslam, student in arts, and to Samuel Smith, student in civil engineering, at the recommendation of the examiners.

The prize of five guineas, offered for the best English essay, to be written by any student in civil engineering, "On the best method of constructing a harbour, pointing out the difficulties likely to arise in different localities, and the fittest means of surmounting them," is assigned to John Wallace, engineer student.

W. L. Wharton, Esq., has proposed a prize of five guineas for the best report upon a subject proposed to be made by any engineer student. The report to be sent to the professor of mathematics on or before the 30th of April, 1841.

Dec. 18.—At a convocation the following alterations and additions to the regulations were proposed by the senate, and approved by convocation:—

The substitute for the second clause of title ii. sec. 7:—This examination shall be conducted by two or more examiners appointed by the warden, and shall be directed to the Greek and Latin languages, and the elements of theology.

To add the following to the title viii. sec. 1 to 5:—In all cases in which an undergraduate is admitted from another university, or a student of this university, not originally a student in arts, becomes a student in arts, such student shall be required to keep three terms by residence as a student in arts before he be admitted to the final examination for the degree of B.A.

That title viii. sec. ii. shall stand as follows:—The warden and senate shall have authority to allow the public examination in theology to be substituted for the ordinary examination for the degree of M.A., by any student in theology who has passed the final examination for the degree of B.A., and who is in other respects admissible to the examination for the degree of M.A.

The title ix. sec. 2. shall in future stand as follows:—2. No such grace shall be granted unless the petitioner has kept the requisite number of terms as a student in theology, is of approved moral and religious character, and of competent attainments.

The requisite number of terms for a student who is a B.A., at least of Durham, Oxford, Cambridge, or Dublin, shall be three, and for any other student, except in the cases hereinafter described, nine.

In proof of his moral and religious character, the petitioner shall present testimonials from the proctors, and from his college, hall, or house.

In proof of his attainments, he shall produce a certificate of having passed a public examination in theology. This examination shall be conducted by three examiners, nominated annually by the warden, and approved by convocation, and shall be directed to such subjects as have been fixed by the senate 11 months at least before its commencement.

Any student who is a B.A., at least of Durham, Oxford, Cambridge, or Dublin, shall be admissible to this examination in or after the third term.

No other student shall be admissible to it before his ninth term, excepting in the cases hereinafter described, nor unless he has passed such previous examination as may be appointed by the warden and senate.

Nevertheless, if any person who has been either admitted as a student in theology, or has been approved for admission by the warden, passes the examination appointed for theological students at the end of their first year with credit, and is recommended by the examiners, the warden and senate shall have power to place him in the same position with regard to all terms and examinations relating to theological students only, as if he had already kept three terms.

Any student in theology who is recommended by his college, may petition the university that the terms which he has kept by residence as a student in theology, may count towards the degree of B.A.; and that the examination passed by him in his third term of residence at least, may be received instead of the first examination for the degree of B.A.; and the examination passed by him in his sixth term of residence at least, instead of the second examination for the degree of B.A., provided that no other examination be ever received instead of the third and final examination for the degree of B.A.

These regulations, excepting the last, shall not affect any student in theology matriculated in or before Easter term, 1841.

The following students in theology received licenses in theology:—William Henry Elliott, B.A.; Salusbury Humphreys, B.A.

The warden has presented to the University two casts taken from some of the Elgin marbles.

Proceedings of Societies.

The following memorial from the committee of "The Church Education Society for Ireland" was read at the last meeting of the Society for Promoting Christian Knowledge:—

"Your memorialists, trusting to the sympathy which has been ever evinced towards the church in Ireland by your venerable society, and emboldened by your munificence on a former occasion to the Church Education Society, venture again to recommend to your kind consideration the pressing wants of that institution. Your memorialists are desirous, in the first place, to lay before you an account of the manner in which they have employed the generous grant of books placed at their disposal by you in the course of last year. Two-and-twenty diocesan boards of education having been established in connexion with the Church Education Society, your memorialists conceived that the most advantageous use which could possibly be made of your generous gift, was a division of the books in equal parts amongst these various diocesan societies. The diocesan committees were thus enabled to supply the model-schools in connexion with each of them; and an opportunity was afforded to the clergy generally of becoming acquainted with your publications, which have been received throughout the country with general satisfaction. Your memorialists have likewise purchased books at your depository to the amount of 500*l.*, to meet some of the most urgent amongst the numerous applications for aid, which come daily under their consideration. At the publication of the Church Education Society's first report, in April *last,* there appeared, returned in connexion with the *society, 716 schools, and 42,627* children. Since that *period several new diocesan* boards have been formed, *and the number of schools* and pupils has increased by at *least one-half. Your memorialists* desire to impress upon the minds of your committee, that it is on the labours of the Church Education Society that the education of the children of the humbler classes of the church in this country in the principles of the church must altogether depend. To supply the urgent and growing wants of the numerous schools in connexion with the Church Education Society, the funds, as yet, in the hands of your memorialists are totally inadequate. In consequence of this melancholy deficiency, the work of education in many districts of this country is almost at a stand. Such are the circumstances under which your memorialists venture again to entreat the benevolent assistance of your venerable society, and to solicit such a grant of books as may enable them to carry on the great work in which they are engaged—a work in which the best interests, perhaps the existence, of the church in Ireland are involved.

"Signed, on behalf of the Committee,

"C. R. ELRINGTON, Secretary.

"115, Grafton-street, Dublin,
Nov. 25, 1840."

GENERAL CO-OPERATIVE CHURCH-BUILDING ASSOCIATIONS, FOR PROMOTING THE ERECTION AND ENDOWMENT OF NEW CHURCHES, AND THE BUILDING OF PARSONAGE HOUSES, THROUGHOUT ENGLAND AND WALES.

The object of this new association is to promote, by small contributions, the extension of church accommodation, and especially to aid in the endowment of new churches, and in the building or purchase of parsonage houses. Notwithstanding the efforts which have been already made by existing societies for the promotion of church extension, there still remains a great mass of the population, whose sympathies it is highly desirable to

the cause, but who have hitherto been little, nvited to unite together in the prosecution of

If the proper machinery be put in motion, tributions might soon become well deserving of uble of collecting. Let it be assumed that only cribers of 1d. each be found in each county, and verage number of new churches begun in each), the sum of fifty pence, or 4s. 2d. each from scribers, in every county, would raise a total of s. 8d., or 216*l.* 13s. 4d. for every new church

The foregoing calculation is made upon the of contributions: but as many are willing to or 1s. to every new church, the sum above- l will, we trust, be thereby proportionably in-

One or more treasurers are proposed to be in each county, who shall endeavour to find ers; each receiver endeavouring to find ten col- id each collector ten subscribers of any sum not one shilling, to be paid towards the erection vment (including a parsonage-house, where re- f every new church erected in England and Wales, whose case shall have been admitted by the committee of this association, according to the following rules, viz.:—

1. That the undertaking be sanctioned by the diocesan.

2. That the church be endowed with a sum of not less than 1000*l.*, or an equivalent thereto.

3. That the patronage be vested, either in the diocesan, or in the incumbent of the parish; or in such manner that neither the presentation nor advowson shall be disposable, to the private advantage of the patron or patrons.

4. That application for assistance be made to the committee within six months after the first stone has been laid.

One great object proposed by this association is to unite all orders and estates of men for one common and extensive effort, by calling to its aid not only the purse, but the exertion and influence of every churchman, from the first noble in the land to the humblest cottager.

Diocesan Intelligence.—England and Ireland.

LONDON.

urches.—Ten new churches are now building in polis, and, when completed, will afford sittings persons, of which one-half will be free. The ch in Watney-street, Commercial-road East, on opened, and afford seats for 1,600 indi- f which one-half will be free.

ursday morning lecture of St. Peter's, Cornhill, endowed by a member of that congregation . Three-and-a-half per Cent. Consols.

NORWICH.

urt of Common Pleas—Has given judgment in f the rev. Mr. Hine and the rev. Mr. Reynolds, volved the question of right to the curacy of St. Bury St. Edmund's, disputed between the bishop d the corporation of Bury. A vacancy having after the passing of the Municipal Reform Act, e the sale of the presentation, which was part of h patronage in the hands of the old corporation, p of Ely claimed the right, and presented the Mr. Hine. The corporation, in support of their presented the defendant. The court decided bishop's nominee must be inducted.—*Eccles.*

WORCESTER.

ugham Royal School of Medicine and Surgery, n's Hospital.—The very generous and philan- lvine, the rev. Dr. Warneford, has presented the medium of Mr. Sands Cox, the sum of addition to his two former donations of 1000*l.* nable the council of the Royal School of Medi- Queen's Hospital to carry out the object he has at heart, viz., "To combine religious with sci- udies and pursuits, and to make medical and tudents good Christians as well as able prac- n medicine and surgery." The Royal School of has also to acknowledge from the same generous a addition to the valuable works presented by heir library on subjects connected with natural aled religion, and selected by the reverend Thomas, a sum to be devoted to the execution or two gold medals, as the annual prizes insti- him for the two best essays, "on a subject to be of any branch of anatomical, physiological, or cal science, to be treated of in a practical and professional manner, but always and especially with a view to exemplify or set forth, by instance or example, the wisdom, power, and goodness of God, as revealed and declared in holy writ."—*Oxford Herald.*

WINCHESTER.

St. Saviour's, Borough.—It is expected that the new church, calculated to contain 2000 persons, will be very shortly opened for service.

Tributes of respect have recently been presented to the following:—

Ayre, John, congregation of Downshire chap., Hampstead, purse.
Adams, R. L., late of Laura chapel, Bath.
Borrer, C. H., late cur. of St. John's, Lewes.
Brooks, W., Great Hampden and Great Kimble, Bucks.
Browne, H. A., late cur. of Mayland, Essex.
Cobbold, R., rec. of Wortham.
Cooper, M., late of Westbury.
Davies, R., incumbent of St. David's church, Liverpool.
Dawson, R., late cur. of East Kirby, Lincolnshire.
Dikes, T., St. John's, Hull, a fund raised for the foundation of a scholarship at Oxford or Cambridge, to be called the Dike Scholarship.
Donne, B., vic. Weston, Hants.
Ellis, W., late cur. of Marr.
Farley, W., late cur. of Motham in Longdendale, Cheshire.
Gattey, J., late cur. of Exmouth.
Grant, C., of Bishop-Wearmouth.
Gray, H. F., parish of St. Paul's, Tipton, purse.
Henderson, J. R., late cur. of Writtle, Essex.
Holdich, T. P., cong. St. Newport, I. of Wight, silver coffee-pot and salver.
Iliff, F., D. D., head master of the royal institution schools, Liverpool.
Irwin, C. K., par. Portadown, Ireland, silver tea service.
Jackson, J., of St. Mary's, Wisbeach.
Knight, W., Hull, tea service, &c.
Mark, W., late cur. of Christ Church, Tynemouth.
Marsden, Thos., late cur. of Brymho.
Middleton, H., parish Wansborough, silver salver.
Mills, M., parish Alverstoke, Hants., tea service and salver, also books from the lower orders.
Morgan, S. E., All Saints', Birmingham, robes.
Powell, J. W. S., Kingston, Surrey, teach. sun. sch., silver salver.
Round, J. T., rect. St. Botolph, Colchester.
Senior, D., Batley, Yorkshire, gold watch, &c.
Sproston, G., inc. Oldbury, near Birmingham.
Stevens, E., late of Wilmington, near Dartford.
Stracey, —, Wendron, Cornwall, silver snuff-box, &c.
Tuffnell, J. C. F., late cur. of Hurstpierpoint, Sussex.
Ward, C., par. Ardkeen, Down, books.
Watson, A., late cur. of St. Andrew's, Ancoats, Manchester.
Wilson, E., of Weston-super-Mare.

COLONIAL CHURCH.

AUSTRALIA.

dly insert the following document kindly for- us:—

delaide, South Australia, 12th April, 1840.

The immense circulation of the *Church of Eng- gazine* may be fairly assumed as an evidence doctrines of *our church are highly valued and a very large portion of the population* (of all ranks and classes) in the United Kingdom. It is not unreasonable to suppose, that the greater number of your readers are also warmly attached to the ritual and ordinances of that church whose claims are so ably advocated, and whose merits are so faithfully stated in your periodical. The committee of the South Australian Church Building Society are therefore induced to forward to you a copy of their appeal to the Christian public, trusting

that you will be kind enough to give it publicity among your subscribers, and that they who duly appreciate the blessings which they enjoy in communion with our apostolic church at home, will be induced to exert themselves in order to collect the pecuniary means necessary for extending those blessings to a distant colony. This province has already thousands of inhabitants who, though dwelling at the antipodes of their native land, are earnestly desirous to worship the God of their fathers, according to the rites of the church of England, whose admirable liturgy is endeared to them as well by its intrinsic beauties, as by the fond remembrance of their former home, which is inseparably associated with it. I have the honour to be, sir, your very obedient servant,

GEORGE HALL,
Treasurer S. A. C. B. S.

South Australian Church Building Society.—This association was formed in April, 1839, for the purpose of augmenting the means and opportunities for public worship and religious instruction in the colony—1st, by aiding the establishment of churches and the appointment and maintenance of clergymen of the united church of England and Ireland; 2ndly, by founding and encouraging Sunday schools for the education of youth in the principles of the united church of England and Ireland. These two important objects the Church Building Society have deeply at heart, but their very limited funds have not yet enabled them to carry either into effect. The committee feel it to be their duty to make an earnest appeal to all those persons in this province, and in the United Kingdom, who value Christian instruction, entreating them to contribute of their means towards defraying the necessary expence of securing that most important benefit to a large portion of the population of South Australia. The number of Europeans now resident in the colony is estimated at 11,000. Of these 5400 are inhabitants of Adelaide; of the remainder, many are settled in the several hamlets situate within six miles of Adelaide, some at Encounter Bay, some in the town of Gawler, on the Great Para (twenty-six miles north of Adelaide); about 240 at Port Lincoln, and some hundreds are widely distributed among the sheep and cattle stations in various parts of the province. The only church in the colony (situate on the North Terrace, Adelaide) has recently been enlarged, but even now is not capable of accommodating more than 600 persons. There is only one clergyman of the church of England in the province, and only one Sunday school-room in connexion with the church; the latter was built in the early part of the year 1839, and in it about 150 children might be instructed. The German Lutheran settlers, about 700 in number, have a pastor of their own communion, who resides in alternate weeks in the villages of Hahndorf, in the vale of Mount Barker, and Klemzig, on the banks of the Torrens, where the Lutherans are located. The British population is receiving very great and rapid augmentation, and may, in reasonable probability, amount to 20,000 before the end of the current year. In a new colony, where secular occupations are, for many reasons, more absorbing than they are in communities of earlier institution, there is peculiarly great danger that the importance of public worship, and even the sanctity of the sabbath, should be forgotten. Here, therefore, it is of so much the more importance, that all practicable opportunities and facilities should be provided for those who arrive among us from a land where they have been used to join in the public service of the church on the Lord's-day, to continue to do so; and further, to obtain for their children, in Sunday-schools, that instruction which very few of them have any opportunity of receiving during the working days of the week. The committee are extremely desirous to continue and complete the building of St. John's church on the East Terrace, Adelaide, the first stone of which was laid by his excellency the governor on the 19th October; but unless the funds of the society be considerably augmented by liberal contributions, that object cannot be effected. A church and school-room are now required at Port Lincoln, and others will very soon be necessary at Encounter Bay, Gawler, Hindmarsh, and North Adelaide. The committee are desirous to contribute towards the expence of building parsonage houses when the funds at their disposal shall enable them to do so. Donations and subscriptions will be thankfully received in Adelaide, by George Hall, esq., treasurer to the Church Building Society; in London, by Messrs. Seeley & Co., Fleet-street; Messrs. Hatchards, Piccadilly; Messrs. Currie & Co., Cornhill; the editor of the *Record*, Red Lion-court, Fleet-street; Messrs. Smith and Elder, Cornhill. In Dublin, by R. M. Tims, Grafton-street, and Wm. Curry, jun., & Co., Sackville-street.—*Adelaide, March* 2, 1840.

Determination of H. M. Government to constitute New Zealand an independent colony.—Another very important measure has lately been determined on by her majesty's government. They have made New Zealand an independent colony, and have appointed Captain Hobson governor of the islands of New Zealand. The bishop of Australia also, with his wonted kindness, has exerted himself in Sydney, with equal judgment and zeal, in supporting the rights and interests of the society. We will not here enter into any detail of his lordship's valuable and unsolicited advocacy; but we cannot forbear mentioning that, in a letter dated July 17, 1840, he thus gives his opinion on the just claims and good character of the children of the missionaries.

Testimony of the bishop of Australia to the character of the missionaries' children, and the justice of their claims to the land purchased for them with the society's grant.—"I also urged—upon the strong ground, as I thought, of justice and expediency—the confirmation, without question, to the children of missionaries, of those portions of land which might be deemed to have been purchased, at a fair rate, by the outlay of 50*l.*, granted for the benefit of each by the society. I spoke very strongly on behalf of these young people, as being, so far as I had seen them, a class the most desirable, in point of education, principle, and intelligence, to have established in a new country—as forming, indeed, the germ of a community, in which the influence of pure religion might, under the divine blessing, be expected to take deep root. And I urged that they, being natives of the soil, were consequently entitled to more consideration than the mere emigrants, who, with a view to commercial or other advantages, had obtained land in New Zealand." [We quote these sentiments with the greatest satisfaction, since they show very plainly that the judicious bishop Broughton cordially concurs in those views which induced the committee first to encourage the settlement of the children of the missionaries in New Zealand; and, secondly, to allow land, to a moderate extent, to be purchased for their future maintenance.]

Encouraging progress of the gospel: signs of an approaching spiritual harvest.—We gladly present to our readers these very cheering accounts; but we have still more pleasure in calling upon them to rejoice with us, and to praise the Lord for the promise of a great spiritual harvest in this interesting country. The present condition of a large portion of the inhabitants of New Zealand resembles a most striking and beautiful change in the operations of agriculture, which occurs when seed-time is finished. One week you may see the corn-field, although it bears the traces of much industry and toil, yet presenting no signs of vegetation; the next, you may behold the surface of the same field literally clothed with a mantle of the most tender and delicate green. The good seed has, in the interval, put forth its first beautiful shoots; and such seems now to be the state of the spiritual field in New Zealand. The island is literally covered with the first signs of the vegetation of that good seed of the word of God, which has, for so many years, been sown there; and a wide-spread spirit of inquiry presents to the eye of faith a far more lovely and encouraging scene than even the fairest of the beauties of nature. We do not forget that the blade is not the full corn in the ear. An almost universal spirit of inquiry, however genuine, is not the matured fruit of Christian knowledge, and faith, and holiness. The burning sun may scorch, or thorns and thistles may choke the young plant. Many dangers may destroy this first promise of an abundant crop; and we shall have occasion to shew that New Zealand is at this juncture exposed to peculiar perils: nevertheless, this extensive and earnest desire for Christian instruction is a state of promise, and

must, under any circumstances, be the first commencement of a ripened harvest of grace. Since our last publication, reports from both districts have reached us; we propose to give extracts from these at considerable length, because they furnish at once gratifying proof of the industry of the missionaries, and the faithful discharge of their spiritual duties, and also shew that a peculiar blessing is at this season resting on their labours.—*From Church Missionary Record.*

MADRAS.

The following letter from the lord bishop of Madras was read:—

"*Kotagherry, Southern India, 6th Oct.* 1840.

"Rev. and dear sir,—I have the honour to acknowledge the receipt of your letter of the 23rd June, and beg to return the society my most grateful thanks for the many proofs of confidence and affectionate interest thus continually manifested towards me. I shall gladly avail myself of the authority conveyed to me in that letter to apply the residue of the 500*l.*, so liberally placed by the society at my disposal, according to the best of my judgment; and I hope to give the details in a future letter. A grant shall be made towards the erection of a parsonage-house for my exemplary and interesting *protégé*, the rev. Christian Aroolappen; but as it is my wish to build the school-room at my own expense, I shall not trespass on the society's generosity for that purpose. The donation of 10,000*l.* towards the creation of more colonial bishoprics is, like all the acts of the society, nobly Christian. It is not, however, for me to praise a society whose praise is in all the churches; but humbly to pray, as I do most earnestly, that God will graciously continue to bless its labour of love to the increase of true religion throughout the world, by enabling all professing Christians to know what they have believed. The spread of the anabaptist heresy in Southern India and Ceylon, by which the unity of the faith is so sadly broken, and the bond of peace loosed among us, is indeed very painful to me. The publications you mention are, in my opinion also, very well adapted to check the evil, and I shall be most thankful to be enabled to circulate them throughout the diocese. I beg you to accept yourself, and to offer to all members of the society who are kind enough to be interested in me, my best thanks for the friendly anxiety which is felt for my health. It continues precarious; but although it combines, with many other sources of weakness and insufficiency, to prevent me from doing much that I could wish to do, and doubtless very much that I ought to do, I am still graciously enabled to go on with my work, which is peculiarly the work of seed-time in India, where "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:" for with stammering lips and another tongue must we speak to this people, leaving the fruits of our labour to be gathered in by those who shall come after us. May we be most careful that the seed be good!

"Believe me, reverend and dear sir,

"Your most faithful servant and brother,

"G. T. MADRAS."

NEWFOUNDLAND.

At the January meeting of the Society for Promoting Christian Knowledge, a letter from the lord bishop of Newfoundland, dated St. John's, Newfoundland, Sept. 1, 1840, was read to the meeting. The following are extracts:—

"This letter will be delivered to you by the rev. Mr. Bridge, one of my chaplains, and the rector of St. John's, who desires to revisit England for the purpose of taking the degree of master of arts, to which, by his standing at the university, he has been for some years entitled, and whom I gladly employ on a mission of great importance to the diocese of Newfoundland. The parish church, in the large and populous town of St. John's, has been built about forty years, and having been constructed of very frail materials, is now in so dilapidated a condition, that to repair it properly would eventually occasion a greater expence to the parishioners than the erection of a new church. Surrounded by a Roman catholic population, numerically superior, and of a most proselyting spirit, the members of the church of England in this town are considerably increased, and annually increasing in number, whilst the recent erection of a bishop's see in Newfoundland renders it expedient that any new church to be erected in the capital should, at least in some degree, partake of a cathedral character, and be projected on a scale of sufficient magnitude and respectability to be so regarded by the public. To a work of this nature the resources of the protestant community, unaided by either the imperial government or the local legislature, are obviously inadequate. Under these circumstances, I am induced to revert to that great and noble society which has, under God, been the author and time-honoured supporter of church of England establishments in North America, for assistance to a measure from which I believe that very important benefits will result. In committing the advocacy of this design, which I trust that God will prosper, to the talents, the experience, and the fidelity of Mr. Bridge, I feel that my own absence from the diocese, the duties of which are arduous and accumulated, may well be spared; and I rely on my friends in England, who have the propagation of the gospel, in accordance with the discipline and doctrine of the established church, at heart, to give to my brother and fellow-labourer every facility in their power to obtain the object of his mission. The probable expense of such a building, as on a very moderate view may be contemplated, would not exceed the sum of five thousand pounds, one thousand of which might probably be raised within the colony; while it is not too much to hope, that her majesty's government may accord to the church a grant of land, equal in value to the very eligible and extensive ground which was conferred by his late majesty on the Roman catholics, for the erection of a cathedral and bishop's palace within this town. The church which we propose to build with the means which we solicit, is to be, to all intents and purposes, the property of the church of England community, under trust to the bishop of Newfoundland. The pew-rents will be available for the payment of the rector's salary, and of other expenses incidental to the church. The regulation for the sale of seats should be left to the diocesan, who will take care that sufficient accommodation be provided for the poor. In the construction of the building, solidity and permanence should be mainly considered; and with the existence of the church of St. Thomas in the neighbourhood, I would rather contract the size of the cathedral than sacrifice these requisites. The material must be stone, which will offer at once some security from fire, and some resistance to the deleterious qualities of these hyperborean climates. If the contributions to be raised in England equal my expectations, and are placed, as I suppose they must be, under my control, I will be responsible that these desiderata shall be accomplished. Respecting the exigencies of the church in Newfoundland, the state of religion and education in this colony, and other topics of inquiry, Mr. Bridge will be prepared to afford the most full and valuable information. During the period of his necessary detention from his duties here, for which I will supply the best remedy in my power, Mr. Bridge will be happy to transact any business with which the society may entrust him."

The secretary gave notice that the standing committee proposed that a grant of five hundred pounds should be made at the general meeting in February, towards the objects stated in the bishop's letter.

Miscellaneous.

Ecclesiastical Commission.—The following appeared in the *Gazette* of Friday, January 1:—

At the court at Buckingham-palace, the 8th day of December, 1840: *present, the queen's most excellent majesty in council.*

Whereas the ecclesiastical commissioners for England have, in pursuance of an act passed in the last session of parliament, entitled, "an act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues," duly prepared and laid before her majesty in council, a scheme bearing date the 17th day of November, 1840, in the words and figures following, that is to say:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY IN COUNCIL.

"We, the ecclesiastical commissioners for England, in pursuance of an act passed in the last session of parliament, entitled, 'An act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues,' have prepared, and now humbly lay before your majesty in council, the following scheme respecting the disposal of the residence-house attached to the tenth canonry in the cathedral and metropolitical church of Christ, in Canterbury, in the precincts of the said church:—

"Whereas the dean and chapter of the cathedral church of Canterbury have submitted to us a plan, duly approved by the visitor of the said church, which plan is in the words and figures following, that is to say:—

"'Whereas by an act, passed in the last session of parliament, entitled, 'An act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues,' it was enacted that, so soon as conveniently might be, measures should be taken by the deans and chapters of the several cathedral and collegiate churches for the disposal of such residence-houses then under their control, and houses attached to any dignity, office, or prebend, in the precincts of the respective cathedral and collegiate churches as might no longer be required, in such way as they should deem fit, according to plans to be, from time to time, prepared by their respective chapters, and, when approved by the visitors, submitted to the ecclesiastical commissioners for England, and confirmed by the authority thereinafter provided: and, whereas the residence-house attached to the tenth prebend or canonry of the cathedral and metropolitical church of Christ, Canterbury, in the precincts of the said church, is no longer required, the said prebend or canonry being vacant and suspended under the provisions of the said act:

"'And whereas, by the statutes of the said church, the auditor, who, it is thereby provided, shall be also chapter-clerk, is required to be constantly resident within the precincts of the said church, and there is no other house within the said precincts which is or can conveniently be appropriated to the residence of such officer, save the prebendal house above mentioned:

"'We, the dean and chapter of the said church, have, in pursuance of the said act, proceeded to take measures for the disposal of the prebendal house aforesaid, and have agreed to appropriate the same henceforth as a residence for the officer who, for the time being, shall hold the united offices of auditor and chapter-clerk; and we humbly submit such appropriation as the most convenient plan for the disposal of the said house to the lord archbishop of Canterbury, visitor of the said church, for the approval of his grace, and to the ecclesiastical commissioners for England, in order that the same may be confirmed, according to the provisions of the act above mentioned.

"'In witness whereof we have hereunto set our common seal, the first day of September, in the year of our Lord, 1840.

"'Approved by us, W. CANTUAR, Visitor.

"'*Lambeth Palace, Sept.* 8, 1840.'

"We therefore humbly recommend and propose to your majesty in council, that the said plan should be confirmed.

"All which we humbly recommend and propose to your majesty in council.

"In witness whereof we have hereunto set our common seal, this 17th day of November, 1840."

And whereas the said scheme has been approved by her majesty in council, now, therefore, her majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same, and every part thereof, shall take effect immediately from and after the time when this order shall have *been duly published in the London Gazette*, pursuant to the said act; and her majesty, by and with the like advice, is pleased hereby to direct that this order be forthwith registered by the registrar of the diocese of Canterbury.

C. C. GREVILLE.

Alterations in the Church Liturgy.—The various dioceses throughout Ireland are presenting addresses to their several diocesans, expressive of their regret at the petition presented last session in the House of Lords by some clergymen of the united church, praying for certain alterations in the articles and church liturgy. The following is the answer given to one from the clergy of the united dioceses of Derry and Raphoe, by Dr. Ponsonby, the bishop of the see:—"Rev. brethren, I am much gratified by the expression of your respect for my office, and by the assurance of your unshaken attachment to the doctrine, discipline, and formularies of that branch of the church catholic to which we have the privilege to belong. I regret, in common with you, the presentation of a petition during the last session of parliament, signed by some of the clergy of the united church, praying for certain alterations in the articles and liturgy. The articles of the church, I conceive, define truly the sense of holy scripture on main points of Christian doctrine; and the liturgy I believe to be the most valuable collection in existence of holy offices and devotional forms. There may be imperfections in our church services, and if imperfection be a ground for change, improve these services as you will, the claim for change must be continued; to this principle I am not willing to accede. We have very little to gain by change in the way of improvement, and much, in my opinion, to lose, in respect of sound doctrine. Should any alteration be made in the articles or liturgy of the church, it must be made by the church. The church, as our twentieth article expresses it, 'hath power to decree rites and ceremonies, and authority in controversies of faith.' And as this article is sanctioned by an act of parliament, the claim of the church to jurisdiction in these departments seems to be admitted by the civil government. The relation of the authority of the church to the authority of civil government appears to be clearly laid down in the fourth paragraph of the royal declaration prefixed to the articles, where the king declares, 'That out of our princely care that the churchmen may do the work which is proper unto them, the bishops and clergy, from time to time in convocation, upon their humble desire, shall have license, under our broad seal, to deliberate of, and to do all such things as, being made plain by them, and assented unto by us, shall concern the settled continuance of the doctrine and discipline of the church of England now established; from which (so settled by convocation in the first instance, and with the consent of the civil power in the next) we will not endure any varying or departing in the least degree.' In offering my opinion on this point, which you have unexpectedly called upon me to do, I am far from wishing to convey any reflection on the motives of the individuals who presented the petition to parliament to which you allude. The regret I have expressed proceeded from observing a desire of change, where I consider change ought to be deprecated. It is highly gratifying to me, however, to find such a numerous and highly respectable portion of the clergy of this diocese expressing an honest and conscientious desire to fulfil their solemn engagements, by maintaining unimpaired the liturgy of our church, which has been truly and eloquently described as possessing 'fervour without enthusiasm, piety without presumption, beauty without affectation, humility without meanness, and zeal without vehemence; equally remote in its temper from fanaticism on the one hand, and lukewarmness on the other.' May that Almighty Being, by whose Spirit the whole body of the church is governed and sanctified, receive our humble supplications, that each of us, in his vocation and ministry, may truly and godly serve him, holding the faith in unity of spirit, in the bond of peace, and in righteousness of life."

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1841.

Ordinations.

ORDINATION APPOINTED.

WINCHESTER, *July* 11.

ORDAINED

. OF LIMERICK, *at Lorra, Jan.* 6.

PRIEST.

/anson.

DEACON.

erbert, B.A.

. OF NORWICH, *Jan.* 10, *at Norwich.*

PRIESTS.

xford.—D. Gillett, B.A., Magd.; J. ;idd, B.A., St. John's; J. Mansfield, rin.; E. B. Webster, B.A., Wad.

'ambridge.—G. H. C. Bidwell, B.A., T. P. Fenner, B.A., Queens'; J. e, B.A., Emman.; J. H. Payne, B.A., J. B. Scholefield, B.A., Trin.; R. B. Caius.

DEACONS.

Oxford. — G. W. Cockerell, B.A., ; R. C. Denny, B.A., Trin.; W. W. on, B.A., Brasen.; J. W. Dolignon, all.; J. D. Durell, B.A., New Inn . Ewing, B.A., Linc.; T. L. Fellowes, h. Ch.

'ambridge.—J. A. Atcherley, B.A., Jesus; J. B. Bampton, B.A., Christ's; J. Beckwith, B.A., C.C.C.; J. M. Brackenbury, B.A., St. John's; S. A. Cooke, B.A., St. Peter's; H. T. Deacle, B.A., St. John's; G. Hall, B.A., Cath.; J. H. Jerrard, M.A., Caius; T. Reynolds, B.A., Pemb.; R. M. Sharp, B.A., St. John's; J. Sheal, C.C.C.; J. W. Spencer, B.A., Pemb.; C. J. Vaughan, B.A., Trin.

Of Durham.—G. F. Hill.

By BP. OF RIPON, *at Ripon, Jan.* 10.

PRIESTS.

Of Oxford.—T. Atkinson, B.A., Linc.; A. L. W. Bean, B.A., Pemb.; G. W. Brameld, B.A., Linc.; J. Fearon, B.A., Queen's coll.

Of Cambridge.—J. Lewis, M.A., Trin.; W. L. Metcalf, B.A., St. John's; J. H. Micklethwaite, B.A., Trin.; S. Sowden, B.A., Magd.

Of Dublin.—T. G. Graves, B.A.

Literate.—H. Trimmer.

DEACONS.

Of Cambridge.—L. A. Beck, B.A., Jesus; T. Hervey, B.A., Clare; S. Pagan, B.A., St. John's.

Of Dublin.—W. M. Beresford, B.A.; T. B. Browne, B.A.; A. Leeper, B.A.; B. L. Poyntz, B.A.; H. Smith, B.A.; T. Woodesward, B.A.

By BP. OF LICHFIELD, *Jan.* 10.

PRIESTS.

Of Oxford.—A. T. Gregory, B.A., Linc.; T. Helmore, B.A., Magd. H.; C. O. Kenyon, B.A., Ch. Ch.; C. H. Mansell, B.A., Worc.; S. P. Robertson, B.A., Worc.; T. Ward, B.A., New Inn H.

Of Cambridge.—J. Dingle, B.A., C.C.C.; J. H. B. Green, B.A., Jesus; T. Langharn, B.A. Cath.; W. Waller, B.A., Cath.

DEACONS.

Of Oxford.—W. S. Burd, B.A., Ch. Ch.; F. Day, B.A., Pemb.; H. J. Dixon, B.A., St. Mary H.; P. H. Dod, B.A., Worc.; C. A. Fowler, B.A., Oriel; W. B. Garnet, B.A., Brasen.; J. Isaacson, B.A., New Inn H.; C. F. Weideman, B.A., Ch. Ch.

Of Cambridge.—S. A. Ellis, B.A., St. John's; E. K. Luscombe, B.A., Trin.; W. Nicholson, B.A., Emman.

Of Dublin.—J. Wilkin, B.A.

Literate.—S. Cutter; T. Evans.

Preferments.

ne.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
W.....	West Wickham, (P. C.), Camb...	529	Earl of Hardwicke ...	88
W....	Throcking (R.), Herts.....	76	Own Petition	252
W. W.	Boyton (R.), Suff..	247	Trust, Mrs. Warner's charity ..	*365
, B. ..	Ripponden (P. C.), York.....		Vic. of Halifax	
?. T. J.	Whaddon, (P. C.), Glouc.....	152	J. Smith, Esq.	46
S. V..	Ch. Ch. Thornton (P. C.), Lanc. ..			
/.....	Moylesker (U.), Westmeath		The Queen..	
, T. R.	St. Matthew's (P. C.), Manchester .		Manch. Coll. Ch.	271
G. H.	Blessingham (R.), Norf.		L. S. Bidwell, Esq..	
J.....	Bywell, St. Andrew, (V.), Northd.	172	T. W. Beaumont, Esq.	*436
I.	Walsoken (R.), Norfolk	1856	G. Gilpin, Esq.....	*706
ibury, N.....	Brocklesby (R.), Linc.	242	Earl of Yarborough ..	287
F. B...	Sutcombe (R.), Devon	491	T. Briggs, Esq.....	170
J.	Batcombe, c. Upton Noble (R.), Som.	690	Own Petition	*830
H. L..	Ballygawley (P.C.), Tyrone		Archd. of Armagh	
, H .. worth;	Coley (P.C.), York. Woodhead (P. C.), Cheshire.....		Vic. of Halifax	
, T. M..	Heathfield (R.), Somerset.	136	Rev. T. Cornish	*275
. C. ..	Newcastle-on-Tyne St. Nicholas (V.).	9672	Bishop of Carlisle ..	*753
.....	Catterick (V.), York	2981	The Queen..	*678
?.	*Miltown (P. C.), Armagh .....*			

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Curtis, W.....	Grange (V.), Limerick		Earl of Cork.	
Davies, M.....	Acton Trussell c. Bednal (P. C.) Staff.		Hulme's Trustees ..	
Dobie, J.	Royton (P. C.), Lanc.		Rect. of Prestwich	
Dover, G.	Naylor St., Liverpool (N. C.)			
Ebrington, Dr.	Loughgilly (R.), Armagh		Abp. of Armagh	
Evans, W.....	Cwm Toyddwr (V.), Radnor	867	Bp. of St. David's.....	95
Gooch, J. H.	Stanisland (P. C.), Halifax			
Goodman, M. H.	Wilcott (V.), Wilts.	677	Col. Wroughton	*148
Gore, G.....	Newton St. Looe (R.), Som.	477	W. G. Langton, Esq..	426
Green, T.	St. Nicholas (R.), Dublin			
Greenly, J. P. W.	Burleston, c. Athelhampton (R.), Dorset.....	67	W. R. A. P. T. Long Wellesley, Esq.....	*200
Handcock, W.	Raddanstown (U.), Meath		The Queen..	
Hifferman, J. M.	Newport (U.), Tipperary		Bp. of Cashel	
Hildyard, T...	Southam (V.), Warw.	1256	The Queen..	*534
Kemp, G.	St. Allen's (V.), Cornwall.....	637	Bp. of Exeter	*174
Kidd, W. J. ..	Didsbury (P. C.), Lanc.	1067		154
Kitton, J.	Houghton (N. C.), Cumber.....			
Little, J.....	Streaton and Sundon (V.), Beds...	408	Lord Chanc.	83
Lucas, E.	Killerry (P. C.), Sligo		Bp. of Ardagh.	
Macauley, J...	Bovey Tracy (V.), Devon	1697	The Queen..	*293
Mayher, J. W.	Brede (R.), Sussex.	1048	Rev. R. H. S. Hele	*70

his way to Ingersol. The road, soon after leaving Simcoe, became very bad, leading through an uncultivated wood, and for nearly five miles being composed of log causeways, usually called gridiron bridges. The horses could not be pushed beyond a walk, and the rain fell heavily; no accident, however, occurred; and soon after dark our party reached an inn at a village called Scotland, about six miles from the Brantford and Oxford road, and about fourteen from Mr. Evans's house. At six o'clock on the following morning (Saturday) we resumed our journey; and, after resting for two hours at an unpretending but neat and comfortable inn at Cedar Creek, kept by an Englishman from Wiltshire, we arrived about three o'clock at the village of Ingersol, taking up our abode with the rev. J. Rothwell, who resides about a mile from the place. —*From the Church.*

Miscellaneous.

Prince Albert.—At the court at Buckingham palace, the 5th day of Feb. 1841, present, the queen's most excellent majesty in council. Whereas by the late act of uniformity which establisheth the liturgy, and enacts that no form or order of common prayer be openly used, other than what is prescribed or appointed to be used in and by the said book, it is, notwithstanding, provided that, in all those prayers, litanies, and collects, which do anywise relate to the king, queen, or royal progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority; her majesty was pleased this day in council to declare her royal will and pleasure that, in all the prayers, liturgies, and collects for the royal family, the words "Prince Albert," be inserted immediately after the words "Adelaide, the queen dowager." And her majesty doth strictly charge and command, that no edition of the common prayer be from henceforth printed, but with this amendment; and that in the meantime, till copies of such edition may be had, all parsons, vicars, and curates, within this realm, do (for the preventing of mistakes) with the pen, correct and amend all such prayers in their church books, according to the foregoing directions; and for the better notice hereof, that this order be forthwith printed and published, and sent to the several parishes, and that the right reverend the bishops do take care that obedience be paid to the same accordingly.

Ecclesiastical Commission.—A sum exceeding 30,000*l.* appears, by a return made to the house of commons upon the motion of Sir R. H. Inglis, to have been received by the treasurer of queen Ann's bounty, as the proceeds of cathedral preferments, suspended by virtue of certain temporary acts since 1835. The ecclesiastical commissioners for England, however, had no control over this sum until the passing of the act of last session, under the provision of which it has recently been paid to their account at the bank of England. Before the receipt of this money, the commissioners had commenced the new and arduous duties imposed upon them by the act, and they are diligently engaged in determining upon such an application of the revenues which will from time to time be at their disposal, as shall be most conducive to the interests of the established church.—*Ecclesiastical Gazette.*

Coblentz on the Rhine.—By the favour of his majesty the king of Prussia, the English residing at Coblentz, who are more numerous than in any other city in the province, have obtained the beautiful chapel at the palace, which has not been used for many years, for the public performance of divine worship according to the rites of the English episcopal church. Our guests duly appreciate this royal favour, this proof of hospitality. This is the first church on the Rhine that has yet been granted to the English for their sole use.

Cape of Good Hope.—In this colony, not only is there an effort now making to assimilate colonial laws to those of the parent state, but the church is also in motion. She is aroused to her duty, and is seen exerting herself (and what may she not achieve?) to supply to British Christians abroad those high enjoyments and advantages which flow from religion, and from an enlightened and devoted ministry. In this respect this colony, although there are certainly some indications of a movement, is *very far in the rear.* There is a want of system, there is no combination of labour; and thus her efforts are rendered comparatively feeble by being expended in isolated and individual endeavours. In this respect the episcopal church stands on more disadvantageous ground than any other church in the colony. The Dutch reformed church is governed by a presbytery, the Wesleyans and independents have their respective superintendents, and the Roman catholics have their bishop, whereas the episcopal church has no head and no common bond of union.—*Ecclesiastical Gazette.*

COURT OF QUEEN'S BENCH, JAN. 16.

Union Chaplains.—The Queen v. the Guardians of the Braintree Union.—The attorney-general said this was a mandamus directed to the guardians of the Braintree union, commanding them to appoint a chaplain to this union workhouse, to be paid by a salary, in pursuance to an order to that effect, which had been issued by the poor-law commissioners. To this mandamus the defendants had made a return, in which they, in the first place, denied that the commissioners had power to make such an order; secondly, that if the commissioners had authority to make it, the order was not valid until it had been placed before the secretary of state for his consideration; thirdly, that the commissioners had already issued two orders, and therefore could not make any other; and fourthly, that the appointment was not necessary. The learned counsel, in support of the order, submitted that, under the 46th section of the act of parliament, which gave the commissioners power to direct the guardians to appoint paid officers for certain duties, and "otherwise carrying the act into execution," the commissioners had a right to order the guardians to appoint a chaplain at a paid salary. It was clear that the commissioners might order paid officers to be appointed; and then, by reference to the interpretation clause, among other officers it named "any clergyman employed in any union in carrying this act into execution." The legislature had contemplated and intended that the paupers should have religious consolation and instruction, and the appointment of a chaplain became absolutely necessary for that purpose. With regard to the second point, this not being a general order, it was not requisite that it should be laid before the secretary of state. As to the third and fourth points, it had been expressly decided that, when the commissioners had a right to make an order, their discretion could not be called in question, and he could not imagine that any one could doubt the propriety of having such an appointment made. Mr. Kelly having been heard on the other side, and the court having taken time to consider, the lord chief justice Denman delivered the judgment of the court on Thursday, Jan. 28. His lordship said that the 19th section of the act most clearly showed the intention of the legislature, that the inmates of the workhouse should have the benefit of religious consolation. The court thought that the commissioners had done right, and would support the order. The court made no observation as to the expediency of the legislature giving this power to the commissioners; nor would the court make any remark on that part of the argument by counsel which was directed to the difficulties that might attend the appointment of clergymen of any particular religion. The return made by the guardians was insufficient, and must be quashed, and the mandamus made to the guardians to appoint a chaplain must be peremptory.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

of the society, and forms an interesting document—as to the state of the colonial church—which all interested in the welfare of that church would do well to preserve. Appended to the report is a sermon preached at the 139th anniversary meeting, at St. Paul's, by the late bishop of Chichester, on John i. 17. In this sermon is a clear and distinct statement of the success attending the labours of this society. The following quotation, with respect to the society's proceedings in America, will be read with interest:—"At first the operations of the society were almost wholly confined to that large region of America, now called the United States, but at that time occupied by colonists from Great Britain widely scattered along its extensive coast, presenting a field of labour in which the need was great, but where the soil was harsh and ungenial, and the prospects most unpromising. The great body of the inhabitants dispersed in various states or colonies, were either private adventurers with grants from the crown—dissenters from our establishment, of various denominations and opinions, agreeing only in their dislike to the church, by which they imagined themselves to have been persecuted at home—or foreigners, who, from various causes of civil or religious dissatisfaction, had left their own homes and taken refuge in this great asylum of the world. Amongst persons so circumstanced, and actuated by the love of gain, and the necessity of supporting their existence, it was not likely that the mild and unearthly spirit of Christianity would find a ready welcome or a peaceful home. Least of all could it be expected that the church of England, already mistrusted or suspected, should be regarded with confidence, or that her ministers should meet with affection and support. The consequence was, that her members, instead of being a dominant, were in truth a small and insignificant class; and so feeble and distressed, as to be compelled to petition the crown for leave to build a church at Boston for the celebration of the ordinances of their religion. Indeed, the whole state of religion throughout the American colonies was most deplorable. It would be difficult to describe, or even to enumerate, the various persuasions which took their place side by side on that vast continent; and so deeply grieved were the colonists themselves by these divisions, that some of them imagined themselves to be the sport of evil spirits, who were purposely permitted to distract and confound their councils, and to throw scandal on their religion. In memorials drawn up by three of the most distinguished persons in the colonies, it is stated, that in South Carolina there were 7,000 souls without any minister of the Church, half of them living in utter regardlessness of all religion; in North Carolina 5,000, and no public worship, no children baptized, no Christian burial of the dead; in Pennsylvania 20,000, of whom only 700 frequented the church; in Connecticut 30,000, among whom 150 were churchmen, and 35 communicants; in Boston 80,000, and only 600 belonging to the church; in Newfoundland about 500 families, without any sort of religious worship. In this dismal state of things, when there was scarcely a spot in America where the church of England could rest its foot, the Society for the Propagation of the Gospel seasonably and piously entered upon its labours, and a great and glorious change was effected. Churches and chapels were built; schools were erected; books and tracts of devotion and instruction were distributed; missionaries were sent through the whole country; and what constitutes the crowning evidence of their efficacy, so acceptable were their ministrations, and their scriptural preaching recommended itself so strongly to the inhabitants, that in several provinces the church of England was declared by law to be the only established church, expressly on the ground of gratitude due to the society for its aid in maintaining the clergy, and in building churches and chapels, in their hour of need. It would far exceed the limits of this discourse, to trace the progress of our society through the varying fortunes of that vast country down to its present prosperity. But, while we unite heartily in giving God the glory of all that it has been enabled to accomplish, it becomes us to remember that, under God's blessing, the advancement, and even the very existence of the episcopal church in America, is mainly attributable *to the exertions of this society, which* never intermitted *even during the unnatural struggle* between the mother country and her colonies. And now, is it not cheering to contemplate the state of the episcopal church in America? That very church has 20 bishops, 800 ministers, and is now in its turn (and who does not rejoice in such holy jealousy?) sending missions to spread that form of doctrine and worship which it received from the hands of this society. This surely must be considered a glorious result of its pious labours."

The income of the society during the last year—arising from subscriptions, donations, and collections—has amounted to 22,641*l.* 9*s.* 8*d.*—a sum by *no means* adequate to its claims and wants, and vastly inferior to that of other societies connected with the church—though unquestionably a great increase on what the income used to be, and leading to the hope that better and brighter days await the society.

The following is a statement of the society's missionaries, &c.:—

Diocese of				
Toronto.....	56	miss.	computed pop.	450,000
Montreal	40	„	„	650,000
Nova Scotia..	64	„	„	170,000
Newfoundland	22	„		
Jamaica	13	„		
Barbadoes...	17	„		
Calcutta	9	„		
Madras.....	22	„		
Bombay	1	„		
Australia	38	„		

CHURCH MISSIONARY SOCIETY.

North-west America Mission.—Mr. Smithurst, in a letter dated August 3, 1840, gives the following account of the formation and progress of the Indian settlement at Netley Creek, under Mr. Cockran:—

"In the year 1832, the rev. W. Cockran obtained the permission of governor Simpson to commence the formation of an Indian settlement near Netley Creek. This, however, was looked upon by most of the fur-traders as the wild speculation of a visionary enthusiast. After five years' patient and persevering industry on the part of Mr. Cockran, it was proved to be not quite so wild a scheme as had been at first anticipated. Cottage after cottage rose in rapid succession, and were soon surrounded by cultivated fields, where waved the golden grain; the hitherto solitary banks of the river were covered with cattle, belonging to the infant community; and, in due course, a mill was erected, to which, on a windy day, the Indian might be seen hurrying with his bushel of grain, to get it converted into flour. A neat church, with its white spire overtopping the stately oaks by which it is surrounded, was opened for the worship of Almighty God on Jan. 4, 1837."

The good work thus happily commenced is not standing still. The improvement of the Indian settlers has been most encouraging during the eight years which have elapsed since the formation of the settlement, and their present condition is, in every point of view, most hopeful. Mr. Smithurst has been giving lectures on the liturgy of our church. He says in his report,—"Since I commenced explaining the liturgy on Lord's day evenings, the attendance at church has been very good. The Indians have a great regard for the common prayer, and think that the men who made it must have been wonderfully good and wise, since they seem not to have forgotten a single thing. During the reading of the prayers I have often been affected, even to tears, at seeing the striking reverence manifested by the whole congregation, and on hearing the devout responses of such as understand English."

The following extracts from his report also show the high estimation in which the prayer-book is held by the Indians.

Jan. 5, 1840.—"At the evening service, except on particular occasions, it is my usual practice to take a portion of the liturgy, and have it translated and explained, for the benefit of such as do not understand English. This course is requisite, since the prayers are always read in English, and I have no part of the service translated into Indian by my interpreter, except the lessons and the sermon. Two-thirds of the congregation consist of those who have been in the school, who

nderstand English; but as the Indians have a great respect for the liturgy of our church, all take a deep interest in hearing it explained. This evening I had to go over the second and third collects of the evening prayer, with the prayers for the Queen. The countenances of the Indians always brighten at the mention of their great mother, Queen Victoria; and, were she present in our church, she would hear, to the prayer put up on her behalf, as hearty a response from her red children as ever she heard in the chapel royal at St. James's."

Jan. 21.—" After my lecture was over, one of the hunters said he wished to speak to me, for the purpose of asking my advice on a certain point. It appears that, when the Christian Indians are out on a hunting excursion, they usually spend the Lord's day together, and abstain entirely from the chase. This person, being able to read, was in the habit of reading the church service to the others who assembled; and after singing, they all talked over what they could remember of the word of God, taught them either in church or in school. He wished to know whether I thought the course they adopted was the best way of spending the Lord's day. I told him that, under their circumstances, it was decidedly the best method they could adopt; and that, if employed in humble dependence upon God for the assistance of his Holy Spirit, he would make it a blessing to their souls. I added a few words of advice, and exhorted them to persevere, and pray that God would accept their worship, and bless to them the use of our scriptural liturgy."

Mr. Smithurst states in another place—" I may safely venture to say, that few English congregations join in our beautiful liturgy with more apparent fervour and devotion than my Indian congregation. The singing is delightful. I have twenty of the best singers out of the school, who regularly practise the tunes with me: they sit upon two benches in front of the reading-desk, and lead the congregation with admirable precision. Whenever heathen Indians are present, nothing seems to attract their attention so much as the singing,"

Administration of the Sacraments.—Baptism.—May 24, 1840.—" I baptized an infant during the service. This is my regular practice, in accordance with the advice given by the bishop of London to the candidates for ordination at the time I was admitted to deacon's orders. I have no hesitation in saying, that a greater impression is made upon the Indians by a baptism than by any sermon; for I always take care to explain the nature of the baptismal engagement, and the great obligations imposed upon us by what is then promised. This serves to refresh the memory of all, and leads them, I trust, to examine how far they have fulfilled their own vows."

The Lord's Supper.—Dec. 25, 1839.—" I had service at the Indian settlement this morning, and administered the sacrament of the Lord's supper for the first time since my arrival here. The church was quite crowded, many having come from the upper part of the settlement. I preached from St. John i. 11, 12. My object was to show the love of God in sending his Son into the world to save sinners. I then concluded with an address to the communicants, explaining to them the nature of the sacrament, pointing out the obligations of those who become partakers of it, and exhorting them to draw near to the table with sincere repentance, humble faith, and a full determination to enter afresh into covenant with God. The greatest possible attention prevailed during the whole service, and many appeared to be much affected. The communicants were placed in the front pews next the reading-desk, that they might the more conveniently come to the table. This arrangement was necessary, since nearly the whole of the congregation continued in the church during the administration of the sacrament. I by no means wished to discourage this, finding that it is attended with much good. The exhortations and the confession were repeated after me in Indian by my interpreter; the absolution, and what is said on the delivery of the bread and wine, I had learnt in Indian myself. The people appeared to be much affected at hearing themselves addressed in their own language on receiving the sacred elements; and I could perceive it had its effect upon the congregation, as I did not see one approach the table without shedding tears. This fact, when the natural coldness of the Indian temper is considered, speaks strongly in favour of their sincerity. I never in England saw so much apparent devotion at the Lord's table; it was, indeed, with the utmost difficulty that I could subdue my own feelings, so as to get through the service."

Diocesan Intelligence.—England and Ireland.

CHESTER.

Runcorn.—Some weeks ago we intimated the probability of the vicar of Runcorn obtaining the services of a curate to assist him, not only in the general duties of his parish, but particularly in the spiritual superintendence and instruction of the Bridgewater canal men, who have been placed under the special care of the vicar by J. Locke, esq., the acting trustee of the late Duke of Bridgewater. We have now the pleasure of stating, that the vicar has appointed for his assistant the rev. Thomas Hathornthwaite, late curate of Caton, and some time ago the assistant minister of St. Matthew's church, Manchester. Several influential members of the parish church congregation, with the full sanction and approbation of the vicar, and upon his offer to nominate Mr. Hathornthwaite, have handsomely provided a stipend.—*Manchester Chronicle.*.

CHICHESTER.

Archdeaconry of Chichester.—A meeting of the clergy of this archdeaconry was held on the 20th inst. in the library of the cathedral, for the purpose of addressing the venerable C. Webber on his resignation of the office of archdeacon. Notwithstanding the inclement state of the weather, a large body of the clergy assembled, and many came from a considerable distance. Mr. Archdeacon Manning presided on the occasion, and an address was unanimously resolved on, of which the following is a copy:—" Venerable and dear sir,—We, the clergy of the *archdeaconry of Chichester*, in expressing our feelings of *respect and regard on your* retirement from the office of *archdeacon, are anxious to* testify our grateful acknowledgment of the promptitude and attention which have marked the discharge of your public duties during the unusually protracted period of three-and-thirty years and also to offer you our sincere thanks for the personal kindness and urbanity which have uniformly graced your intercourse with us: and, whilst we trust that, in thus retiring from so arduous an office, you have consulted the comforts of your declining years, we earnestly pray that the ' God of love and peace' may continue to you the possession of those blessings, and that large measure of domestic happiness which, by his mercy and goodness, you have been so long permitted to enjoy."

LONDON.

Archdeacon Cambridge.—At a meeting of the clergy of the parishes in and near the metropolis, convened in the vestry room of St. James's church, Westminster, on Wednesday, the 27th of January, in compliance with a requisition presented to the archdeacon of Middlesex, the following address to the venerable archdeacon Cambridge, on occasion of his resignation of the archdeaconry, was unanimously adopted and signed by the clergy then present:—

" To the venerable archdeacon Cambridge, M.A., late archdeacon of Middlesex.

" Venerable and dear sir,—We, the clergy of parishes in and near the metropolis within the archdeaconry of Middlesex, cannot take leave of you in your official capacity as our archdeacon, without expressing to you our sentiments of respect, esteem, and affection. The kindness and ability which you have always manifested in the discharge of your various duties among us, have made an impression upon our minds which cannot be effaced. We thankfully acknowledge the zeal and promptness with which, through a long series of years, you were accustomed to direct the attention of the clergy

of your archdeaconry—both at their periodical meetings, and on special occasions—to matters affecting the interests, the character, and the efficiency, as well of the church at large as of the clergy. We duly appreciate the sacrifice of personal feelings which you have made, and the high and pure motives by which you have been actuated, in resigning at this juncture the office in which you had for so many years endeared yourself to the clergy under your jurisdiction.

"Our earnest prayer is, that it may please God to bless your remaining years with every earthly comfort; we feel assured that you will be supported and cheered by the consciousness that you have devoted a long and laborious life to the service of our Master and Redeemer, and that it has pleased God to prosper your labours to the benefit of his church, and the good of his people."

Mr. Archdeacon Hale, having communicated the address to archdeacon Cambridge, received the subjoined reply, with a request that it might be inserted in the present number of the "Ecclesiastical Gazette," as the readiest means of testifying, on the part of archdeacon Cambridge, his sense of the motives of kindness and respect which have dictated the address.

"*Twickenham Meadow, Feb.* 2, 1841.

"My dear archdeacon,—It is with peculiar pleasure and satisfaction I receive at your hands the address of the clergy of those parishes in and near the metropolis within the archdeaconry of Middlesex, breathing, as it does, the most gratifying assurances of their esteem and affection, and of the highly favourable impression which I consider myself so happy in having left upon their minds, both as relates to our regular periodical meetings, and to those special occasions whenever I have felt it my duty to call them together. I have still further satisfaction in finding that they justly appreciate the motive which induced me to tender my resignation at the present juncture; and I gladly avail myself of this opportunity of expressing to the clergy, as well as to you, that both they and you will have my earnest wishes and prayers, that each, in your respective callings, may be guided by the influence of the Holy Spirit, to uphold and extend the pure apostolic doctrine of Christ's church against its secret and open enemies. I cannot conclude with offering sentiments more consonant to my present feelings, than by expressing a hope that, in retiring into the tranquillity and repose that befit my years and growing infirmities, I may continue to witness, under the divine blessing, so long as life may be granted me, the judicious zeal and care of so able and efficient a successor as our diocesan has selected to fill this important and responsible office.

"Believe me, my dear archdeacon,

"Your truly affectionate friend,

"G. O. CAMBRIDGE."

St. Alban's.—The earl of Verulam is about to erect a chapel of ease to St. Michael's church, St. Alban's; church accommodation, at the extremity of that parish, being much wanted. The hon. Miss Grimston has contributed 500*l.* towards the endowment, and the vicar, Lord F. Beauclerk, D.D., at the head of a committee, is actively engaged in promoting this object.

Islington.—Commercial Schools.—On the 25th Jan., a school, in connexion with the Metropolitan Commercial Institution, was opened at Islington, by the bishop. It is called the East Islington Commercial School, and is designed for the more immediate benefit of the district parish of St. Paul, and of the chapelry of St. Stephen. The bishop, as patron, took the chair, supported by the vicar of the parish, the head master of the proprietary school, the clergy of the districts, the head master and the trustees of the new school, together with the deputation from the committee of the Central Institution. The bishop gave a statement of the designs of the Middle Schools, and urged the necessity for their general establishment throughout the kingdom at large, and expressed the pleasure he felt in observing the cycle of appliances for Christian instruction, in conformity with the principles of the established church, so happily completed at Islington.

Tithes.—The following petition to both houses of parliament has been signed by the archdeacons and clergy generally, in the rural districts of the diocese of London:—

The petition sheweth—"That, when your petitioners were compelled by an act of the legislature, passed in the year 1836, to commute their tithes for a fixed money-payment, it was enacted, 'that every rent-charge payable instead of tithes, should be subject to all parliamentary, parochial, county, and other rates, charges and assessments, in like manner as the tithes, commuted for such rent-charge, have heretofore been subject.'

"That, very soon after the passing of the act in which this pledge was recorded, namely, in the year 1836, another act, commonly called 'the parochial assessment act,' was passed, in which (as was distinctly understood by your petitioners, as well as by those who supported the bill in parliament) the relative liability of the clergy, in respect of their assessment to all parochial and other rates and charges, was to continue the same as it then stood by law, according to the decision of the court of king's bench, in the case of the King v. Joddrell, since affirmed in the case of the Queen v. Lumsdaine.

"That, subsequently to this last decision in the court of queen's bench, and in the year 1840, an act has been passed, altering or suspending the law of the land, as pronounced in the above-cited cases; in which act stock in trade is relieved from assessment, and land and other hereditaments are directed to be hereafter assessed, not according to their net annual produce, but according to their net lettable value; but no provision is introduced for the purpose of correcting the operation of this enactment upon the relative liability of your petitioners.

"That, by the changes thus introduced into the law, since the passing of the 'tithe commutation act,' not only is the property of your petitioners placed in a worse legal position than before—contrary to what they consider just—but, moreover, another most serious evil has been created (leading to much dispute and dissension), namely, the want of some fixed rule of proportion, according to which the property of your petitioners, and that of others having a direct interest arising out of land, shall hereafter be respectively assessed.

"Your petitioners therefore humbly pray, that your honourable house will take their case into your consideration, with a view to devise such an arrangement as to your wisdom shall seem fit, whereby the promise held out to your petitioners, when they acquiesced in a commutation of their tithes, may be fulfilled, and at the same time all questions between them and their parishioners, regarding their respective liabilities to parochial rates, be for ever set at rest; thus carrying into effect the intention of the 'tithe commutation act,' which was alleged to be that of putting a stop to such disputes between the clergy and their parishioners, as will ever take place, so long as the apportionment of public burdens between the clergy and laity, in respect of property, is not regulated by any fixed principle."

RIPON.

Church Extension.—On Tuesday, Feb. 2, the annual meeting of the Ripon Diocesan Church Building Society was held at the town-hall. The bishop of the diocese took the chair. The report stated that exertions were making for building chapels at Ramsgill and Mickley, in the parish of Masham. 647*l.* 18s. 4d., during the past year, had been received in the district from subscriptions and collections. The new chapel, at North Stainby, had been built up and consecrated. The report was highly satisfactory.

WINCHESTER.

Visitation.—The bishop proposes to hold the fourth personal visitation of his diocese in the course of the present year, and to confirm throughout Hants.

Camberwell.—On the night of Sunday the 7th, the parish church of Camberwell was entirely destroyed by fire. It is supposed to have arisen from over-heating the flues. The want of water, owing to the severity of the frost, frustrated every attempt to save the edifice.

CHURCH CONSECRATED.

Armagh.—Milltown, Nov. 20.

CHURCH OPENED.

Leighlin.—Lorum.

FOUNDATION LAID.

Durham.—Bishopwearmouth.

Tributes of respect have recently been presented to the following:—

T. R. Bentley, late cur. St. Peter's, Ashton-under-Lyne.
H. H. Brereton, late even. lect. St. George's, Ramsgate.
— Bromfield, par. Napton, Warwick, plate.
J. Burnett, inc. Sutton, near Macclesfield.
J. W. Downes, lect. St. Philip's, Birmingham.
J. Garton, late p. c. Millbrook chapel, Devon.
J. Harrison, late cur. Heaton Norris, Manchester.
W. Herbert, late cur. Kidwelly, Carmarthen.
D. James, minis. St. Mary's, Kirkdale.
J. B. Mills, cur. St. Peter's, Saffron-hill.
T. Mortimer, Gray's Inn Road chapel, London, robes.
J. C. Napleton, late cur. Twickenham.
T. R. Nicholls, late of St. James's, Enfield.
C. Ramshaw, vic. Fewston, Yorkshire.
B. Spurrell, cur. St. Philip's, Birmingham.
T. Townsend, late cur. Bulkington, Warw.

SCOTTISH EPISCOPAL CHURCH.

ABERDEEN.

On the 14th Jan., the final act of union between the Scottish episcopal church and the highly-respectable congregation of St. Paul's, in this city, was exchanged, and unanimously agreed to. The congregation will still retain the use of the English prayer-book, the management of their own funds, and the appointment of their own clergymen. In consequence of this very satisfactory arrangement, one of the clergymen of the diocese, the rev. Charles Cole, of Peterhead, officiated in the chapel on Sunday last, as we understand, in a manner highly acceptable to the great majority of the congregation. Mr. Cole, we believe, will again perform service on Sunday first. The union which has now taken place has called forth the approbation of episcopalians in all parts of the country. His grace the lord archbishop of Canterbury, and other dignitaries of the church, have, we are informed, written to the bishop of the diocese, congratulating him on the happy event.—*Aberdeen Constitutional.* [We believe that there are now only two congregations in Scotland in the anomalous condition of episcopalian independents; that is, of persons who, while they hold episcopalian views of church government, yet refuse to submit to episcopal authority. There is something strange in the above statement, where it is said the congregation will still retain the use of the English prayer-book, the management of their own funds, and the appointment of their own clergyman. Could there for a moment be a doubt on the subject? What episcopal congregation in Scotland does not enjoy the same privileges? We feel assured that bishop Skinner will impose no *new liturgy*; will not interfere with the funds, or trouble himself with the election of the minister. The congregation is now placed in a proper situation, in which it ought to have been placed years ago.—Ed.]

COLONIAL CHURCH.

BARBADOES.

Trinidad.—A letter, addressed by the bishop to the clergy of the island, contains the following interesting statement:—"At the period of my last visit (in 1836), the school-house in Chacon-street had been only just purchased; and the boys' school was still kept in the vestry-room of the church. There were only two other schools—a girls' and an infant school. At the present moment, the chain of chapel schools and school-houses extends from the valley of Diego Martin to the north, through Port of Spain to Tacarigua to the east; and from Port of Spain to Chaguanas, Couva, Savonetta, Point à Pierre, and San Fernando, onward to Savanna Grande and the American settlements, including schools held in newly-erected buildings, or in rooms gratuitously granted for that purpose, at the intermediate stations of Ne-plus-ultra, Belmont, Jordan Hill, Indian Walk, Dunmore Hill, and Williamsville estates. The number of children under instruction within the English branch of the church catholic in 1836 did not exceed 250: in 1840 it has increased to 1,400, including about 200 adults attending the night and Sunday schools. The numbers confirmed in 1836 were about 80; in 1840, 281. The number of clergy in 1836, 2; in 1840, 6. At Couva, a new church, substantially built of wood, and with much neatness of external appearance, is nearly completed. At Tacarigua and San Fernando, two churches are in contemplation. At Chaguanas, a chapel school, constructed entirely of the cedar and balletta-wood of the country, is almost ready for consecration; and the school-houses at Point à Pierre, Jordan Hill, Belmont, and Savanna Grande, may easily, and at no great expense, be converted into chapel schools. I have to express my wish that, in all such cases, as well as in those of churches, a sufficient portion of ground, contiguous to the consecrated building, should be duly levelled and enclosed, and set apart for consecration as a church-yard, and that a simple cross be always placed over the eastern end, to mark the building as a place of Christian worship. Applications, accompanied in one instance by a highly liberal offer from a proprietor in the neighbourhood, have been made for the erection of additional chapel schools at Arima, and Cocorite, in the north; and at Oropouche, La Brea, Point Cedros and Erin (visited in 1825 by the rev. Mr. Cummins), and on the Ne-plus-ultra and Indian Walk estates to the south; and as soon as the several sites have been duly conveyed, the plans executed, and the contracts signed, the first instalment may be called for, and the buildings commenced. I wish that I could hold out to you, my reverend brethren, an immediate prospect of an increase of your numbers; but the fear of a West Indian climate on the one hand, and the new and more promising openings (as they are conceived) in Australia on the other, are acting prejudicially against us in the mother country; and, within the diocese itself, our native supply is barely sufficient to meet the continual demands for ministerial assistance, occasioned either by the death, debility, or temporary absence of incumbents.

British Guiana.—The archdeacon of the province, accompanied by the rural dean of Essequibo, visited the river Pomeroon and the Morocco Creek in February of the present year. They extended their travels to the Accawai and Carabisce tribes, residing on the upper arm of the first-named river; and to the Warrow and Arowaak settlement on the Morocco Creeks. As far as they could learn, from 1,500 to about 2,000 Indians reside on the banks of these streams, independently of the Spanish Indians in Morocco, who profess the Roman catholic faith. A few Indian children on the Pomeroon have been baptized, and one or two adults have been baptised and married, by the rector of Trinity; and, generally speaking, all whom they conversed with during their visit, expressed their willingness to be instructed, and to be admitted to the sacrament of baptism. That their children should be instructed in reading and writing, seemed to afford them considerable satisfaction. They entered with great liveliness into the scheme proposed for collecting their children at school, in the neighbourhood of the society's chapel, at the juncture of the Pomeroon and Aripiaco rivers, and declared themselves willing to commit them to the care of the clergyman (the rev. Mr. Carter), and the catechist whom he may bring with him (and they are daily expected) from England, provided they were to be supplied with food, and taken care of, as is the practice at Bartica Point mission, in the river

sequibo. To be enabled to accomplish this—without which it would seem there is scarce a chance of getting together a school of Indian children—is the earnest desire of the committee. The parent society has granted 150*l.* sterling for the enlargement of the chapel school alluded to above, and 200*l.* sterling a-year to the missionary. A house for the accommodation of the clergyman is in progress of erection, the inhabitants of that river having subscribed to the carrying this object into effect with a liberality which does them the greatest credit.—*Report Soc. Prop. Gospel.*

NOVA SCOTIA.

St. John's, N. B.—The bishop has embarked on board the steamer Maid-of-the-Mist, for Digby, on his return to the sister province. He was accompanied to the steamer by the clergy, heads of departments and military officers, and a number of respectable citizens. During his short visit to this province, besides performing a variety of duties in other places, he held a confirmation in St. George's church, Carleton, on Saturday; consecrated St. Luke's church, Portland, on Sunday morning, and held a confirmation in that church the same evening; held a confirmation in Trinity church in this city, on Sunday afternoon; and on Tuesday consecrated a new church at Loch Lomond. Previous to his embarkation, an address was presented to him by the rector (the rev. I. W. D. Gray), churchwardens and vestry of Trinity church, dated Nov. 4th; to which his lordship made a suitable reply: after which he remarked that it was impossible to pay even a transient visit to this city, without perceiving that the rapid increase of its population was making an urgent demand for further church accommodation. He was aware how much had been done by the parish already to promote the desirable object. Still, when he considered the vast importance of it, and more particularly as it regarded the poorer classes in the community, he could not refrain from alluding to it. He expressed his joy in reflecting that there was both the will and the ability in St. John's to make such a provision. He observed that, in carrying the plan into effect and selecting the site of the building, it would be well for the church corporation to exercise a prudent foresight, in reference to the necessity which might, at a future day, exist, for the division of the parish. It was a measure, to the accomplishment of which there were, at present, insuperable difficulties, and which could not take place during the present incumbency. The termination of this, he trusted, was a very distant event; but it would be well, notwithstanding, in any arrangements that were made for the erection of another church, to keep this contingency in view. After some further suggestions as to the part of the building that ought to be set apart as free, he very kindly declared his readiness to afford any further information or assistance in his power, to promote this desirable object.—*St. John's, N. B. Courier.*

The bishop of Nova Scotia has sent home a very interesting account of his recent visitation of the province of New Brunswick, extracts from which will be printed in the next quarterly paper of the Society for the Propagation of the Gospel. The concluding summary will be read with much pleasure:—"There is evidently a growing attachment to the church, and an increasing sense of the exertions which her members are bound by duty and by interest to make for the support of her ministers. Of this, we have most gratifying evidence at St. John's, at Portland, at Fredericton, at Woodstock, at Douglas, at Gage Town, at Digby, Clemens, and various other places. Nor do I think the society can want better proof of the blessing with which their labours here are mercifully favoured, or better encouragement to perseverance in their endeavours to engage the whole church, and all her members, as fellow-workers in their labour of love. Since my return to my diocese, I have been enabled to consecrate eleven churches and chapels, widely separated from each other, and two burial-grounds; I have held eleven confirmations; I have ordained three priests and four deacons; and have been preserved from all harm in traversing many hundred miles by land and water, though often *exposed to violent winds* and floods: may *all be made instrumental, however insufficient in itself,* to the glory of God, the extension and purity of his church, and the salvation of many souls through real faith in the divine Redeemer!

Prince Edward Island.—Some influential gentlemen, possessing property in Prince Edward Island, having recently come forward with liberal offers of assistance in building churches and parsonage-houses in their respective townships, the society has resolved to grant a sum of 150*l.* to each of three churches proposed to be erected in that island, and also to allow stipends of 120*l.* to each of three additional clergymen to be stationed there.

TORONTO.

Some few weeks ago we furnished our readers with a detailed account of a portion of the westward tour of the lord bishop of Toronto; we now add some further particulars of that interesting journey. We give this account in the words of our correspondent:—On the 16th Sept. the bishop, accompanied by the rev. Messrs. Cartwright and Elliott, left the parsonage at Tuscarora for Seneca; where the rev. Mr. Hill had arranged that the confirmation should be held. The road, winding along the banks of the Grand River, was generally good, and the country presented a beautiful appearance. His lordship was met at Bryant's Corner, about a mile from Seneca, by Mr. Hill, who had prepared as a temporary church a store belonging to Mr. Bryant. At 11 A.M., a very large congregation assembled; and, after the conclusion of divine service, forty-three young persons came forward to renew their baptismal engagements. It was truly a most gratifying spectacle, and must have gratified the heart of the indefatigable missionary, whose unwearied labours had searched out so many in the wilderness. About ten persons were prevented from sharing in this apostolic rite, by the sickness either of themselves or of their friends. Unhappily, during the past summer, fever has extensively prevailed along the Grand River, partly owing, it is generally believed, to the erection of dams by the Grand River navigation company. Mr. Hill has a large circuit of missionary duty, and is constantly occupied, not only on the Sunday, but with regular and stated week-day services. After the conclusion of divine service, the bishop returned to Tuscarora, where he remained until the following morning. On the morning of the 17th of Sept., his lordship drove through a pelting rain to the Mohawk parsonage, where horses were to be provided for his further conveyance. A meeting was to have been held at Brantford on the affairs of the church, which his lordship had agreed to attend; but the inclemency of the weather prevented a sufficient assemblage of the persons interested; and, after an hour's delay, the bishop, accompanied by the rev. R. D. Cartwright, proceeded on his journey toward Simcoe. Through some inadvertence, a wrong road had been taken, and the party went several miles out of their way, the rain during most of the day pouring down in torrents; so that it was five o'clock in the afternoon before they reached the house of the rev. F. Evans. Mr. E. resides near the church, in the township of Woodhouse, about three miles west of Simcoe, the county town of the new district of Talbot. There is at present no church in the town, but evening-service is regularly performed every Sunday in the school-house, the rev. Geo. Salmon officiating alternately with Mr. Evans. On the 18th of September, although the weather was still unsettled, a very respectable congregation assembled in the church, Mr. Cartwright officiating at the desk, and the bishop, as usual, preaching. Eighteen young persons were confirmed; a gratifying number, when it is recollected that only two years had intervened since the bishop of Montreal visited and confirmed in the parish. Ten years exactly had elapsed since the writer of this notice attended the late bishop of Quebec in his visitation of this church and mission; he was happy to renew his acquaintance with his fellow-labourers, and to see those in good health, after so long an interval of time, of whose hospitality at his former visit he had so largely partaken. The weather still threatening, and the roads in consequence of the late rain having become heavy, the bishop determined to proceed on his journey the same afternoon. Accordingly, he left the hospitable roof of Mr. Evans at three, P.M., or

his way to Ingersol. The road, soon after leaving Simcoe, became very bad, leading through an uncultivated wood, and for nearly five miles being composed of log causeways, usually called gridiron bridges. The horses could not be pushed beyond a walk, and the rain fell heavily; no accident, however, occurred; and soon after dark our party reached an inn at a village called Scotland, about six miles from the Brantford and Oxford road, and about fourteen from Mr. Evans's house. At six o'clock on the following morning (Saturday) we resumed our journey; and, after resting for two hours at an unpretending but neat and comfortable inn at Cedar Creek, kept by an Englishman from Wiltshire, we arrived about three o'clock at the village of Ingersol, taking up our abode with the rev. J. Rothwell, who resides about a mile from the place. —*From the Church.*

Miscellaneous.

Prince Albert.—At the court at Buckingham palace, the 5th day of Feb. 1841, present, the queen's most excellent majesty in council. Whereas by the late act of uniformity which establisheth the liturgy, and enacts that no form or order of common prayer be openly used, other than what is prescribed or appointed to be used in and by the said book, it is, notwithstanding, provided that, in all those prayers, litanies, and collects, which do anywise relate to the king, queen, or royal progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority; her majesty was pleased this day in council to declare her royal will and pleasure that, in all the prayers, liturgies, and collects for the royal family, the words "Prince Albert," be inserted immediately after the words "Adelaide, the queen dowager." And her majesty doth strictly charge and command, that no edition of the common prayer be from henceforth printed, but with this amendment; and that in the meantime, till copies of such edition may be had, all parsons, vicars, and curates, within this realm, do (for the preventing of mistakes) with the pen, correct and amend all such prayers in their church books, according to the foregoing directions; and for the better notice hereof, that this order be forthwith printed and published, and sent to the several parishes, and that the right reverend the bishops do take care that obedience be paid to the same accordingly.

Ecclesiastical Commission.—A sum exceeding 30,000*l.* appears, by a return made to the house of commons upon the motion of Sir R. H. Inglis, to have been received by the treasurer of queen Ann's bounty, as the proceeds of cathedral preferments, suspended by virtue of certain temporary acts since 1835. The ecclesiastical commissioners for England, however, had no control over this sum until the passing of the act of last session, under the provision of which it has recently been paid to their account at the bank of England. Before the receipt of this money, the commissioners had commenced the new and arduous duties imposed upon them by the act, and they are diligently engaged in determining upon such an application of the revenues which will from time to time be at their disposal, as shall be most conducive to the interests of the established church.—*Ecclesiastical Gazette.*

Coblentz on the Rhine.—By the favour of his majesty the king of Prussia, the English residing at Coblentz, who are more numerous than in any other city in the province, have obtained the beautiful chapel at the palace, which has not been used for many years, for the public performance of divine worship according to the rites of the English episcopal church. Our guests duly appreciate this royal favour, this proof of hospitality. This is the first church on the Rhine that has yet been granted to the English for their sole use.

Cape of Good Hope.—In this colony, not only is there an effort now making to assimilate colonial laws to those of the parent state, but the church is also in motion. She is aroused to her duty, and is seen exerting herself (and what may she not achieve?) to supply to British Christians abroad those high enjoyments and advantages which flow from religion, and from an enlightened and devoted ministry. In this respect this colony, although there are certainly some indications of a movement, is *very far in the rear.* There is a want of system, there is no combination of labour; and thus her efforts are rendered comparatively feeble by being expended in isolated and individual endeavours. In this respect the episcopal church stands on more disadvantageous ground than any other church in the colony. The Dutch reformed church is governed by a presbytery, the Wesleyans and independents have their respective superintendents, and the Roman catholics have their bishop, whereas the episcopal church has no head and no common bond of union.—*Ecclesiastical Gazette.*

COURT OF QUEEN'S BENCH, JAN. 16.

Union Chaplains.—The Queen v. the Guardians of the Braintree Union.—The attorney-general said this was a mandamus directed to the guardians of the Braintree union, commanding them to appoint a chaplain to this union workhouse, to be paid by a salary, in pursuance to an order to that effect, which had been issued by the poor-law commissioners. To this mandamus the defendants had made a return, in which they, in the first place, denied that the commissioners had power to make such an order; secondly, that if the commissioners had authority to make it, the order was not valid until it had been placed before the secretary of state for his consideration; thirdly, that the commissioners had already issued two orders, and therefore could not make any other; and fourthly, that the appointment was not necessary. The learned counsel, in support of the order, submitted that, under the 46th section of the act of parliament, which gave the commissioners power to direct the guardians to appoint paid officers for certain duties, and "otherwise carrying the act into execution," the commissioners had a right to order the guardians to appoint a chaplain at a paid salary. It was clear that the commissioners might order paid officers to be appointed; and then, by reference to the interpretation clause, among other officers it named "any clergyman employed in any union in carrying this act into execution." The legislature had contemplated and intended that the paupers should have religious consolation and instruction, and the appointment of a chaplain became absolutely necessary for that purpose. With regard to the second point, this not being a general order, it was not requisite that it should be laid before the secretary of state. As to the third and fourth points, it had been expressly decided that, when the commissioners had a right to make an order, their discretion could not be called in question, and he could not imagine that any one could doubt the propriety of having such an appointment made. Mr. Kelly having been heard on the other side, and the court having taken time to consider, the lord chief justice Denman delivered the judgment of the court on Thursday, Jan. 28. His lordship said that the 19th section of the act most clearly showed the intention of the legislature, that the inmates of the workhouse should have the benefit of religious consolation. The court thought that the commissioners had done right, and would support the order. The court made no observation as to the expediency of the legislature giving this power to the commissioners; nor would the court make any remark on that part of the argument by counsel which was directed to the difficulties that might attend the appointment of clergymen of any particular religion. The return made by the guardians was insufficient, and must be quashed, and the mandamus made to the guardians to appoint a chaplain must be peremptory.

London: Joseph Rogerson, 34, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL, 1841.

Ordinations.

ORDAINED

By Bp. of Chester, *Feb.* 14, *at Chester.*

PRIESTS.

Of Oxford.—E. Jones, B.A., Jesus; G. R. Moncrieff, B.A., Ball.

Of Cambridge. — R. Congreve, B.A., C.C.C.; A. G. Edouart, B.A., St. John's; J. Hickman, M.A., St. John's; R. W. B. Marsh, B.A., St. John's; W. Matthews, B.A., Queens'; R. Morton, B.A., Cath.; J. Sheldon, Cath.

Of Dublin.—C. Bickmore, B.A.; A. Douglass, B.A.; R. Johnstone, B.A.; W. Purks, B.A.; F. J. Walker, B.A.

Literate.—S. Cavan; W. M. Farley; H. P. Thomas.

DEACONS.

Of Oxford. — A Coote, B.A., Brasen.; T. Lowe, B.A., Oriel; J. W. Twist, B.A., Queens'.

Of Cambridge. — B. Crompton, B.A., Trin.; G. Gibbon, B.A., Cath.; J. Losh, B.A., Jesus; E. F. Manby, B.A., Christ's; R. Morewood, B.A., Queens'; G. B. Norman, B.A., Trin; F. Stewart, B.A., Pemb.; R. Yerburgh, B.A., Christ's.

Literate.—A. Bethune; G. C. Bowles; H. W. Ray.

By Bp. of Bath and Wells, *March* 7, *at Wells.*

PRIESTS.

Of Oxford.—B. Evans, M.A., Trin.

Of Cambridge.—T. Hall, M.A. St. John's; R. Inkes, B.A., C.C.C.

DEACONS.

Of Oxford.—J. C. Browne, B.A., Wad.; H. S. Escott, B.A., Ball.; E. Holland, B.A., Magd. H.; R. Lloyd, B.A., Mert.

Of Cambridge.—A. A. Bagshaw, B.A., C.C.C., (*let. dim. bp. of Lichfield*); H. F. Barnes, B.A., Clare.

Literate.—T. J. Steele, L.A., (*lett. dim. bp. of Durham*).

By Bp. of Peterborough, *March* 7, *at Peterborough.*

PRIESTS.

Of Oxford.—W. F. Creswell, M.A., Pemb.; F. Green, B.A., Magd. H.; J. Jones, B.A., St. Ed. H.; J. Pycroft, B.A., Trin.

Of Cambridge.—G. Boynton, B.A., Trin.; C. Carver, B.A., C.C.C.; R. D. Duffield, B.A., Down.; E. B. Field, S.C.L. Syd.; J. K. Jennings, B.A., Queens'; H. P. Lazenby, B.A., Jesus; J. Mould, B.A., St. John's; G. Nevill, B.A., Cath.; J. M. W. Piercy, B.A., Clare; J. Pycroft; J. G. Slight, B.A., St. John's; J. Thorton, B.A., Cath.

Of Dublin.—W. Wilkinson, B.A.

DEACONS.

Of Oxford.—G. A. Booth, B.A., Exet. C. Clark, B.A., Trin.; T. W. Deare, B.A., St. John's; J. M. Gresley, B.A., St. Mary H.; M. W. W. Russell, B.A., Ch. Ch.; A. H. Smith, B.A., St. Ed. H.; P. W. Story, B.A., Ch. Ch.

Of Cambridge.—S. Alford, B.A.; R. Bickersteth, B.A., Queens'; W. A. Francis, B.A., Christ's; H. Harris, B.A., Cath.; C. Mortlock, B.A., Caius, (*lett. dim. bp. of Chester*).

By Bp. of Tuam, *Feb.* 28.

PRIESTS.

W. Atkins, A.M.; R. Atthill, A.B.; G. Bennett, A.M.; W. H. Bradshaw, A.M.; W. Bredin, A.B.; S. Butcher, A.M., F.T.C.D.; J. Freke, A.B.; C. Graham, A.B.; J. Hasley, A.B.; J. G. St. Lawrence, A.B.; A. M'Causland, A.B.; D. B. Seymour, A.B.; H. Tighe, A.B.; M. Vicary, A.B.; G. W. Welsh, A.B.

DEACONS.

J. Andrew, A.B.; J. Carson, A.M., F.T.C.D.; R. G. Dickson, A.B.; T. Elmes, A.B.; A. Hickey, A.B.; E. Lowe, A.B.; J. D. M'Donagh, A.B.; A. Oulton, A.B.; C. H. Seymour, A.B.; W. Singleton, A.B.; A. Tatton, A.B.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Ainger, T.	Hampstead, Middlesex	8500	Sir T. M. Wilson, bart.	*887
Ardagh, J.	Rossmeer (V.), co. Waterford		Duke of Devonshire	
Baker, H. L.	Ballygawley (P. C.), Tyrone		Primate of Ireland	
Beebee, M.	Simonburn (R.), Northd.	1135	Greenwich Hosp.	*426
Benson, C.	Brampton (V.), Cumb.	3345	Earl of Carlisle	*466
Bluck, J.	Walsoken (R.), Norf	1856	G. Gilpin, Esq.	*706
Cassidi, W.	Grendon (V.)	384	Mast. Shelburn Hosp.	131
Clark, T. J.	Penrith (V.), Cumb.	6059	Bp. of Carlisle	
Congreve, R.	Burton (P. C.), Chesh.		R. Congreve, Esq.	
Curteis, T. C.	Linton (V.), Hereford	636	St. John's, Oxford	479
Dalby, W.	Compton Bassett (R.)	538	Bp. of Sarum	*497
Dand, M.	Clifton (R.), Westmd.	288		150
Davies, M.	Acton Trussell c. Bednell, Stafford.	551	Hulme's Trustees	*234
Dawson, G.	Woodleigh (R.), Devon	297	Exeter Coll. Oxford.	*392
Dennis, G. M.	Enniscoffrey Union.		Bp. of Meath.	
Dobie, J.	Royton (P. C.), Lanc.		Rect. Prestwich.	
Dunn, J. S.	Manningtree (P. C.), Essex.		Rect. of Mistley	
Ewbank, W. W.	Everton (P. C.), Lanc.		Trustees	
Eyton, R. W.	Ryton (R.), Salop.	154	H. Leeke, Esq.	*480
Harris, G.	Maenclochog (V.), Pemb.	432	H. Bowen, Esq.	70
Hartley, W. S.	Laughton-en-le-Merthen (V.) St. John's (P. C.), Rotherham	1232	Rev. L. V. Harcourt	*90
Holdich, T.	Draughton (R.), Northamp.	176	H. H. H. Hungerford, Esq.	343
	Dingley (R.), Northamp.	160		340

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Ley, C.	Bloxworth (R.), Dorset	251	G. Pickard, Esq.	*230
Litchfield, I. S.	Buckland Ripers (R.)	115	Q. H. Stroud, Esq.	176
Lloyd, F.	Hampden c., Bucks.	236	Earl of Buckinghamshire	*336
	Kimble (R.), Bucks.	436		
McCreight, W. W.	Winslow (V.), Bucks	1290	Lord Chanc.	*185
Meade, J.	Leighmoney (R.)		Bp. of Cork.	
Moneypenny, J. L.	Hadlow (V.), Kent.	1853	Family	*789
Morris, J. A.	Hampton-in-Arden, Warw.	2895	Leicest. Hospit. Warw.	*578
Rice, H.	Syresham (R.), Northamp.	895	C. C. Dormer, Esq.	152
Ricketts, W.	Kibworth Beauchamp (R.), Leicestsh.	1500	Merton Coll. Oxford	968
Riky, W.	Ballycastle (P. C.)		Lord Chanc.	
Rodgers, T. E.	Harworth (V.), Notts.	526	Duke of Norfolk	687
Rogers, A.	Trinity, St. Philip's, Bristol			
Scarth, H. M.	Bathwick	4033	Duke of Cleveland	209
	Wooley	104		
Stuart, H.	Tacumshane (R.), Wexford			
Tireman, W. W.	Bowers Gifford (R.), Essex.	231	John Curtis, Esq.	564
			Bp. of Killaloe	
Townsend, T.	Kilruane (R.)			
Walker, S.	Columb Major (R.), Cornwall	2790	E. Walker, Esq.	*1296
Wheeler, D.	St. Paul's (P. C.), Worcester			
Williams, J.	Spelsbury (V.), Oxon	609	Ch. Ch. Oxford	*211
Willis, W. N.	Kilmoylan (R.)		Limerick Cath.	

Aldrit, W., chap. Wells union.
Allen, R., preb. Exceit., Chichester (pat. the queen).
Arnold, C. M., mast. ld. Weymouth's sch., Warminster.
Bromby, C. H., mast. Stepney sch.
Brookfield, W. H., morning preacher abp. Tenison's chap. Regent-street, London, (pat. trustees).
Butler, D., mast. Clergy Orphan sch., London.
Cotterill, J., hon. can. of Lichfield.
Cottam, G., lect. coll. ch. Wolverhampton.
Edwards, E., hon. can. Norwich.
Greene, C., chap. duke of Richmond.
Gilburd, W., second mast. Cheltenham sch.
Keppel, hon. E., hon. canon. Norwich.
Mason, J. H., prebend. Tipperkevin (pat. archbp. Dublin).
Nixon, F. R., one of the six preachers Canterbury cath.
Piercy, J. M. W., chap. Melton union.
St. John, W. B., even. lect. St. Aubyn's, Devonport.
Stuart, H., chan. Ferns.
Wilson, W., min. can. Manchester.

ERRATUM IN LAST.—Bywell, St. Andrew, population—*for* 172 *read* 450, and value—*for* £436 *read* £160.

Clergymen deceased.

Walker, right rev. J., (see Scott. Epis. Intelligence).
Bluett, T. I., 39.
Bull, T., Feb. 19, rec. Elvedon, Suff. (pat. W. Newton, esq.)
Cautherley, S., vic. Royston, Herts. (pat. lord Dacre).
Cochin, W., March 3, rec. Minchinghampton, &c., Glouc. (pat. D. Ricardo, esq.) 76.
Crosthwaite, J., late preb. Tipperkevin.
Crane, S., p. c. Trin. ch., Bordesley, Worc.
Dickenson, T., Feb. 6, late cur. Tamworth, 83.
Downes, W., gov. hospital chapel, Sheffield, and vic. Harworth, Notts. (pat. duke of Norfolk), 90.
Drury, M., lower mast. Harrow sch., and rec. Flingest, Bucks, 68.
Edwards, J. M., vic. Towyn, Merioneth.
Geldart, T., vic. Woolhamptoncote, and p. c. Lower Shuckburgh, Warw.
Hannagan, W. H., 33.
Hawkesworth, T., rec. Kilurin.
Jane, J., rec. Remenham, Berks, (pat. Jesus coll. Oxford).
Kent, W., p. c. Calverhall, Whitchurch, Salop, 82.
Leggett, J., Feb. 14, formerly rec. East Tinstead, Hants.
Lewis, I., Feb. 28, vic. Long Ashton, Som. (pat. sir J. Symth, bt., and W. G. Langton, esq.), 82.
Linton, H., vic. Denton, Wilts. (Magd. coll., Oxford).
Norgate, J., at Ashfield-house, 50.
Ousby, J., Feb. 19, assist. min. St. James, Poole, 67.
Pearson, T., vic. Sparsholt, Berks. (pat. Queens' coll. Oxford), 81.
Plimley, H., chanc. diocese of Chichester, vic. St. Leonard's, Shoreditch, London (pat. archd. Loudon), vic. Cuckfield, Sussex (pat. bp. of Chichester).
Pulsford, C. H., can. Wells, and vic. Burnham, Somerset, 59.
Quinn, T., preb. Kilmacdonoug,h Cork, and treas. of Limerick cath.
Reid, J., rec. Enniscoffrey, co. Westmeath.
Rogers, T., Feb.
Stephenson, W., vic. Tulloghorton, and preb. new chapel, Tipperary.
Sutcliffe, J., at Saddleworth, York, 63.
Walton, L., p. c. Wendling, Norf. (pat. family).
Watson, J., Arnwood, Hants.
Young, J., Feb. 15, rec. Thorpe Meisor, Bucks. (pat. P. Marmsell, esq.), and of Akeley c. Stockholt, Bucks. (pat. New coll., Oxford), 81.

University Intelligence.

OXFORD.

Proctors for ensuing year.—Rev. W. Tireman, M.A., Fell. Magd., and rev. J. Foley, M.A., Fell. Wad.

Bampton Lectures.—It is supposed that, owing to the recent lamented decease of the wife of archdeacon Wilberforce, of Oriel (the lecturer for this year) these lectures will not be delivered.

March 11.—It was unanimously resolved, in convocation, to grant 300*l.* from the university chest towards the church to be erected in the parish of St. Ebbe.

ELECTIONS, &c.

Boden Sanscrit Scholarship.—A. P. Forbes, Brasenose.

University Scholarship for Encouragement of Latin Literature.—G. Butler, Exeter.

Pemb. Coll.—T. H. Henney, elec. Fellow.

Mathem. Schol.—E. Warner, Wad.

University Petition.—In a convocation holden March 12, it was agreed to affix the university seal to the following petition to the honourable the House of Commons, for church extension in England and Wales:—

To the honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled, the humble petition of the chancellor, masters, and scholars of the University of Oxford.

Sheweth,—That your petitioners, knowing that an irreligious people never can be prosperous or secure, are deeply impressed with the painful conviction, that irreligion and ignorance, demoralization and disunion have very extensively increased in England and Wales; and cannot but increase, so long as the means of public worship, Christian instruction, and pastoral superintendence continue altogether inadequate to the spiritual wants of the community.

That, the population of this country having been rapidly augmented and unequally distributed, vast numbers of her Majesty's subjects, and more especially of the poorer classes, have been accumulated in newly-peopled districts, without churches, ministers, sacraments—their employers too often unwilling, and themselves unable, even if they felt their destitution, to remove it. That the evil is notorious, and has been admitted by high authorities in the church and the state, and by a large proportion of your honourable house. But that, notwithstanding the benevolent efforts of individuals without as well as within the pale of the established church, and the provident endeavours, from time to time, of the national legislature (which your petitioners thankfully acknowledge) to alleviate the spiritual necessities of the people, the evil outstrips the remedy, and is fearfully aggravated in every succeeding year.

That the only safe, adequate, and constitutional remedy for the growing evil, is the expansion of the national church in full proportion to the spiritual wants of the whole community. And that church is not truly national, from the benefits of which any, the poorest, of the people of the land are, without their own consent or fault, excluded.

That, a very large proportion of the ancient endowments of the established church having been alienated and dissipated at the reformation by the lavish improvidence of the state, no altered distribution of her remaining resources, even if it were politic or just, could render them equal to the new demands. And, although vast sacrifices have recently been required from the established church, *and have been made*, the utmost that was expected from these *sacrifices, by their warmest advocates*, was "gradually to diminish the *intensity of the evil.*"

But the deficiency of Christian ordinances and instruction is *a national evil. And, without any* desire to discharge the wealthy *proprietor from his obligations* to his dependents, still less to supersede the voluntary exertions of piety and benevolence, your petitioners believe that it is equally the interest and the duty of the government and the legislature to apply national resources towards the relief of a national want; to raise the condition, temporal and spiritual, of those by whose labour the wealth of the country is developed, provide for every member of the community the means of enjoying the blessings of the national church; and thus effectually overcome a fearful evil, which (not to advert to higher interests) is sapping the very foundations of civil society, and without the redress of which, all other legislation will be unavailing, and our most valued institutions will neither be improved nor maintained.

Your petitioners therefore, with all humility, but with the utmost earnestness, pray your honourable house to direct your early and most serious attention to the spiritual destitution of England and Wales, in order to take the most prompt and effectual measures for its relief, to secure the country, under divine Providence, from the fatal effects of vice, anarchy, and irreligion, and seek his favour by whom alone princes reign and kingdoms are preserved.

And your petitioners will ever pray.

Given at our house of convocation, under our common seal, this twelfth day of March, in the year of our Lord 1841.

THE OXFORD TRACTS.

(*From the Times newspaper.*)

At a meeting of the vice-chancellor, heads of houses, and proctors, in the delegates' room, March 15, 1841.

Considering that it is enjoined in the statutes of this university (tit. III., sect. 2; tit. IX., sect. II., § 3, sect. V., § 3) that every student shall be instructed and examined in the thirty-nine articles, and shall subscribe to them; considering also that a tract has recently appeared, dated from Oxford, and entitled "Remarks on certain Passages in the Thirty-nine Articles," being No. 90 of the "Tracts for the Times," a series of anonymous publications purporting to be written by members of the university, but which are in no way sanctioned by the university itself.

Resolved—That modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the thirty-nine articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes. P. WYNTER, Vice-Chancellor.

LETTER FROM THE REV. MR. NEWMAN.

MR. VICE-CHANCELLOR—I write this respectfully to inform you that I am the author, and have the sole responsibility of the tract on which the hebdomadal board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time I am prompted by my feelings to add my deep consciousness that every thing I attempt might be done in a better spirit, and in a better way; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.

I say all this with great sincerity, and am,

Mr. Vice-Chancellor,

Your obedient servant,

Oriel College, March 16. JOHN HENRY NEWMAN.

CAMBRIDGE.

Feb. 20.—The Master and Fellows of Caius college, in this university, elected J. T. Walker, B.A., and C. G. Prowett, B.A., Fellows of that society, on the foundation of Mr. Wortley.

March 2.—J. N. Goren, B.A., and W. H. Edwards, B.A., were elected Fellows of Queen's college.

March 20.—*Craven Scholarship.*—A. J. Monro, Trin., and H. M. Birch, King's, elected.

CLASSICAL TRIPOS, MARCH 11, 1841.

EXAMINERS.

EDWARD WARTER, M.A., Magdalene college.
WILLIAM HEPWORTH THOMPSON, M.A., Trinity college.
GEORGE JOHN KENNEDY, M.A., St. John's college.
JOSEPH HENRY JERRARD, M.A., Caius college.

FIRST CLASS.

Ds	Cope,	Trin.	Ds	Martin, }	Corp.
	Bather,	Joh.		Martineau, }	Trin.
	Thring,	Magd.			

SECOND CLASS.

Ds	Turner,	Trin.	Ds	Sangster,	Joh.
	Ellicott,	Joh.		Ware,	Trin.
	Richardson, }	Trin.		Halson,	Pemb.
	Tagg, }	Pemb.		Miller,	Joh.
	Gisborne,	Trin.			

THIRD CLASS.

Ds	Jephson, }	Corp.	Ds	Beard,	Joh.
	Ridout, }	Chr.		Smith,	Joh.
	Begbie,	Pet.		Boutflower,	Joh.
	Lyttelton, Hon. W. H.	Trin.		Bickerdike,	Trin.
	Parker, }	Trin.			
	Smith, W. }				

Proceedings of Societies.

CHIMNEY-SWEEPS' CLASS SOCIAL IMPROVEMENT AID FUND.

Prospectus.—I. That the chief immediate object of the proposed society shall be, the effectual carrying out of the second resolution of the society for promoting church of England education for the young chimney-sweeps of Bath, by their committee at a meeting on the 31st ult.

II. That a secondary object with it at present, but from July 1, 1842, its sole one, shall be the general, moral, religious, and social improvement of the whole chimney-sweep class, as subsequently approved and recommended by the said experimental society, through the influence of the proposed new society and of its members individually, and by aid to be afforded to supply any deficiency of means or of sympathy, in any particular district where any effort may be made to establish a local society in the way recommended by the said resolution.

III. That a provisional committee, to consist of all members of the church of England, being donors each respectively of one guinea to this fund, or holding prospectively an ex-officio title to become members of the proposed society and of its managing committee, on the principle set forth in resolution IV., shall conduct the formation of the same according to the following rules, viz.:—

1. That the said provisional committee, of which three shall be a board, are hereby respectfully invited to assemble, for the purpose above-named, at the Guildhall, Bath, on Thursday next, February 4, at one o'clock, then and there to deliberate on this prospectus (now about to be transmitted to each of them individually for their more leisurely attention), and either to adopt the same, or to adjourn to an early day, should they think proper, for its further consideration: and, in the event of its final adoption, then forthwith declare themselves a society founded on the same, and proceed with all diligence to strengthen themselves with fresh accessions, rather of character and influence than of pecuniary support, from this city and its immediate neighbourhood, Bristol, and the western counties, preparatory to the call of a general meeting in the metropolis.

2. Finally, to convene the said proposed general meeting by simultaneous advertisements in the , and the *Standard*, *Times*, and *Bell's Weekly Messenger*, London papers, at the earliest convenient date, and at not less than a fortnight's notice.

IV. That their graces the archbishops, the right rev. the lords bishops of the united church of England and Ireland, the lords mayors of London and Dublin, the high constable of Westminster, the deans of Westminster and St. Patrick's, together with such other parties as may be named at the first general meeting, shall be ex-officio governing members of the proposed society, and also of the standing or managing committee, for carrying out its designs in England, Ireland, and Wales, wherever it may assemble in any part of those kingdoms or of the principality; and that, for carrying out its designs in Scotland, the members of the synod of the church of Scotland shall, in like manner, be ex-officio members, wherever the society may assemble in any part of that kingdom; and that, for the particular occasion of any one session, all the officiating clergy of the establishment of that part of either of the said kingdoms, or of the principality respectively wherein the meeting may take place, having clerical charges in the immediate neighbourhood, shall equally with them be members of such society and committee, viz., at a session in London, all the clergy of the established church officiating within, say seven miles of St. Paul's cathedral; at a session in Dublin, within three of , or St. Patrick's cathedral; at Edinburgh, within like distance of &c., &c.

V. That his grace the most rev. the president of the National Schools' Society, shall be respectfully invited to accept the office of president of this likewise; and their graces the archbishops and the right rev. the bishops of the united church of England and Ireland, the offices of vice-presidents.

VI. That all the donors of one guinea, whether clerical or lay, being members of the said churches respectively, shall be governing members till July 1, 1842, and of two guineas, permanently; and shall join with the ex-officio members, at the proposed first meeting, in electing from among themselves additional members for filling up the said committee: but that donations, of however small amount, will be thankfully received, and the public be invited to contribute toward the expense of these objects by the remittance of post-office orders, or other convenient modes of payment, to Messrs. Tufnell and Sons, bankers, Old Bond-street, Bath, where their contributions will be added to a fund already commenced there, and at this time amounting to about 112*l.*, and will, with it, remain at the sole disposal of the committee to be appointed at the said proposed meeting in London; and be eventually appropriated to the two objects, or to either of them respectively, in manner following, viz., donations of a guinea and under, not given for a particular object, will be appropriated to the young sweeps' education branch; donations of above one guinea and less than two—a guinea to education branch, remainder to chimney-sweeps' class improvement; of two guineas and above, will be equally divided between the two branches.

VII. That, should it be thought expedient to promote the adoption of the same basis, or of its principles, in the formation of branch or local societies in the British colonies, with that now about to commence practical operation here, the most feasible and convenient way would seem to be, through the intermediate establishment of aid societies at the several seats of government, or central and chief towns of provinces and extensive districts; as, for instance, in the Canadas, at, we will suppose, Quebec, Montreal, and Kingston, each of which might act independently, and with like beneficial influence and use of moral and pecuniary aid within the proposed scope of its own peculiar operation.

VIII. That the same mode of proceeding is recommended by like, and, if less, yet sufficiently powerful reasons in the cases of Scotland and Ireland.

IX. That therefore our first object in regard to the

two kingdoms shall be, to prevail on each to establish a like central society for itself as that now proposed, which is meant decidedly and permanently to comprise all England and Wales, and only provisionally the remainder of the united kingdom; and that, meanwhile, applications from places in England and Wales shall have our first attention.

Church of England Education Society for Young Chimney-sweeps, of Bath.

January 28, 1841.—MEM.—The experimental society, so happily established at Bath on the 20th Dec. ult., having diligently, and with equally willing and faithful adherence to the principles then adopted for its basis, proceeded in the necessary preliminary arrangements, are at this time in negociation for the hire of certain suitable apartments in an open and healthy situation, and every way convenient for their purpose, and also with candidates for the offices of schoolmaster and matron; which closed, they will be prepared for proceeding immediately in practically carrying out their main object. The present clear balance of their fund is short of 60*l.*; but they are confident that a very slight effort at a proper time would suffice greatly to enlarge it, and that they have no just cause to doubt of obtaining on the spot sufficient pecuniary means for satisfactorily effecting not only their original design, but also a co-operation with the provisional committee of chimney-sweeps' class social improvement aid fund in furtherance of the contemplated ulterior object adopted by them, and meant to be proposed for adoption by the new society on its formation. *Feb.* 6.—Four eminent physicians in practice here (the only ones consulted) having each severally given a decided opinion of the necessity for chimney-sweeps of frequent and complete ablution as a defence against that appalling disease, the sweeps' cancer, arrangements are now making, in concert with the master sweeps in this city (as indispensable for ensuring that object, and a general habit of cleanliness at the proposed school), under which all the scholars will be provided with oilskin caps, for preserving their hair from soot in the prosecution of their work, and a complete suit of clean clothing, to be taken with them to a changing-room (an appurtenance of the school), where tepid water will be supplied to them each work-day morning, about 10 o'clock, and all of them be required to give their whole persons a complete washing, and then to go to the school-room in their clean clothes, which are to be worn from that time till they return to their beds; and no effort will be spared for securing to them equal cleanliness and comfort there also. Two bags will be considered a part of each boy's necessaries; the one for his working-clothes, the other for his clean—for keeping them in, and carrying them to and from the changing-room. Rooms have been taken for the school, &c., in Kingsmead-street, where, in conformity to the standing regulations of the society, and pursuant to a resolution passed on the 16th ult., "with a view of making the boys desirous of coming and the masters of sending them," the former will not only be taught, but also be daily provided with a wholesome dinner, Sundays excepted, when they will be required to attend the church Sunday-school with other boys, and will of course fare like them, and thence accompany them to church. One of the medical gentlemen before adverted to, having kindly offered his gratuitous services for periodically visiting the school and inspecting the scholars, as a yet farther precaution, it is presumed that the board, at its meeting of Tuesday, the 9th inst., will most thankfully embrace the liberal offer; and that a medical visiter will thenceforth form an essential part of the society's honorary establishment, and be an ex-officio member of the committee. Preparations are making for opening the school on Monday, the 15th inst. Payments for this society to be made to Messrs. Hobhouse and Co., bankers, Milsom-street, Bath. N.B. Post-office orders are a convenient and cheap mode of transmitting money from a distance.

F. J. HEXT, Joint Secretary.

Diocesan Intelligence.—England and Ireland.

ST. ASAPH.

Denbigh.—A public meeting was lately held in Denbigh, the mayor in the chair, when a memorial to the crown was adopted relative to the Welsh church. It enforced on the crown, the necessity of any bishop who may be appointed to preside over the united dioceses of St. Asaph and Bangor being conversant in the Welsh language, and also that the surplus revenues accruing from the consolidation of the dioceses, and from the abolition of sinecures, shall be appropriated in North Wales to the augmentation of poorer benefices, the building and endowment of additional churches, in promoting the moral and religious education of the people, and in the founding of a college or colleges "for the effectual attainment of a knowledge of the Welsh language by candidates for holy orders." A memorial was also adopted to the ecclesiastical commissioners, in respect to the appropriation of the sinecure revenues which have lapsed, or may lapse, according to the statute law. The address was ordered to be transmitted to the lord lieutenant for presentation, and that to the ecclesiastical commissioners to the lord bishop of the diocese for presentation.

LICHFIELD.

Bargemen and Boatmen.—A meeting was recently held at Stafford to establish a county association for promoting the moral and religious improvement of this neglected class. The chair was taken by the bishop of Lichfield, who, in an able speech, advocated the claims of the society, pointing out the demoralized state of the watermen in general, and the necessity of using every effort for their instruction. His lordship urged the importance of petitions from magistrates, canal-proprietors and carriers, merchants, manufacturers, tradesmen, and others, as well as parishes and public bodies, for a legislative enactment to put a stop to Sunday traffic on rivers and canals throughout the kingdom. He mentioned that a petition from 300 boatmen had produced a powerful effect in the house of lords; that lord Normanby had promised the appointment of a committee next session to investigate the subject, and lord Hatherton to obtain the necessary information from evidence. The bishop enforced upon the meeting the duty of supporting this good cause as men, as patriots, and as Christians. Archdeacon Hodson read a most interesting and encouraging report from the chaplain appointed to instruct the boatmen employed in the Trent and Mersey navigation, which was listened to with deep attention. Earl Talbot, the lord lieutenant of the county, lord Sandon, and others, moved and seconded the various resolutions. The duke of Sutherland, lord Dartmouth, and lord Bradford, sent donations, and stated their regret at unavoidable absence from the meeting. The bishop, after acknowledging the usual vote of thanks as chairman, expressed his high gratification at the excellent spirit which had pervaded all the proceedings of the day, and his assurance of final success through the divine blessing. We understand that the resolutions embraced three objects. 1. The appointment of canal chaplains. 2. The building of schools and small churches on the different navigations. 3. Petitioning parliament for the cessation of Sunday labour on rivers and canals. Among the subscriptions it was gratifying to see 40*l.* per annum from the proprietors of the Trent and Mersey navigation; an example well worthy of imitation. It was recommended by some of the speakers to include, in the petitions, Sunday traffic on railroads by the carriage of goods, not interfering with passengers.—*Worcester Journal.*

CHESTER.

Manchester.—The want of suitable church accommodation in Manchester and its vicinity, is most distressing. It will be learned with satisfaction, therefore, that it is proposed by the Association for Building and Endowing Ten new Churches in Manchester and Salford, to erect seven in Manchester, viz.: 1. In the neighbourhood of Little Ireland.—2. Centrally between St. George's,

ıd All Saints'.—3. At Granby-row.—4. Be- Jude's and Oldham-road.—5. Between St. n the fields and the Toll-bar on the Oldham At Red Bank.—7. Near Bennett-street school, cial view to the accommodation of the teachers rs, the entire area of the church to be devoted, to that purpose. Three in Salford.—1. At Ordsal-lane, Regent-road.—2. Near Broughton). At the bottom of Springfield-lane.

ridual, whose name we are forbidden to publish, lined at once to build and endow a church un- alone. The choice of the site is left to the chapter, in whom the patronage is also to be d the amount appropriated is 6,000*l.* for the and 4,000*l.* for the endowment.—*Manchester*

WINCHESTER.

ing Church.—The repairs and enlargement of nt Norman cathedral (Godalming, before the having been a bishopric), together with a new e window at the west end of the nave, with a y and a considerable addition to the church- grant of land from the dean of Sarum, the ving been completed, with other important ad- ıprovements, it was lately re-opened for divine der the auspices of the lord bishop of the dio- preached a sermon in aid of the funds for oses, from psalm cxxvii. 1. After the sermon n was made, amounting to 53*l.* In the even- ion was preached by the venerable archdeacon e from Heb. vi. 7, 8, after which 9*l.* were he previous collection.—*Ecclesiastical Gazette.*

ion.—It is difficult to state the exact number ools existing at the present time in the diocese. ar 1833 there were 426 schools in both counties Southwark deanery), in connexion with the In the year 1837, the period of the last visita- number of schools was increased. And, as only ght churches or chapels were reported to be a school, and the number of churches and elonging to the establishment was 507, it would llow that 479 is the number of schools in the connexion with the church, being an increase the period between the visitations of 1833 and t, as there are schools for united parishes for se of education, the number of schools reported ational Society (1839), namely, 447, yielding an f 21 schools in six years (an increase below the he preceding four years, which was 28, and the amount is somewhat under stated), is rect. Of the clergy invited by the bishop to ir schools with the diocesan board, 60 desired me for the purpose of consulting the managers ools—and of these 22 have since subscribed the union; others have expressed their hope of to unite their schools before long. The terms ave been signed for 182 places in Hants. and 60 . The parishes not yet in union are mostly rable, and of small population. The list of the nited with the board is in the appendix. The ne diocese generally, in regard to parochial edu- is been stated by the bishop at his visitations. here were in Hants. and Surrey 40,076 children to be under instruction in schools connected church. At the last visitation, these numbers, erhaps partly to the operation of the new poor re said to be decreased, though the number of ls was greater than at the former visitation. At ng held at Farnham castle, the following facts ed by the bishop, gathered from parliamentary r sources:—"The whole population of Hants. y may be taken at 780,000; of these it is con- nat two-thirds (520,000) are in a condition of ring a cheap education; of these one-seventh are between the ages of two and seven years, eighth (65,535) are between the ages of seven ve; leaving a total of children under twelve, To meet this want, it appears there are now in the course of education, in daily schools, under the superintendence of the clergy of the diocese, 37,644, leaving a deficiency of children under daily instruction of 102,176. Nor will this large amount be greatly reduced by taking into calculation the number of Sunday scholars, reported to be 40,989—leaving a deficiency of 61,187 destitute of all church education, among the classes requiring cheap education. It further appears from the parliamentary returns, that the whole number of children instructed by dissenting teachers in daily schools in Hants. and Surrey, including the great Lancastrian schools in the borough of Southwark, is only 3714, leaving a deficiency of children destitute of daily instruction amounting to 98,462." Nor will an inspection into the state of 28 towns in the diocese, the population of which exceeds 2000 each, be attended with less painful discoveries. "Of the aggregate population of these towns (171,618), it is computed two-thirds, or 114,458, require cheap education. Of these one-seventh are between the ages of two and seven (16,351), one-eighth between seven and twelve (14,543), making in all, who ought to be under instruction, 30,894. Now the actual number, according to the returns of the clergy, under instruction by the church is—of boys 4410, girls 3741, leaving therefore a deficiency of 22,743."

DOWN AND CONNOR.

From the report of the committee of the Down Church Accommodation Society for the year 1840, we rejoice to find that during that year five churches have been opened through their instrumentality, in which divine service is now duly performed by licensed clergymen, supported by private endowments, grants from the Curates' Aid Society, &c., namely:—Hollymount, co. Down; St. John's chap., Whitehouse; St. John's, Killyarlin; church of Glynn; and church of Killayan. The following churches are nearly completed, to be endowed and supported like the former:—Grange, Muckamore; St. James's chap., Hillsborough; Craigs; and Tyrella. Since the formation of this society we learn that, directly or indirctly, it has led to the contribution and consecration of 30,000*l.* in Ulster alone, to the object of the society! And after all that has been done by the society, and is now in progress, the demand for church accommodation in Ulster far exceeds the resources of the society! However, the committee are in operation; persevering, they must prosper, not only in the erection of churches, but in obtaining sufficient and respectable salaries for the ministers who are to officiate in them. We feel persuaded that the society has with it, the heartfelt good wishes of every true friend of Ireland, and we only hope that the spirit which prompted this mighty and successful effort in the north of Ireland, will raise up a similar movement throughout the whole land.—*The Christian Examiner.*

CHURCHES CONSECRATED.

Chester.—St. Bartholomew's, Liverpool, accommod. 1400, half free.
Rochester.—Lee, Kent, March 8.
St. David's.—St. David's, Carmarthen, Feb. 10.

FOUNDATION LAID.

Bangor.—Bryngwran, Anglesey, Jan. 20.

Tributes of respect have recently been presented to the following:—

R. Armitage, St. Paul's, Ramsey, Isle of Man.
T. Dale, late professor of English literature and modern history in King's college, from students.
J. Deck, cur. St. John's, Hull.
J. T. Dolby, late cur. Stonesby, Leicestershire.
J. P. Penrou, cur. Sinton, Grassington, plate.
J. Foley, one of the curates of Pershore.
R. Garvey, late cur. Snelland.
G. R. Grey, vic. Inkbarrow.
J. Hughes, cur. Llanely, Brecon.
G. C. Jenner, late cur. Glouces.
E. Lilley, min. epis. chap. Peckham, plate.
G. Oliver, D.D., inc. coll. church, Wolverhampton.
J. Palmer, cur. Pershore.
S. L. Pope, vic. St. Mary's, Whittlesea.
S. Rogers, cur. St. James's, Nottingham, plate.
W. B. Smith, assist. min. St. George's, Sheffield.
Hon. and rev. W. Somerville, inhab. of Meriden.
W. H. Whitworth, late mast. of the prop. school, Kensington.
H. W. Wilkinson, p. c. Sudbury, St. Gregory and St. Peter.

SCOTTISH EPISCOPAL CHURCH.

GLASGOW.

It is proposed, we have been informed, to erect an episcopal chapel in the town, or in the immediate vicinity of Airdrie, in the county of Lanark, and that this has met with the cordial support of the most influential landowners, and coal and iron masters in the neighbourhood. A committee has been appointed too for making preliminary arrangements, and funds are already subscribed amply sufficient for rearing a proper edifice. Airdrie, within a few years, was a very small village. It has rapidly increased, however, in prosperity and in population, and now, in connection with other boroughs, sends a member to the house of commons. Some twenty years ago, the notion of an episcopal chapel being erected here, would have been laughed to scorn. We understand popery has not been idle in the town and neighbourhood; in fact, it boasts of its triumphs there. We look with great interest to the effects likely, under God's blessing, to result from the residence and ministrations of a faithful and devoted episcopal minister.—ED.

Gaelic Episcopalians in London.—We have just heard with great satisfaction, that it is not unlikely that a project may be set on foot, to have one service at least on the Sunday, in the Gaelic language, for the benefit of the Scottish episcopalians from the Gaelic districts, resident in London, and for sailors who may visit the port. The benefit of such a service might be the instrument of incalculable good. Many impediments in the way of such an arrangement by a late act of parliament are removed; and the individuals anxious to further the good work, trust that they may soon be enabled to give more in detail their views on the subject, which will as a matter of course be laid before the bishop of the Scottish episcopal communion, in the hope that the matter may be brought under the consideration of the bishops of London or Winchester.—ED.

Death of the Primus.—Died at his house, Stafford-street, Edinburgh, the right rev. James Walker, D.D., primus of the Scottish episcopal church, bishop of the diocese of Edinburgh, and Pantonian professor of divinity. Dr. Walker, who was a member of St. John's college, Cambridge, has been long distinguished as one of the staunchest supporters, and most devoted ministers of the episcopal communion in Scotland. He was for many years minister of St. Peter's chapel, Edinburgh, and on the decease of bishop Sandford was elected bishop of the diocese, and subsequently, on the resignation of the late bishop Gleig from growing infirmities, primus of the Scottish episcopal church. The weakness of the bishop's health had for many years prevented his taking any active part, as far as bodily exertion was concerned, in the duties of his high office; but his mind was always at work, for the furtherance of the best interests, not merely of the church to which he belonged, but of his fellow creatures: and he will long be remembered in Edinburgh as a man of the strictest integrity of character—of the most spotless reputation; and even those within as well as without, his communion, who conscientiously differed from him in opinion, will bear most ready testimony to the extreme conscientiousness with which he performed every action. It was the privilege of bishop Walker—as he himself stated to the writer of this brief notice, some two years ago—to see the episcopal church in Scotland placed under circumstances which in earlier days of his ministry he never could possibly have expected, and he heartily desired to thank God for it. Bishop Walker was a man of very extensive reading: he was deeply versed in what might be termed theological learning. His conversation was always instructive.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

Report for 1840.—The standing committee of the Scottish Episcopal Church Society having, in their first report (for 1839), stated at full length the objects of the society generally, and the nature of its constitution, they have, in this report, to make only a brief statement of its proceedings for the year 1840. By a comparison of the realized during the two years in which the society has been in operation, it appears that the donations f the present year are considerably less than the donatio received in 1839. The congregational offerings are some instances less, and in others greater, but are on t whole rather less than they were in the first year. T annual subscriptions are considerably increased, notwit standing the death of several subscribers. The who sum at disposal for the present year (after deducting t tenth, according to rule vii.) has been about 2,600*l.* T general committee which met in Edinburgh, Septemb 3, 1840, decided that of this sum 1,000*l.*, consisting legacies and donations, should be added to the capit stock of the society, agreeable to rule ix. From the re mainder the following grants have been made:—783*l.* fo raising the incomes of 34 incumbents, who stood most i need of aid from the society; 200*l.* for 11 schools in con nection with episcopal congregations; 100*l.* for assistant in cases where the incumbents have been incapacitate for active duty; 15*l.* for repairs of parsonage houses 75*l.* towards building-funds of chapels in debt; 17*l.* fo law expenses in securing ground for the chapel in Stor noway; 315*l.* has also been paid over to the trustees o the episcopal fund, in accordance with the following resolution of the general committee, upon which a few observations may be necessary. It was moved by H. J. Robertson, esq., seconded by G. Forbes, esq., and unanimously adopted—"That, after the claims of every diocese have been disposed of according to the scale of expenditure laid down by the committee, a grant should be made to the trustees and managers of the episcopal fund, by which they might be enabled to enlarge the scale of their grants in aid of the incomes of the bishops as well as of the inferior clergy, and that the sum voted by this society shall not exceed the amount of what the Episcopal Fund at present awards to the inferior clergy, namely, 315*l.*" In the year 1810, a society called the Episcopal Fund was founded in Scotland, having for its objects the increase of the incomes of the six bishops, and the relief of the most necessitous of the clergy. The former of these was its main object, the trustees being bound to appropriate to it at least one-half of its annual income. The incomes have hitherto been raised by it only to the very limited extent of about 70*l.* each per annum. Now, the present Church Society having been formed with the express design of relieving the poorer clergy, and them only, it seemed to the committee reasonable that they should exonerate, at least to a certain degree, the Episcopal Fund from its expenditure on the same object. To assist the bishops, strictly speaking, forms no part of the design of the Church Society. But inasmuch as it may appear very desirable that persons of their ecclesiastical station should be respectably provided for, it was deemed proper to enable the trustees of the Episcopal Fund to do so, to a somewhat greater extent than at present, by repaying them the amount of what they contribute to the object of the Church Society, in giving relief to the inferior clergy. Thus, by a mutual understanding between the two societies, both having the welfare and interest of the episcopal church in view, but partly differing in the nature of their constitution, the great object of which has been advanced without a departure from their respective rules and intentions. The sum given annually by the trustees of the Episcopal Fund to the inferior clergy, and to the amount of which they have consequently relieved the funds of the Church Society, since its formation, is 315*l.* This sum, accordingly, in compliance with the aboved-named resolution, has been handed to the trustees of the Episcopal Fund. This, it will be observed, like all the other grants of the society, has only been made for the current year; and it should be kept in view, that even of the sum so granted, a portion remains to be applied by the trustees of the Episcopal Fund to the relief of the poorer inferior clergy, in further co-operation with the Church Society. The statistical table exhibits, under one view, the poverty existing in the church. Thirty-two incumbents have congregational incomes under 80*l.* a year, of which several are under 50*l.*, and several are merely nominal. To

this statement the committee again make their appeal; and, taking into view along with it the very inadequate allowance to the bishops, they would ask of every individual who has any feelings of regard for the church, and any desire for the respectability of its clergy, if such a state of things should be permitted to continue? They anxiously hope that the attention of Scottish episcopalians will ere long be more strenuously directed to this subject, and that the time is not far distant, when this association shall make such a provision for the clergy as will secure to them that respectable independence which their professional situation requires, and which is essential to ministerial usefulness and influence. The returns from the various schools in connection with the society continue to be favourable, and it is hoped that, under the divine blessing, they are productive of real benefit to the children who attend them. In the Highland districts, where means of instruction are very limited, schools are among the greatest boons that can be conferred on the population: and in Glasgow, Paisley, and Greenock, schools have been found to be almost the only channels practically available for introducing religious and moral principles among the spiritually destitute population which abound in those places*.

It is gratifying to the committee to be able to report an increasing interest and friendly feeling in England towards the society. In addition to the English prelates who had given it their countenance, viz., the archbishop of Canterbury, the bishops of London, Winchester, Chester, Lincoln, and of Nova Scotia, the bishop of Durham has become a liberal subscriber. The very rev. Dr. Goodenough, dean of Wells, and the hon. and very rev. Dr. Howard, dean of Lichfield, have contributed to the society, and have accompanied their donations with kindly expressions of regard and interest. A grant of some valuable theological books has been made by the trustees of the late Dr. Bray, for the diocese of Ross and Argyle—these are intended to form the nucleus of a diocesan library, and have been conveniently deposited for that purpose. A most gratifying mark of sympathy has been received through the rev. Mr. Atkinson, rector of Gateshead Fell, in a sum of 20*l.*, subscribed by himself and neighbouring clergy, as a testimony of their good-will and kindly feeling towards our impoverished church. A similar testimony has been received from the rev. Mr. Dalton of Wolverhampton, namely a grant of 10*l.*, from funds raised in his district for church and missionary purposes. Nor can the committee omit this opportunity of making their acknowledgment for the munificent contribution of a member of their own church.—John Guthrie, esq., of Guthrie, has paid over this year 400*l.*, in addition to the 100*l.* which he contributed last year. The society has also this year received three legacies, namely, 100*l.* from the late Mrs. Col. Farquharson, 18*l.* from the late Mrs. Grant, and 10*l.* from the late Miss I. Smith. As an instance of the beneficial results of the society, and of its usefulness among the poorer incumbents of the church, the committee take the liberty of making an extract from a letter addressed to the secretary during the last summer, acknowledging the receipt of some bibles and prayer-books:—"I beg, through you, most respectfully to tender my best thanks to the committee for a grant of books for the use of the members of my congregation. I am quite sure that they must prove a blessing to many of the aged members, whose eyesight has so much failed that they can hardly read the old books in their possession, and who are so poor that they are unable to purchase new ones."

* * * * *

"I, for one, have already felt the benefit of the new society. Without aid from it, I should still have been renting a house two miles distant from the chapel; now I am comfortably set down in a neat commodious cottage adjoining it. The whole external appearance of the church in country districts will now be changed." These are cheering and animating circumstances, on which the committee have to report on this occasion. They feel confident that the more closely the principles of our church are examined, the more amply they will be found to conduce to harmony and to edification. In taking a general view of what has already been effected upon those principles, the committee have good hopes that the society may continue to produce favourable results. At the same time they cannot conceal their anxiety, lest the resources at their disposal should diminish. They perceive before them a field for increasing exertions, and a call may be expected for a greater expenditure. Even at the present limited scale of disbursement this will be required, as there is a prospect that ere long additional clergymen will be placed in poor districts, who will look to the society for assistance. Besides which, assistants for aged and infirm incumbents will soon be necessary, in congregations unable to contribute towards the maintenance of a second clergyman; and it should be remembered that, in what the society has already done, a responsibility has been incurred by the church at large; for, as it was well observed by one of the speakers at the last annual meeting—"A promise has been implied, that the operations of the society shall be permanent—and permanent they cannot be, unless contributions shall continue to be as liberal as they have been in this our year of experiment. If they fall off, we have done more harm than good. Our poorer brethren will be as poor as ever, and to all their original causes of depression will be added the bitterness of disappointed hope, and the sad conviction, that the only quarter upon earth to which they could reasonably look for aid has been tried, and has failed them *!"

* The returns from the schools are not yet made up for this year, but the number of children in episcopal schools in Glasgow, Greenock, and Paisley, may be stated at 1,500.

* Speech of the dean of Edinburgh, at the meeting of December 4, 1839.

COLONIAL CHURCH.

ST. JOHN'S.

Newfoundland Church Society.—The monthly meeting of this society, on Wednesday last, was unusually interesting; and the graphic detail of a tour by the rev. Mr. Jeynes round Placentia-bay, was listened to with great attention, and called forth much sympathy. It is hardly possible to conceive the existence of such destitution in a Christian land, and under the influence of a Christian government. The want of schools and teachers of religion must be apparent to all—and to all an earnest appeal was made by the hon. Mr. Thomas, who from the first has taken a warm and liberal part in the proceedings of the society. The chair was occupied by the very rev. the dean of Trinity (Mr. Bullock), with the substance of whose address we have been favoured, and are glad to present it to those of our readers who take an interest in the exertions of the church of England:—

"Good Christian People—*After the picture which has been now exhibited of the deplorable ignorance and spiritual destitution which pervades the whole S.W. coast of the island, it is impossible to doubt for a single moment the necessity of the society into which we have formed ourselves; for that is but a dead faith which can look upon this wide field without an ardent prayer that God may send out labourers to cultivate it, and that must be a cold and insufficient charity which can sit still and make no effort to lessen this amount of spiritual wretchedness. In this description, to which we have listened, is revived the mysterious vision of the Macedonian; and from the stillness and darkness of the moral midnight is heard, with a thrilling emphasis, the plaintive cry—'Come over and help us.' It is in answer to this appeal from a thousand who perish for lack of knowledge, that we have laid our heads together and are confederate for God; and it is a matter of mutual joy and united thanksgiving, that by our exertions a measure this darkness may be dispelled, and that by our me the word of life and salvation may be sounded or

the colony of Western Australia, whose duty will consist in visiting the several scattered townships in that new settlement; and the rev. George King has been selected for this service.

The society, being induced by favourable circumstances to re-establish its mission on the western coast of Africa, would be glad to receive applications from clergymen willing to proceed to Cape Coast Castle, where there is an English fort, and whither the two princes of Ashantee are about to return. An engagement might be made for a period of three years. The expense of passage and outfit would be defrayed, and a stipend of 300*l.* a year allowed.

DR. BRAY'S ASSOCIATES.

A biography of Dr. Bray lately appeared in this Magazine, wherein an opinion was advanced, that the usefulness of his institution for providing libraries might be very materially enlarged. It is gratifying to find in the report of the associates for 1840, that the accounts which the associates have received of their schools for educating negroes in the British plantations have been, for the most part, of a very satisfactory description. The libraries, founded by the associates for the use of clergymen whose means are inadequate to the purchase of the books necessary for the prosecution of their studies, have been more numerous than for many years past. The associates have also made considerable additions to many of their old libraries. The petitions for assistance from the clergy, both at home and in the colonies, it is stated, increase, and may be expected to increase still more in a very considerable degree; and, as the resources of the associates are exceedingly limited, it is much to be desired that the friends of the church should supply the means of carrying on the benevolent designs of the institution on a scale far more commensurate with their importance than has hitherto been done. New associates are admitted by ballot, upon the recommendation of two associates; but bishops of the united church of England and Ireland, upon signifying their desire to become members of the association, are admitted without ballot.

Donations and subscriptions are received by Mr. Stretton, No. 67, Lincoln's-fields, from whom the annual report may be obtained.

Theological works, for the use of the association, are requested to be sent to the office, No. 52, Hatton-garden.

All letters on the business of the association should be addressed to the rev. A. Trollope, the secretary, No. 4, Falcon-street, Aldersgate-street.

NATIONAL SOCIETY.

At the monthly meeting of the committee, April 7, the archbishop of Canterbury, in the chair, grants to the amount of 1,300*l.* towards building, enlarging, or fitting up school-rooms, were confirmed; and eighteen schools received into union. A plan and estimate, by Mr. Blore, for the erection of dormitories to accommodate sixty pupils in separate rooms at the training college, Chelsea, were approved. Twelve applications for the office of inspector were referred to the committee of correspondence; and the 26th of May was fixed upon as the day for the annual meeting of the society, and the examination of the children attending the central schools.

National Society's Training College, Stanley-grove, Chelsea.—The alterations required to adapt this place for a training college being now nearly completed, the house will be opened for the reception of pupils on Tuesday next, the 13th inst. It is intended eventually to admit from fifty to sixty youths; and, for this purpose, an extensive range of dormitories, forming a large quadrangle, and capable of accommodating the above number of pupils, with a separate chamber for each, is about to be added to the present house. These will be begun immediately, plans and estimates having already been furnished by Mr. Blore, the architect of the society, and approved at a general meeting of the committee. It is hoped that the entire building will be ready for occupation by Michaelmas in the present year. Meanwhile the establishment will commence with ten free scholars, who will be selected from a much larger number of candidates, according to the result of examination, which will take place at Stanley Grove on Tuesday and Wednesday next. In making this selection, regard will be had, not so much to the actual amount of attainment, as to the powers of mind displayed, and in general to the apparent fitness, moral, intellectual, and physical, of each youth for the duties of the office which he is destined to hold. Great stress will of course be laid on previous character and conduct, and in particular on evenness of temper, united with firmness, on docility, and amiability of disposition. But it is likewise most desirable that a much larger amount of talent be devoted to the education of the lower classes, than has hitherto been brought into the field. The substantial advantages attending the education offered by the National Society, in their training college, will, it is trusted, bring to this important work the class of persons by whom it may be adequately performed. Stanley Grove is delightfully situated in the King's Road, at the western extremity of Chelsea, and contains about eleven acres of ground, in a high state of cultivation, including a large kitchen garden, and a small farm, the labour of which will be performed, almost exclusively, by the youths in training. The amount to be paid (whether annually or in one sum) for admission to Stanley Grove, with other matters, will be determined at a meeting of the National Society's committee on the 24th inst.

Stanley Grove, Chelsea, 9th April, 1841.

Diocesan Intelligence.—England and Ireland.

ARMAGH.

Episcopal munificence.—We have frequently to record the generosity of the lord primate, who is prepared to resign all claims to the rectorial tithes of the parish of Donaghadee, now falling into his possession, in order that he may add to the income of the vicar of the parish, and endow the new church at Carrowdore, which, together with the glebe-house, will be erected at his grace's expense; upwards of 350*l.* per annum will thus be relinquished by the lord primate, and bestowed on two deserving clergymen. The rev. Henry Stewart, lately appointed to Carrowdore, was for many years a faithful and laborious clergyman in the archdiocese of Armagh. —*Chronicle.*

CHESTER.

Winwick Rectory Bill.—The rectory is to be divided into the following districts, each to form a distinct parish of itself:—viz., the township of Winwick-with-*Hulme*, and Houghton-with-Middleton and Arbury; of *Croft-with-Southworth*; of Newton-in-Mackerfield; of *Lowton*; of *Ashton-in-Mackerfield*; of Kenyon; of Golborne; of *Haydock*; each of which to be a rectory, and of *Culcheth, which is to be a vicarage.* The rector of the *district, comprising* the townships of Winwick-with-Hulme, and Houghton-with-Middleton and Arbury, is to continue the rector of Winwick, and to be exonerated from the cure of souls in the other districts. The division may be made during the incumbency of the present incumbent (rev. J. J. Hornby), with his consent in writing; but not to take place until the alterations of Winwick-hall are completed, nor with respect to the townships of Golborne and Haydock respectively, until their population shall amount to 2,000 and churches shall have been built under the church extension acts (which are incorporated with the present act), or by means of funds raised for the purpose, sufficient to accommodate 600 persons; nor, with respect to the township of Kenyon, until the population shall amount to 400, and a church built sufficient to accommodate 250 persons. After the division, the rector or vicar of each district is to have exclusively the cure of souls within the district, and to have the like authority over the curates and ministers of the chapels within his district, as the rector of Winwick now has; and each incumbent is to be entitled (in addition to the surplice fees and pew rents, if any, and a parsonage house and glebe) to all the tithes or commutation rent arising within the district, the rector of Winwick remaining entitled to so much of the tithe as does

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1841.

Ordinations.

ORDINATIONS APPOINTED.

LY, *May* 23.
ATH AND WELLS, *June* 6.
INCOLN, *June* 6.
RICHESTER, *June* 6.
VORCESTER, *June* 24.
ICHFIELD, *June* 27.
EREFORD, *July* 4.
INCHESTER, *July* 11.
IPON, *July* 25.

ORDAINED
y ARCHBP. of CANTERBURY.

PRIESTS.

ford.—W. D. Astley, B.A.
mbridge.—J. Buckner, B.A., St. M. T. Farrer, B.A., Trin.; J. C. n, M.A., Trin.

DEACONS.

ford.—E. Boys, B.A., Wad.; H. A. B.A., Worc., (*lett. dim. abp. of*

CHBP. of ARMAGH, *at Armagh, March* 7.

PRIESTS.

blin.—J. V. Brabazon, B.A.; L. G. B.A.; W. B. Gray, B.A.; R. Haig, F. Lloyd, M.A.; C. W. Maude, B.A.

DEACON.

ohn Beresford, M.A.

of LINCOLN, *March* 14, *at Lincoln cath.*

PRIESTS.

ford.—R. K. Bailey, B.A., New Inn *dim. abp. of York*); J. Byron, ssen; W. Holland, B.A., Linc.; T. B.A., Trin.; C. G. Newcombe, B.A., Oriel; H. J. Newcombe, B.A., Trin.; A. T. Turner, M.A., St. John's.

Of Cambridge.—J. Bluett, B.A., Queens'; W. A. Carter, B.A., King's; R. B. Maltby, B.A., St. John's; W. S. Thomson, Queens'.

DEACONS.

Of Oxford.—R. Eddie, B.A., Brasen.; N. Morgan, B.A., Brasen.; R. D. B. Rawnsley, B.A., Magd.

Of Cambridge.—E. Balston, B.A., King's; G. L. Barker, B.A., Christ's; T. Burbidge, B.A., Trin. (*lett. dim. bp. of Worc.*); L. Eliot, M.A., King's; H. D. Jones, B.A., Pemb.; H. Maltby, B.A., St. John's; J. A. Montagu, B.A., Magd.; J. C. Raw, Queen's (*lett. dim. abp. of York*); W. L. Pownall, B.A., St. John's; H. Stockdale, B.A., Cath.

Of Dublin.—J. Hamilton, B.A. (*lett. dim. bp. of Kilmore and Ardagh*).

By BP. of SALISBURY, *at Salisbury, March* 28.

PRIESTS.

Of Oxford.—W. Brewster, M.A., Trin.; E. Elton, M.A., W. J. B. Estcourt, M.A., Ball.; J. M. Glenie, B.A., St. Mary H.; C. L. Royds, B.A., Wad.; H. H. Ward, B.A., Exet.; J. H. Waugh, B.A., Magd.; C. T. Wilson, B.A., Magd. H.

Of Cambridge.—H. Niven, M.A.; W. Smith, M.A., St. John's.

DEACONS.

Of Oxford.—C. F. Baker, B.A., Exet.; R. Cozens, B.A., Pemb.; E. R. E. Wilmot, B.A., Trin.

Of Cambridge.—W. C. Lukis, B.A., Trin.

By BP. of EXETER, *March* 28.

PRIESTS.

Of Oxford.—G. P. Carew, B.A., New Inn H.; J. C. Carwithen, B.A., Exet.; J. C. Harris, M.A., Worc.; P. Holmes, B.A. Magd. H.; R. F. P. Rickards, M.A., Ball.

Of Cambridge.—H. Fowler, B.A., Sid.; F. F. Hole, B.A., Trin.; W. H. Mountain, B.A., Christ's; E. M. Pridmores, B.A., Clare; J. Rate, B.A., Cath.; E. T. Scales, B.A., Trin.

Of Dublin.—G. T. Bull, B.A.; C. A. Johns, B.A.

DEACONS.

Of Oxford.—B. M. Gane, B.A., Magd. H.; J. Henry, B.A., Worc.; L. F. E. Lott, B.A., Alb. H.; W. Rogers, B.A., Exet.

Of Cambridge.—W. Beal, B.A., Trin.; S. Curtis, B.A., Christ's; A. Pope, B.A., Queens'; H. T. Thompson, B.A., Magd.

Literate.—C. G. Nicolay.

By BP. of LICHFIELD, *April* 4, *St. George, Hanover-sq., London.*

DEACONS.

Of Cambridge.—R. Allnutt, B.A., St. Pet. (*lett. dim. bp. of Chichester*); W. J. Conybeare, M.A., Trin.; J. Garvey, B.A., Christ's; R. J. Hope, B.A., Cath.; H. Hutchins, B.A., Trin. H.; J. Lees, B.A., C.C.C.

Of St. Bees'.—J. W. Jenkins (*lett. dim. bp. of Ripon*).

Literate.—I. Hughes (*lett dim. bp. of Llandaff*).

Preferments.

e.	*Parish & County.*	*Pop.*	*Pat.*	*Val.* £.
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G. N.	St. Nicholas and St. Leonard (V.), Bristol	2218	D. & C. Bristol	253
ink, ...	Udimore (V.), Sussex	454	E. of Burlington ..	100
J.....	North Newton, w. Lit. Knoyle, Wilts.	317 206	The Preb. ..	*204
n, J.	Manaton (R.), Devon	435	Rev. W. Carwithen, D.D.	*209
T....	Much Wenlock (V.), Salop.....	2424	Sir W. W. Wynne, Bt.	180
J.....	Biggleswade (V.), Beds.	3226	Preb. in Linc. Cath. (Rev. G. T. Pretyman)	*300
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.....	Lytchett Matravers (R.), Dor.	680	J. Howell, Esq.....	*396
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.....	Tregynon (P. C.), Montgomery....	740	Lord Sudley.	87
....	Towyn (V.), Meriouneth.	2694	Bp. of Bangor	*224

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val.* £.
Lawrence, W. R.....	Whitchurch (P. C.), Somerset.	423	Sir J. Smyth, Bart., & W. G. Langton, Esq..	88
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Lloyd, H. R...	Taliaris (D.), Carmarthen.....	207	Wm. Peel, Esq.	*183
Lund, T.....	Morton (R.), Derby.	501	St. John's, Camb., & Mrs. C. Turbutt, alt.	*360
Maberley, T. A.....	Cuckfield (V.), Sussex	2586	Archbp. Canterbury, option Bp. of Chichester	*414
Moore, R.	St. Patrick's (R.), Limerick			
Nicols, B.	St. Paul's ch., Mill Hill, Middlsx. ..		Rev. T. Williams	
Phillips, J....	St. Lawrence (R.), Ludlow		Lord Chancellor	
Pickard, G....	Warmwell c., Pokeswell (R.), Dorset	87 99	Trenchard Family ..	*350
Radcliffe, J. ..	Kilcooly (R.), Tipperary.....		The Queen	
Rowen, R.....	Ballyclugg (P. C.), Antrim.		Bp. of Down & Connor	
Shutte, R.	St. James, Taunton (P. C.).....	11139	Sir T. Lethbridge....	254
Teed, P.	St. Michael's, Lewes (R.).....	1079	Lord Chancellor	116
Thomas, W...	Loppington (V.), Salop	669	Lord Chancellor	270
Townsend, T..	Kilruane, (R.), Tipperary		Bp. of Killaloe	
Treanor, J....	Cheval, Galway ..		Bp. of Tuam.	
Whateley, C...	Minchinhampton (R.), Glouc.		D. Ricardo, Esq.....	

Arnold, C. M., chap. union, Warminster.
Calthrop, H., preb. Langdon, Lichfield, (pat. the bishop).
Carpenter, C., chap. to Lord Beaumont.
Cook, F. C., sec. London Dioc. Board, and inspector of schools in London and Middlesex.
Dixon, R., prin. king William's coll., Isle of Man.
Eden, R., inspect. of schools in Essex.
Lempriere, F. D., master Helston sc. Cornwall.
Oxenham, W., lower mast. Harrow, (pat. governors).
Sawell, W. J., chap. New coll, Oxford.
Strong, archd. canon of Peterborough.
Tottenham, E., preb. Wells.

Clergymen deceased.

Bartlett, T. O., rec. Swanage, Dorset (pat. J. H. Calcraft, Esq).
Bearblock, J., chap. board of ordnance.
Berney, J. B., late of Worstead.
Birdwood, W. J., rec. Throwleigh, Devon (pat. Ld. Chanc.)
Bowman, W., late cur. Quedgeley, Glouc., 31.
Browne, W. S., cur. Redenhall, Norfolk.
Chester, T., Ledsham, Yorkshire, 67.
Fleet, Ch., R. Durweston and Bryanstone, and Lytchett Matravers (pat. — Howell, Esq.), 84.
Guiness, H., formerly chap. in the army, at Dublin.
Hutchinson, R., at Paris, 40.
Lancaster, J., P. C. Thornthwaite, Cumberland (pat. vic. Crossthwaite).
Marshal, J., vic. Ovingdean, Brighton (pat. Family).
Mayne, R., rec. Limpsfield, Surrey (pat. W. L. Gower, Esq.), 63
Pulsford, C. H., can. of Wells, and vic. Burnham, Somerset (pat. dean and ch. Wells).
Reid, J., at Bellary, near Madras, Jan. 4.
Smith, G. W., vic. Bawdsey, Suff. (pat. Lord Chanc).
Shillibeer, J., rec. Stoke Doyle, at Oundle (pat. G. Capron, Esq.) 54.
Tellet, E., P. C. Monk Hopton, (pat. Lord Wenlock); vic. Much Wenlock (pat. Sir W. Wynne).
Templeman, R. A., at Crewkerne.
Wilkins, W. A., at Shaftesbury, 80.
Wilkinson, J., vic. Ellerton (pat. Sir R. G. Russell), 84.
Worsley, J., vic. Thorley (pat. rev. Dr. Walker and E. Roberts), 75.

University Intelligence.

OXFORD.

ELECTIONS.

P. Erle, Esq., M.A., steward of New college.
R. H. Gray, B.A., Ch. Ch., theol. schol.
E. Warner, B.A., Wad., Johnson math. schol.
— Barrett, Worc., and F. G. White, Lord Crewe's exhib., Linc.
H. Houghton, T. Hill, schol. Pemb.
B. Price, B.A., schol. Pemb.

March 29.—The following were elected foundation fellows of St. John's college:—H. Thompson, J. A. Coombe, R. Ellis, and T. P. Boultbee.

April 1.—At a congregation the following grace passed the senate:—

To sanction the following regulations and provisions respecting candidates for a licence *ad practicandum in medicina*, and also respecting candidates for the degree of doctor of physic:—

1. That candidates for a licence *ad practicandum in medicina*, being previously bachelors of physic, be required to produce to the regius professor of physic certificates of their having attended on hospital practice for three years, exclusive of the nine terms which they kept by residence for the degree of bachelor of physic, and of their having attended lectures on the following subjects, namely—

Practice of physic and pathology.
Anatomy and physiology.
Chemistry.
Botany.
Medical jurisprudence.
Materia medica and pharmacy.
Principles of surgery.
Principles of midwifery.
Practical anatomy for two seasons.

2. That candidates for a licence *ad practicandum in medicina*, being previously masters of arts, be required to bring satisfactory evidence to the regius professor of physic of their having been employed in the study of physic for five years after they became bachelors of arts; and to produce to him certificates of their having attended on hospital practice for three of the said five years, and of their having attended lectures on the subjects before-mentioned.

3. That every candidate for a licence *ad practicandum in medicina* be required to pass an examination to the satisfaction of the regius professor of physic, the professor of anatomy, the Downing professor of medicine, and a doctor of physic, to be nominated by the vice-chancellor and approved by the senate at the first congregation after the 10th of October in each year.

4. That in case any of the three examiners ex officio be prevented by illness or absence from taking part in such examination, it be competent to him to appoint a doctor of physic to examine in his stead, subject to the approbation of the vice-chancellor.

5. That there be two such examinations in every year; one in the week immediately preceding that in which the division of the Michaelmas term falls; the other in the week immediately preceding that in which the division of the Easter term falls.

6. That a candidate for a licence *ad practicandum in medicina*, being previously bachelor of physic, shall not be examined for the said licence until the examination which shall occur next but one after his having passed the examination required for the degree of bachelor of physic.

7. That every candidate for the degree of doctor of physic, who has not previously obtained a licence *ad practicandum in medicina*, be required to produce to the regius professor of physic the same certificates and pass the same examination, as are required in the case of candidates for a licence *ad practicandum in medicina*.

8. Provided that the foregoing regulations shall not take effect until after the end of the Easter term, 1841; provided also that the seventh regulation shall not apply to any person who was admitted *ad intrandum in medicina* before the Lent term 1836.

Camden Medal.—The marquis Camden, wishing to mark his sense of the respect shewn to his late father by the university of Cambridge, has been pleased to express to the vice-chancellor and heads of colleges a desire to give annually a gold medal as a prize for the best exercise composed in Latin hexameter verse. It is proposed that the prize be subject to the following regulations:—

1. That this medal be called the "Camden medal."—2. That the subject for the exercise be appointed by the vice-chancellor.—3. That notice thereof be issued on or before the first day of January in every year; and that the exercises be sent in to the vice-chancellor on or before the thirty-first day of the following March. 4. That no exercise exceed in length one hundred lines.—5. That all undergraduates, who shall have resided not less than two terms before the day on which the exercises must be sent in, may be candidates for this medal.—6. That this medal be adjudged by the examiners for the chancellor's medals; and that the prize exercise be recited publicly at the commencement.—7. That a copy of the successful exercise, when printed, be sent annually to the marquis Camden, the donor of the medal.

The subject for the present year is

Quique sui memores alios fecere merendo.

The exercises are to be sent in to the vice-chancellor on or before the 31st day of May next, and no exercise is to exceed one hundred lines in length.

A grace passed the senate on Thursday, April 1, "to affix the seal to the letter of thanks to the marquis Camden, written by the public orator."

CAMBRIDGE.

MARCH 13.

CLASSICAL TRIPOS, MARCH 11, 1841.

EXAMINERS.

Edward Warter, M.A, Magdalene coll.
William Hepworth Thompson, M.A, Trinity coll.
George John Kennedy, M.A., St. John's coll.
Joseph Henry Jerrard, M.A., Caius coll.

FIRST CLASS.

Ds.	Cope	Trin.	Ds.	Martin	Corp.
	Bather	Joh.		Martineau	Trin.
	Thring	Magd.			

SECOND CLASS.

Ds.	*Turner*	*Trin.*	Ds.	Sangster	Joh.
	Elliott	*Joh.*		Ware	Trin.
	Richardson	*Trin.*		Halson	Pemb.
	Tagg	*Pemb.*		Miller	Joh.
	Gisborne	*Trin.*			

THIRD CLASS.

Ds.	Jephson	Corp.	Ds.	Beard	Joh.
	Ridout	Chr.		Smith	Joh.
	Begbie	Pet.		Boutflower	Joh.
	Lyttleton, Hon. W. H.	Trin.		Bickerdike	Trin.
	Parker	Trin.			
	Smith, W.	Trin.			

March 26.—The following were elected university scholars, on the rev. Dr. Bell's foundation:—T. Field, St. John's; H. Keary, Trinity.

There will be congregations on the following days of the ensuing Easter term:—

Wednesday	April	28, at eleven.
Wednesday	May	12, at eleven.
Wednesday	——	26, at eleven.
Friday	June	11, (Stat. B.D. comm.) at ten.
Friday	——	25, at eleven.
Saturday	July	3, at eleven.
Monday	——	5, at ten.
Friday	——	9, (end of term) at ten.

The following will be the classical subjects of examination for the degree of B.A. in the year 1842:—The fourth book of Xenophon's Memorabilia; Cicero's Oration for Milo.

Proceedings of Societies.

CHURCH EDUCATION SOCIETY FOR IRELAND.

At a late meeting of the committee, B. Wade, esq., B.A., T.C.D., was elected asst. sec. vice rev. T. Woodward. The committee have resolved to appoint a travelling secretary, to take advantage of the favourable feeling known to exist throughout England towards the interests of church education. The committee have also resolved to engage the services of competent persons as inspectors of the schools in connexion with the society. The diocesan associations to have the advantage of this inspection free of expense. The committee have further decided upon granting gratuities to the teachers of a certain proportion of the schools in connexion with the society in each diocese. They hope to be able to remove the limitation which the state of the funds renders necessary, and to give gratuities to all schools in connexion with them which are recommended by their inspectors; at present the grant is to be confined to the best schools in each diocese, and is to be rated according to a scale, which will make the amount bear proportion to the progress of the pupils, and act as a stimulus to the teacher. —*Irish Ecclesiastical Gazette.*

SOCIETY FOR PROPAGATING THE GOSPEL.

The committee continue their inquiries for qualified clergymen, or candidates for orders, whom they may recommend for appointment as missionaries, to the colonial bishops. Clergymen are especially wanted for Bombay, the Cape of Good Hope, New South Wales, Newfoundland, and Prince Edward's Island. The society is ready to maintain a missionary at Mauritius, and one in the Séchelles islands. These latter mentioned islands lie nearly mid-way between the northern point of Madagascar and the southern point of Hindostan. They are twenty-nine, but five only are of any considerable size. Mahé, the principal island and residence of the civil commissioner, contains a population of 4369; the remainder amounting to about 6000. No place of worship has ever been built in these islands, nor any minister stationed there, except for a few months in 1832. The consequence is a fearful degree of licentiousness, and an almost total ignorance of the first principles of Christianity. In August, 1840, the rev. J. L. Banks received instructions from Sir Lionel Smith, to visit the Séchelles, for the purpose of "inquiring into and reporting upon the religious and moral state of those dependencies of his government." Mr. Banks thus writes:—"I arrived here in the beginning of September, and immediately on my arrival I circulated a notice of my intention, with the divine blessing, to have two sermons each Sunday during my stay at Mahé, one in the middle of the day in French, and another in the evening in English. I selected the largest and most convenient room I could find, but, to my great joy, I saw that, long before the hour appointed, the room, with all the adjoining ones, was filled, and many obliged to stay outside. Before the next Sunday, Mr. Mylius, the civil commissioner, whose exertions for the temporal and eternal interests of the people committed to his care, are such as will entitle him to the gratitude of their children's children, had provided a good sized house, and removed all the partitions, thus making one very large room which we prepared as our chapel. An increased number, perhaps four hundred, filled our enlarged accommodation, and again were persons obliged to stand outside; and so it has been each Sunday since. I have published banns for twenty-eight marriages, and baptized 235 children; in one day no fewer than eighty-one received that rite at my hands, and on another forty-two. The English service averaged about sixteen; but I am sorry to say many more might have attended, even though, from their habit of speaking French, some were at the service in that language. The larger part of the congregation was composed of black people, but considerable numbers of the white population, both original settlers and Creoles, were anxious and attentive auditors. The interest in reference to the visit of a clergyman, thus so distinctly and so interestingly manifested, is doubtless in *a great measure to be attributed to the exertion of Mr. Mylius,* who has made the *people to desire such both by his conversation* and acts. He has been in the habit of conducting two little services since his appointment, to which he has invited the attendance of any that wished, and some have accepted his invitation. He is most anxious for the immediate appointment of a clergyman, and certainly any one who reads the foregoing statement, will see its necessity.

At the time of the appointment of the chaplain in 1832, the then secretary of state allowed a salary of 300*l.* a year, to which the Society for Promoting Christian Knowledge added another 100*l.* Any chaplain who should be appointed would here be entirely out of the reach of opposition, except what the natural heart itself presents; there would be no one to disturb his arrangements; no one to draw from him the sheep of his pasture; he would be the sole human shepherd, and all would come to his hand for food.' The climate, though very warm, he would find healthy, and in general, provisions cheap and abundant. Mahé he might esteem his main parish, and, within a few hours sail of him, he would have some outposts, with which, by an occasional visit, he would keep up a beneficial intercourse, and which would look up to him as their director, friend, and counsellor, whose periodical visits would be longed for.

The black population of these islands is most undoubtedly superior in tractability and respectability of character to those of the Mauritius. Since the emancipation, there have been amongst them no fewer than 162 marriages. I understand, too, from those who have had the best opportunities of judging, that they are peculiarly attached to the British crown. This, I believe, is the case at Mauritius, but I can, I think, see why it should be stronger at Séchelles. I do not believe that in these islands there was more than one English proprietor of slaves, if there was one. In the mind of the blacks therefore, slavery has been almost entirely identified with the French, and freedom is felt to be the boon of England. In every respect, then, do these people deserve the consideration of the government, whether we view them with the eye of the Christian philanthropist, or regard them as the large subjects of the British crown.

From the Bishop of Australia.

"Sydney, Sept. 3, 1840.

"New Zealand, taken in all its local connexions at this moment, and its influence, certain, though perhaps remote, upon the other islands which diversify the extent of this great Pacific Ocean, does indeed open an animating scene; and the cause of Christianity, it may be hoped, will derive a fresh impulse from the Society for the Propagation of the Gospel having assumed (by the nomination of a chaplain) an interest in the religious welfare of this new dependency of the church."

HOME REPORT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The following clergymen, recently sent out by the bishop of Jamaica to his diocese, have received grants from the society to defray the expense of their passage:—Revs. Thos. Garrett, John Nash, Edward Rogers, Edward Hawkins, O. D. Toosey, W. Mayhew, P. S. Aldrich, John Cooke.

Missionaries put upon the society's list on the recommendation of their respective diocesans:—Nova Scotia—Revs. William Elder, M. Godfrey, Alexander Stewart, John Storrs, James Disbrow. Canada—Revs. Henry C. Cooper, G. M. Armstrong, J. Torrance. India (Cawnpore)—Rev. Mr. Perkins.

Grants recently made:—At the disposal of the bishop of Montreal, 500*l.*; at the disposal of the bishop of Toronto, 500*l.*; Newfoundland cathedral, 500*l.*; two chapels at St. Elizabeth, Jamaica, 200*l.*; church at Dundas, ditto, 150*l.*; church at March, Upper Canada, 100*l.*

The rev. W. Agar Adamson, approved by the society as one of its missionaries, has sailed for his mission, Amherst Island, in Lake Ontario, Upper Canada.

The rev. J. Walker, M.A., the rev. John Burrowes, M.A., and the rev. William Richardson, B.A., recommended as chaplains for Van Diemen's Land, have sailed for that colony.

The society has resolved to maintain a clergyman

the colony of Western Australia, whose duty will consist in visiting the several scattered townships in that new settlement; and the rev. George King has been selected for this service.

The society, being induced by favourable circumstances to re-establish its mission on the western coast of Africa, would be glad to receive applications from clergymen willing to proceed to Cape Coast Castle, where there is an English fort, and whither the two princes of Ashantee are about to return. An engagement might be made for a period of three years. The expense of passage and outfit would be defrayed, and a stipend of 300*l.* a year allowed.

DR. BRAY'S ASSOCIATES.

A biography of Dr. Bray lately appeared in this Magazine, wherein an opinion was advanced, that the usefulness of his institution for providing libraries might be very materially enlarged. It is gratifying to find in the report of the associates for 1840, that the accounts which the associates have received of their schools for educating negroes in the British plantations have been, for the most part, of a very satisfactory description. The libraries, founded by the associates for the use of clergymen whose means are inadequate to the purchase of the books necessary for the prosecution of their studies, have been more numerous than for many years past. The associates have also made considerable additions to many of their old libraries. The petitions for assistance from the clergy, both at home and in the colonies, it is stated, increase, and may be expected to increase still more in a very considerable degree; and, as the resources of the associates are exceedingly limited, it is much to be desired that the friends of the church should supply the means of carrying on the benevolent designs of the institution on a scale far more commensurate with their importance than has hitherto been done. New associates are admitted by ballot, upon the recommendation of two associates; but bishops of the united church of England and Ireland, upon signifying their desire to become members of the association, are admitted without ballot.

Donations and subscriptions are received by Mr. Stretton, No. 67, Lincoln's-fields, from whom the annual report may be obtained.

Theological works, for the use of the association, are requested to be sent to the office, No. 52, Hatton-garden.

All letters on the business of the association should be addressed to the rev. A. Trollope, the secretary, No. 4, Falcon-street, Aldersgate-street.

NATIONAL SOCIETY.

At the monthly meeting of the committee, April 7, the archbishop of Canterbury, in the chair, grants to the amount of 1,300*l.* towards building, enlarging, or fitting up school-rooms, were confirmed; and eighteen schools received into union. A plan and estimate, by Mr. Blore, for the erection of dormitories to accommodate sixty pupils in separate rooms at the training college, Chelsea, were approved. Twelve applications for the office of inspector were referred to the committee of correspondence; and the 26th of May was fixed upon as the day for the annual meeting of the society, and the examination of the children attending the central schools.

National Society's Training College, Stanley-grove, Chelsea.—The alterations required to adapt this place for a training college being now nearly completed, the house will be opened for the reception of pupils on Tuesday next, the 13th inst. It is intended eventually to admit from fifty to sixty youths; and, for this purpose, an extensive range of dormitories, forming a large quadrangle, and capable of accommodating the above number of pupils, with a separate chamber for each, is about to be added to the present house. These will be begun immediately, plans and estimates having already been furnished by Mr. Blore, the architect of the society, and approved at a general meeting of the committee. It is hoped that the entire building will be ready for occupation by Michaelmas in the present year. Meanwhile the establishment will commence with ten free scholars, who will be selected from a much larger number of candidates, according to the result of examination, which will take place at Stanley Grove on Tuesday and Wednesday next. In making this selection, regard will be had, not so much to the actual amount of attainment, as to the powers of mind displayed, and in general to the apparent fitness, moral, intellectual, and physical, of each youth for the duties of the office which he is destined to hold. Great stress will of course be laid on previous character and conduct, and in particular on evenness of temper, united with firmness, on docility, and amiability of disposition. But it is likewise most desirable that a much larger amount of talent be devoted to the education of the lower classes, than has hitherto been brought into the field. The substantial advantages attending the education offered by the National Society, in their training college, will, it is trusted, bring to this important work the class of persons by whom it may be adequately performed. Stanley Grove is delightfully situated in the King's Road, at the western extremity of Chelsea, and contains about eleven acres of ground, in a high state of cultivation, including a large kitchen garden, and a small farm, the labour of which will be performed, almost exclusively, by the youths in training. The amount to be paid (whether annually or in one sum) for admission to Stanley Grove, with other matters, will be determined at a meeting of the National Society's committee on the 24th inst.

Stanley Grove, Chelsea, 9th April, 1841.

Diocesan Intelligence.—England and Ireland.

ARMAGH.

Episcopal munificence.—We have frequently to record the generosity of the lord primate, who is prepared to resign all claims to the rectorial tithes of the parish of Donaghadee, now falling into his possession, in order that he may add to the income of the vicar of the parish, and endow the new church at Carrowdore, which, together with the glebe-house, will be erected at his grace's expense; upwards of 350*l.* per annum will thus be relinquished by the lord primate, and bestowed on two deserving clergymen. The rev. Henry Stewart, lately appointed to Carrowdore, was for many years a faithful and laborious clergyman in the archdiocese of Armagh. —*Chronicle.*

CHESTER.

Winwick Rectory Bill.—The rectory is to be divided into the following districts, each to form a distinct parish of itself:—viz., the township of Winwick-with-Hulme, and Houghton-with-Middleton and Arbury; of Croft-with-Southworth; of Newton-in-Mackerfield; of Lowton; of Ashton-in-Mackerfield; of Kenyon; of Golborne; of Haydock; each of which to be a rectory, and of Culcheth, which is to be a vicarage. The rector of the district, comprising the townships of Winwick-with-Hulme, and Houghton-with-Middleton and Arbury, is to continue the rector of Winwick, and to be exonerated from the cure of souls in the other districts. The division may be made during the incumbency of the present incumbent (rev. J. J. Hornby), with his consent in writing; but not to take place until the alterations of Winwick-hall are completed, nor with respect to the townships of Golborne and Haydock respectively, until their population shall amount to 2,000 and churches shall have been built under the church extension acts (which are incorporated with the present act), or by means of funds raised for the purpose, sufficient to accommodate 600 persons; nor, with respect to the township of Kenyon, until the population shall amount to 400, and a church built sufficient to accommodate 250 persons. After the division, the rector or vicar of each district is to have exclusively the cure of souls within the district, and to have the like authority over the curates and ministers of the chapels within his district, as the rector of Winwick now has; and each incumbent is to be entitled (in addition to the surplice fees and pew rents, if any, and a parsonage house and glebe) to all the tithes or commutation rent arising within the district, the rector of Winwick remaining entitled to so much of the tithe as does

o for the endowment of the others. And the tithes e present parish of Winwick are to be exonerated the stipends now payable by the rector to the re- ive curates of the chapels of the townships com- g the rectory. The rectors and vicars of the new ries and vicarage are to be entitled to all the endow- s and emoluments to which the curates are now en- , except the stipends now payable by the rector of rick, and except the rights of the existing curate of lapelry of Newton-in-Mackerfield, and those of the e for the time being of the church of St. Thomas, in n-in-Mackerfield. The rectory of Ashton-in- erfield is to be charged with the payment of 50*l.* per n to the perpetual curate of St. Thomas, in that ship. The patronage of the new rectories and vicar- to belong to the party for the time being entitled to lvowson of the rectory of Winwick, under indenture 29th Oct., 1840. Each of the churches within the cts is to be maintained by the inhabitants of the dis-

The parsonage house, called Winwick-hall, is to duced with reference to the diminished income of ector. The houses now occupied by the curates of townships of Croft-with-Southworth, Newton-in- erfield, Lowton, Ashton-in-Mackerfield, and Cul- , are to be the parsonage houses of the incumbents new districts; and power is given to the patron he ordinary, and the rector of Winwick, to lay out n to be stated in the bill, in purchasing and pro- g parsonage houses for the other rectories, and glebe for all; and provision is made for effecting the ne- ry purchases. The parsonage houses and glebes are vested in the several rectors and vicar.

DERRY AND RAPHOE.

is proposed, with the sanction of the bishop, to build rch and schoolhouse, by subscription, in the moun- us part of the parish of Dunboe, (diocese of Derry), ning the three parishes of Drumachose, Macosquin, ghanloo, where there are numerous families belong- the church, and also to the Romish and dissenting s. Taking the proposed site of the church as the e of a circle two miles in diameter, there are within limits 254 families, or 1,872 individuals, the nearest ıom is at least three miles distant from any place of ip; and of these about 700 are children in a great ure without education, and at present beyond the of the church. It is supposed that 1,000*l.* will be red to build both church and school-house in the est manner. If this sum is raised, and if a district med, "the Additional Curates' Fund Society" will annual assistance towards paying the clergyman, and emainder will be supplied by the liberality of indi- ls. But although this will afford a present provi- and therefore facilitate the erection of the proposed ings, so soon as the above mentioned sum is col- l, it is, nevertheless, deemed expedient to make some gement for securing a permanent endowment, and riptions are therefore solicited for both objects.

DOWN.

ch.—John Waring Maxwell, esq., has appropriated ndsome glebe in the centre of the parish of Inch, e he intends to build a glebe house for the use of the ating clergyman. The site determined upon for this ose is well chosen, being a dry and elevated posi- and nigh to the handsome school-house, built also Ir. Maxwell, for the education of the children of enantry. On Friday forty well appointed ploughs nenced work upon the land, and in a few hours per- l their labour, leaving the ground ready for the seed. instance of good will and kindly feeling on the part e parishioners towards the rev. Charles Ward, curate e parish, must be as gratifying to that gentleman's igs, as it is creditable to those from whom it pro- d.—*Down Recorder.*

LICHFIELD.

urch Building Society.—A meeting was held, March he bishop in the chair, when the following grants made:—For building a church at Forebridge, near ord, 450*l.*; at Mow Cop, par. Wolstanton, 350*l.*; ebuilding the parish church of Boylstone, 70*l.*; for lding the church of Betley, 120*l.* The amount ldditional *accommodation proposed* in the above is , *of which 077 free.*

Bargemen and Boatmen.—A meeting was recently held at Stafford, to establish a county association for promoting the moral and religious improvement of this neglected class. The chair was taken by the bishop of Lichfield, who in an able speech advocated the claims of the society, pointing out the demoralised state of the watermen in general, and the necessity of using every effort for their instruction. His lordship urged the importance of petitions from magistrates, canal-proprietors, and carriers, merchants, manufacturers, tradesmen, and others, as well as parishes and public bodies, for a legislative enactment to put a stop to Sunday traffic on rivers and canals throughout the kingdom. He mentioned that a petition from 300 boatmen had produced a powerful effect in the house of lords; that lord Normanby had promised the appointment of a committee next session to investigate the subject, and lord Hatherton to obtain the necessary information from evidence. The bishop enforced upon the meeting the duty of supporting this good cause as men, as patriots, and as Christians. Archdeacon Hodson read a most interesting and encouraging report from the chaplain appointed to instruct the boatmen employed in the Trent and Mersey navigation, which was listened to with deep attention. Earl Talbot, the lord-lieutenant of the county, lord Sandon, and others, moved and seconded the various resolutions. The duke of Sutherland, lord Dartmouth, and lord Bradford, sent donations, and stated their regret at unavoidable absence from the meeting. We understand that the resolutions embraced three objects: 1. The appointment of canal-chaplains. 2. The building of schools and small churches on the different navigations. 3. Petitioning parliament for the cessation of Sunday labour on rivers and canals. Among the subscriptions, it was gratifying to see 40*l.* per annum from the proprietors of the Trent and Mersey navigation, an example well worthy of imitation.

LONDON.

Bethnal-green Churches.—Clergymen wanted.—The public are aware of the great work which has been undertaken for the religious improvement of the great parish of Bethnal-green, containing more than 75,000 inhabitants, by the erection of ten additional churches, ten parsonage-houses, and ten national school-rooms. Considerable progress has been made in the building of four of the proposed churches, one of which will shortly be ready for consecration; two others are about to be commenced, and there is every prospect of sites for the remaining four being obained by gift or purchase. Two parsonage-houses are in progress, and sites have been obtained for four others. The cost of erecting one of the churches, with its parsonage-house and a school-room, will be entirely defrayed by the sum of 6,000*l.* placed at the disposal of the bishop of London by a clergyman lately deceased, and his sister. Until the other parsonage-houses can be built, and endowments provided, the bishop has sanctioned a plan for hiring two or three houses in the centre of the parish, in which the clergymen to be appointed to the different churches may forthwith reside, being licensed as additional curates, and entering upon their duties immediately, without waiting for the completion of the churches. The bishop is ready to receive applications from any young clergymen who may be willing to enter upon this field of almost missionary enterprize. A stipend of 50*l.* or 60*l.* per annum, and two furnished apartments, will be provided for each. The incumbent minister of St. John's district church, the rev. B. King, has consented to join in this arrangement, and to become a tenant of one set of apartments. About 18,000*l.* is wanted to complete the supplying of church-room and pastoral superintendance for the parish.—*Ecclesiastical Gazette.*

Westminster.—The parish of St. Margaret, Westminster, which contained ten years ago 25,334 inhabitants, and probably contains many more now, has but one church, which is partly occupied by the speaker, members, and officers of the house of commons. The chapel in the Broadway did in some measure supply the deficiency; but it is now in so dilapidated a condition that it can neither be used nor effectually repaired. It has, therefore, been resolved to build a new church, capable of accommodating 1,500 persons. The cost is estimated at 7,000*l.*, of which only 1,700*l.* has yet been collected.

Public Recantation of the Errors of the Church of Rome by three Roman Catholic Priests.

On Thursday, April 8, the bishop of London received the recantation of the following Roman catholic clergymen, and publicly admitted them into communion with the church of England, at the chapel royal, Whitehall—namely, the rev. P. C. Mello, of Lisbon; the rev. Dr. Vincent Gomez, of Lisbon; the rev. Giovanni Battista di Menna, from the kingdom of Naples, who had previously abjured his errors at Malta. These clergymen having become convinced of their errors, felt themselves unable to remain in communion with the church of Rome; but, being at the same time desirous not to be separated from the communion of the catholic church of Christ, they applied to the bishop of London to admit them formally into communion with the church of England. The form used on the occasion was that of archbishop Wake. After morning prayer, the bishop being at the communion table and the persons to be reconciled standing without the rails, the bishop spoke to the congregation as followeth:—

"Dearly beloved—We are here met together for the reconciling of three penitents, lately of the church of Rome, to the established church of England, as to a true and sound part of Christ's holy catholic church. Now, that this weighty affair may have its due effect, let us in the first place humbly and devoutly pray to Almighty God for his blessing upon us in that pious and charitable office we are going about.

"'Present us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that, in this and all other our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.'

"'Almighty God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are or shall be admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ.'"

"Let my complaint," &c. (psalm cxix. 169-176).

The lesson—Luke xv. to ver. 8.

The hymn to be used when the penitent comes from the church of Rome—"Not unto us, O Lord," &c. (psalm cxv. to ver. 10).

Then the bishop, sitting in his chair, spoke to the penitents, who were kneeling, as follows:

"Dear brethren—I have good hope that you have well weighed and considered with yourselves the great work you are come about before this time; but, inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolutions, you shall answer plainly to these questions, which we, in the name of God and of his church, shall propose to you touching the same.

"Are you thoroughly persuaded that those books of the Old and New Testament, which are received as canonical scriptures by this church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Jesus Christ?"

Then each of them made answer—"I am so persuaded."

"Do you believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only begotten son, our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at *the right hand of God* the Father Almighty, and from *thence shall come again* at the end of the world to judge *the quick and the dead*? And do you believe in the *Holy Ghost, the holy* catholic church, the communion of *saints, the remission of sins*, the resurrection of the flesh, *and everlasting life after death*?"

Answer—"All this I stedfastly believe."

"Are you truly sorrowful that you have not followed the way prescribed in these scriptures for the directing of the faith and practice of a true disciple of Christ Jesus?"

Answer—"I am heartily sorry, and I hope for mercy through Jesus Christ."

"Do you embrace the truth of the gospel in the love of it, and stedfastly resolve to live godly, righteously, and soberly, in this present world, all the days of your life?"

Answer—"I do so embrace it, and do so resolve, God being my helper."

"Do you earnestly desire to be received into the communion of this church, as into a true and sound part of Christ's holy catholic church?"

Answer—"This I earnestly desire."

"Do you renounce all the errors and superstitions of the present church of Rome, so far as they are come to your knowledge?"

Answer—"I do from my heart renounce them all."

"Do you in particular renounce the last twelve articles added in the confession commonly called the creed of pope Pius the fourth, after having read them and duly considered them?"

Answer—"I do, upon mature deliberation, reject them all, as grounded upon no warrant of scripture, but rather repugnant to the word of God."

"Will you conform yourself to the liturgy of the church of England?"

Answer—"I will."

Then the bishop, standing up, said—"Almighty God, who hath given you a sense of your errors, and a will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ. Amen."

The absolution—"Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen."

Then the bishop, taking each of the penitents by the right hand, said to him—"I, Charles James, bishop of London, do, upon this thy solemn profession and earnest request, receive thee into the holy communion of the church of England, in the name of the Father, and of the Son, and of the Holy Ghost."

People—"Amen."

Then the bishop said the Lord's prayer, with that which follows, all kneeling.

"Let us pray—'Our Father,' &c. 'O God of truth and love, we bless and magnify thy holy name for thy great mercy and goodness in bringing these thy servants into the communion of this church. Give them, we beseech thee, stability and perseverance in that faith, of which they have, in the presence of God and of this congregation, witnessed a good confession; and suffer them not to be moved from it by any temptations of Satan, enticements of the world, the scoffs of irreligious men, or the revilings of those who are still in error; but guard them by thy grace against all these snares, and make them instrumental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all such as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that there might be one fold, under one Shepherd—the Lord Jesus Christ—to whom, with the Father and the Holy Spirit, be all honour and glory, world without end. Amen.'"

Then the bishop dismissed the people, and administered the sacrament of the Lord's supper to the penitents, and to the clergy and others who remained to receive the communion with them.

OXFORD.

Windsor.—It is stated to be the intention of the dean and canons to cause the interior of St. George's chapel to undergo a thorough cleansing and repair in the course of the ensuing spring. It seems that it is nearly

ars since anything has been done in the way of beanying or ornamenting the nave or choir. The windows the south side of the chapel, near the altar, which are w composed of a very inferior description of stained ass, are to be removed; and painted glass, executed der the immediate superintendence of Villement, subtuted in their stead. Fears have been entertained for me years past, respecting the stability of the grand stern window, which has long been removed from its rpendicular position. The late Sir J. Wyattville, about n years since, was instructed by the dean and canons cause the necessary repairs for the safety of the win-w to be carried into effect; but that architect had, at at time, so much business upon his hands, that he had time to devote to the undertaking, and he died before commenced his labours. This fine specimen of stained ass contains eight compartments, each six feet in height. ie figures represent Edward the Confessor, Edward IV., enry VIII., several of the patriarchs, the primitive shops, and other ecclesiastics, interspersed with raldic bearings, amongst which the cross and insignia the order of the garter are frequently displayed. The an and canons have also given increased strength to the oir of this chapel, by the addition of a tenor and unter-tenor; it before consisted of an organist, eleven y clerks, and ten choristers. With this addition, the oir is now considered one of the finest in the kingdom.

WINCHESTER.

Visitation.—Archdeacon Hoare has been holding his sitation during the latter part of April. His charge braced many most important topics—as church-rates d extension; the tithe-bill, as affecting the rating of e clergy. The latter part of the charge bore more pecially on the present religious aspect of the established urch, in which were prominently and powerfully deded the grand fundamental doctrines of Christianity, so clearly set forth in her accredited formularies. It to be hoped the charge will be printed, and in such a m as to give it a wide circulation. There are many cumstances connected with the church at the present y, which render such a circulation most important. ie archdeacon spoke strongly in favour of stated meetgs of the clergy, under the superintendence of the rural ans, without in the slightest degree wishing to deprete the usefulness of what are usually termed, "clerical eetings."—Ed.

Lambeth.—An intimation has been made to the rev. r. D'Oyly, rector, that her majesty has been graciously eased to make a donation from the revenues of the chy of Cornwall of 300*l.*, in aid of the fund now ising for the erection of three new churches in that rish.

YORK.

The archiepiscopal visitation of the chapter of rk, which has terminated in the deprivation of the an, and sentence of which was pronounced on the 1st April, cannot but be regarded with extreme pain by ery member of the established church. After the most ligent and deliberate investigation, the archbishop's mmissary, Dr. Phillimore, had no hesitation in stating his deliberate and unhesitating conviction, that moniacal practices had been proved against the dean; id not only simoniacal practices, but the very habit of mony. The only remaining question then was, what as the canonical punishment to be inflicted for the fence? Undoubtedly his first impression was, that a spension for a term of eight years might have met ie justice of the case; and, if he could have brought imself to think that resort could have been justly had to mitigated a form of punishment—mitigated, he meant, compared with the offence—he would willingly have lopted it. But, in his judgment, sentence of deprivaon must be recorded against the dean. Independently his simoniacal practices, the dean had, by his contuacy, his repeated defiance of the jurisdiction of his ordiry, the public insults he has heaped on the visitatorial urt, and his repeated attempts to thwart and obstruct ie exercise of the visitatorial authority, rendered himlf also liable to deprivation for contumacy as a distinct id separate offence." According to the canons of the urch, the *sentence was pronounced by* the archbishop, in the chapter-house, which was soon filled. The archbishop and his commissary were seated at a table, surrounded by the members of the chapter, and a very large number of the clergy. On receiving from the learned commissary the judgment delivered by him in the ecclesiastical court, the archbishop rose, and addressed the chapter as follows:—"My rev. brethren—Having now for nearly fifty years, as bishop of Carlisle and archbishop of this province, held a high and most responsible station in the church—a station to which duties, no less important than solemn, are inseparably attached—it might be expected that, in the course of so long a period, occasions would sometimes arise, when, in the faithful and conscientious discharge of my corrective authority, I should be required to incur the sacrifice of personal feelings of a very painful nature. Such, in fact, has before been the case; but in no former instance have those feelings been so painfully and so acutely excited as in the present truly afflicting one, and nothing but the strongest sense of the paramount duty I owe to the church in general, and to the church of York in particular, could induce me to sign the sentence, which has now been submitted to me by my learned commissary for my approbation. But, after a very attentive and careful perusal of the evidence on which the sentence is grounded, I find it, unhappily, such as to leave no doubt that simony has been committed in its most aggravated form, and that the dean of York has been guilty of one of the greatest ecclesiastical offences; that he has been in the practice of disposing of his clerical patronages, not for the purposes for which it was entrusted to him, but for lucre—putting out of the question every consideration of the fitness of the individual whom he has nominated as patron, and instituted as ordinary, for the cure of souls. Criminality of this kind, than which the canon law scarcely knows any greater, established by legal and convincing proof against so high a dignitary of the church, has appeared to me, after mature and most anxious consideration, to demand a sentence which shall prevent a repetition of such practices, mark in the strongest manner the sense which the church entertains of them, and remove the dangerous effect of so ill an example. The dean has neither met the charge, nor shown the smallest compunction for the offence; but, on the contrary, in his letters to the chapter clerk, in October last, declared, and has recently repeated the declaration, 'that if he had a hundred livings, he would sell them all.' In such a case I feel that leniency would be misplaced, or rather indeed that it has been rendered impossible; and therefore, under a deep sense of the responsibility of my episcopal office, I consider it to be my bounden duty to pronounce the sentence of deprivation upon him from the dignity and privileges of the deanery of York." Sentence of deprivation was then read by Mr. Buckle, deputy-registrar.

The Dean.—The very rev. Wm. Cockburn, D.D., was formerly of St. John's college, Cambridge, and was twelfth wrangler in 1795. He proceeded to M.A. in 1798, and D.D. in 1823. He was the first Christian advocate, to which he was appointed in 1803. Dr. Cockburn is the third son of the late Sir James Cockburn, bart., of Langton, Berwickshire, brother of the present bart., and of vice-admiral Sir G. Cockburn, M.P. Dr. Cockburn succeeded dean Markham in 1822.

York Minster.—The chairman of the restoration committee has stated, in a published letter, that nearly the whole of the 13,000*l.* collected by subscription, has been actually expended, or appropriated to works in progress towards completion. The works remaining to be executed, and for which no provision yet exists, are estimated to cost little short of 10,000*l.*

CHURCHES CONSECRATED.

Ripon.—Stanning, Leeds, March 29.

OPENED.

Ely.—East Hyde, Luton, Beds., March 2d, to be consecrated next visitation.

COLONIAL CHURCH.

AUSTRALIA.

Diocesan Committee.—In the account of the district meeting, held at Parramatta, which was published in our last, we gave a condensed report of the bishop's speech, which we now give more fully:—The bishop of Australia, after apologizing for having so long detained the meeting, which arose from an unforeseen accident, said that he felt it to be a subject for congratulation and thankfulness, to observe so many who had been present last year, preserved in common with himself to attend the present anniversary; and so many additional friends and supporters of the same good cause rallying around him. To succeed in any object, there could be no feeling more beneficial than to be duly impressed with a sense of the importance of the undertaking we are engaged in; and surely there could be none more truly deserving to be called important, than that which they were assembled to promote. He begged the meeting would call to mind that the object was to carry out the designs of two noble and venerable institutions of the church of England—the Societies, he meant, for Promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts. He spoke of societies which had their origin in the year 1698; and had been ever since, and up to the present time, employed in those labours which their respective names denoted. This meeting might allowably rejoice in sharing with them the burden and heat of the present day; when the success of their past toils so visibly demonstrated the blessing with which they had been attended. In the United States of America an episcopal church existed; owing, under God, its foundation and continuance to the perseverance of these societies in well-doing, while those now great countries stood in the relation of colonies to Great Britain. Twenty bishoprics, the prelates of which were obeyed in godly love and concord by those whom they had the rule over, attested what great things God had done for them. It was a spectacle which carried delight and animation to the feelings of every true churchman, and it afforded the only hope, he felt assured, for the maintenance of pure religion and undefiled in that country; where, as in all the world, it had to encounter so many trials. They might, therefore, he said, be proud to share in the labours of societies which had been productive of such fruits as these; which were still in active operation; which had been instrumental in establishing ten bishoprics in the existing British colonies, and so giving stability to the church in every quarter of the globe. And it was plain that this colony had not been forgotten. Australia was one of the objects of their most earnest attention. In proof of this, he might refer to the proceedings of the great meeting held in London on the 8th April last, at which the lord mayor presided. And to manifest the earnestness felt for the spiritual improvement of the colonies, and of Australia in particular, he would read, from the report in his hand, the names of the principal speakers. These were the archbishop of Canterbury; Mr. Thomas Wilson; the bishops of London, Nova Scotia, Llandaff, and Bangor; Mr. Labouchere, Mr. Shériff Evans, Mr. C. J. Manning, and the eloquent son of a father whose name was familiar to them, and to all the world, archdeacon Wilberforce. By men like these the cause of the colonial church had been upheld; and the proceedings of that great day could not be looked upon but with admiration and gratitude for such a display of good-will, and such a contribution of support. The society indeed required support, and made an admirable use of that which it received. At the present time they had on their list 273 missionary clergymen, of whom 30 and upwards were employed in this colony. In adverting to this fact he (the bishop) could not but acknowledge most gratefully his obligations to God, who had been pleased to make him an instrument in obtaining *this blessing* for the country they were now in. Six years *and a few days had elapsed* since he landed on the shores *of England having this object* in view, but knowing not then how it was to be accomplished. When he found that the government, which all along had but nominally supported the church, was bent on withdrawing even that measure of favour, he was compelled to look forward and to consider within himself what should be done. He felt himself thrown on his own resources. This was in 1833. Without claiming for himself any powers of foresight surpassing the ordinary measure, he must say that he had a clear view at that time of what must follow if no effort were made. Of the fourteen or fifteen clergymen who were then in the colony, nearly one-half were advanced in years beyond the meridian of their powers, and in a few years more the whole band would become extinct, without provision being made for any succession. Upon this view he had taken all his measures, and he devoutly thanked God for the success that had attended them. Thirty clergymen and more, he repeated, had been given to the church of the colony through the agency of those societies with which they had this day met in that room to co-operate. Those great religious bodies had readily met, and unfeignedly sympathised with the representations which he had laid before them; and from that day to the present had never ceased to shower a succession of benefits upon the colony. To render the meeting sensible of the importance of what had been done, he would call upon them only to consider what would their condition at this moment have been if it had not been done! Of the small number of clergy who were here in one thousand eight hundred and thirty-four, three were already dead, and three others were in a greater or less degree declining from inability to labour. What then, he again enquired, would by this time have been the condition and prospects of the church, but for the providential interposition of the Society for the Propagation of the Gospel? He asked what would their prospects have been, even if things had been standing still? Much more might he ask, what would they have been, when the attendant exertions of the Roman catholics were taken into account? He must in that case, he admitted, have looked with doubt and discouragement upon their situation. At present he had no such apprehensions, if all continued united. Zeal and union may carry forward even a bad cause, and were necessary for the support of a good one. He had, he avowed, no apprehension as to the final success of the cause they had in hand; for the more he looked into and examined it, the greater reason did he see for thinking, that the cause of the church of England was the cause of God. He called upon the meeting for support, and he did so without fear; for he appealed to those who agreed with him in esteeming the church of Christ a divine institution, in which and by which God will bring to pass all his gracious purposes concerning mankind. This was the true view to be taken of the nature and position of the church of England. He would at the same time remind the meeting that, while he called on them to contribute towards those important purposes which in the course of the day would be more fully explained to them, his meaning was, that such contributions alone would not suffice. The cause, on behalf of which he appealed to them, was the cause of the church of God; and it required from them not only, nor even principally, their money, but it demanded their union, their active and conscientious exertions—in one word, the devotion of their hearts. If they bestowed their hearts and minds upon the work, it would not fail to prosper, and the execution of it would be attended with unfailing delight, and an unfading reward. They who earnestly took up the cause of true religion, and faithfully strove to advance its influence, even while they trod upon earth, might be said to breathe the air of heaven. They were engaged among visible things, it was true, but they by anticipation already enjoyed the society of those just men made perfect who had gone before them in the same work, and with whom they might look forward hereafter to the enjoyment of that blessedness which reigns in paradise and in the presence of God.—From the Sydney *Herald*, *April* 16, 1840

London; Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1841.

Preferments.

Pepys, right rev. H., D.D., bp. of Sodor and Man, to be bp. of Worcester.
Short, rev. T. V., D.D., to be bp. of Sodor and Man.

Parish & County.	*Pop.*	*Pat.*	*Val. £.*
Aughavilly (P. C.), Louth		Abp. of Armagh	
Friston (V.), c. Snape, Suffolk	980	Col. R. W. H. H. Vyse	194
St. Edward's, Cambridge (P.C.)	725	Trin. H., Camb.	66
Gt. Ilford (V.), Essex	3512	All-Souls', Oxford	156
Worth (R.), Sussex	1859	Family	*608
Amberley (P.C.), Glouc.		D. Ricardo, esq.	
Newton (V.), Norf.	70	Bp. of Ely	103
Horton (P.C.), Bradford			
Briston (V.), Norf.	1037		174
Waith (V.), Linc.	31	W. Haigh, esq.	86
Stopham (R.), Sussex	129	W. Smith, esq.	150
North Aston (V.), Oxford	303	C. O. Bowles, esq.	133
St. James (P.C.), near Nottingham	460	Rev. I. B. Stuart	200
Brumstead (R.), Norfolk	107	Earl of Abergavenny	170
Much Wenlock (V.), Salop	2424	Sir W. W. Wynn	180
Naunton Beauchamp (R.), Worc.	149	Ld. Chanc.	96
St. Mary Magd. (P.C.), Peckham, Surrey			
Kildarton (P.C.), dioc. Armagh			
Manningtree (P.C.), Essex	1237		
Gartheli chap.		Vic. Llanddewi-brevi	
King's Lane (R.), Hereford	1074		*800
Newchapel, preb. Tipperary		Bp. of Cashel	

Name.	*Parish & County.*	*Pop.*	*Pat.*	*Val. £.*
Fane, A.	Warminster (V.), Wilts.	6115	Bp. of Sarum	*424
Fayrer, R.	Scissett (P.C.), Yorks.		J. W. Beaumont, esq.	
Fletcher, —	Wicklow (R.)			
George, W.	Cherrington (R.), Glouc.	251	W. George, Esq.	*176
Hedley, T. A.	St. James, near Glouc.		Bp. of Glouc. and Bristol	
Jenkin, O.	Longworth (R.), Berks.	1034	Jesus coll., Oxford	*682
Maude, T.	Elvington (R.), Yorks.	391	Ld. Chanc.	280
M'Cornich, J.	Coalville (P.C.), Leic.			
Mead, D.	Brewham (P.C.), Somerset	968	Sir H. Hoare, bart.	102
Mungeam, W. M.	White's Row chap., Middlesex		Rect. Spitalfields	
Rice, H. M.	Southhill, c. Callington (R.), Cornw.	530 / 1388	Ld. Ashburton	748
Riddell, T.	Kirkby Malzeard (V.), c. Masham (V.), Yorks.	7702	Trin. coll., Camb.	*384
Short, M. L.	St. Werburgh's, Dublin		Abp. of Dublin	
Smith, G.	Goole (P.C.), Yorks.		Trustees	105
Snelgar, —	Boyston (V.), Herts.	1757	Ld. Decre	107
Stubbs, J. H.	Dromiskin (R.), Louth		Abp. of Armagh	
Sutcliffe, H.	Keel (P.C.), Staff.	1130	R. Sneyd, esq.	171
Tiddeman, R. P. G.	North Hinckley (P.C.), Berks.	187	Abp. of York (priv. pat.) this turn	105
Upjohn, P.	Gorlestown (V.), c. Southtown and Westown, Suff.	2116 / 1304	Own petition	381
Wade, J.	Altadysart (P.C.), Tyrone			
Waite, J.	Tathwell (V.), Linc.	338	Bp. of Linc.	*227
Walsh, H. G.	St. John's (P.C.), Clifton, Bristol			

of Ely (pat. bishop).
ap. H.M.S. Cornwallis.
hap. Taunton and Somerset

nd master free school, Co-
t. of St. John's.
. Durham (pat. bishop).
ir. dean Pawlett, dioc. Bath

Fane, A., chap. marq. of Westminster.
Finch, chap. co. gaol, Northumb.
Hennah, W. V., chap. earl of Radnor.
Howes, C., fell. Dulwich coll.
Howard, hon. W., chap. earl of Effingham.
Hurly, R. C., vic. gen. Ardfert and Aghadoe (pat. bishop).
Knox, R., treasurer of Limerick (pat. bishop).

Langmead, G. W., lect. St. Saviour's, Dartmouth.
Lloyd, R., assist. min. St. Jude's epis. chap. Glasgow.
Phillips, C., mast. Cheltenham gram. sch.
Ridding, C. H., fell. Winch. coll.
Short, M. L., chanc. of St. Patrick's, Dublin (pat. archb.)
Thompson, R., chap. H.M.S. Impregnable.

Clergymen deceased.

Carr, right rev. R. J., D.D., bishop of Worcester. He was a member of Worc. coll., Oxford, and formerly rec. of Brighton. He was consecrated bp. of Chichester in 1824, and translated to Worcester in 1831. He held at one time a canon residentiaryship of St. Paul's.

Derryloran, co. Tyrone.
D., canon of Ely, and rec.
dgesh., formerly archd. of

I. C., rec. Elsted, Sussex
ey), 31.
Newton Bromswold, North-

Vallstown, Cork.
Fleet, Dorset, 64.
ic. All Saints, Bristol (pat.

D. and C. Bristol); and vic. Upton Snodsbury, Worces. (pat. family).
Hall, J., vic. Chew Magna, Somers., 84.
Horne, Melville, 79.
Kinleside, C., vic. Poling, Sussex, 31.
Lloyd, O., p. c. Langdale, Westmorel.
Norris, E. W., at Newbury, Berks.
Orme, C. C., of Sleaford, 25.
Salt, F., head mast. Wem free gram. school.
Shepherd, J. R., rec. Thwaite, Suffolk.
Shute, H., p. c. Stapleton, and rec. Frampton Cotterell, Glouc.

Smith, J., inc. St. James's, Toxteth park.
Whicher, J. C., rec. Stotham, Sussex (pat. G. Barthelot, esq.)
Wood, W., can. Canterbury, and rec. Coulsdon (pat. abp. Canterbury); preb. of St. Paul's; sin. rec. Fulham (pat. bp. of London), 72.
Wright, T., rec. Claydon, Bucks. (pat. sir H. Verney).
Wright, W., of Axbridge.

University Intelligence.

CAMBRIDGE.

PROPOSED COURSE OF THEOLOGICAL STUDY.

The following document, dated Christ's College Lodge, April 26, 1841, has been circulated amongst the members of the senate:—

The attention of the members of the senate is invited to the following proposal for the institution of an elementary course of theological study preparatory to holy orders.

The course of study pursued in the university, antecedently to the degree of bachelor of arts, consists principally in the cultivation of mathematical science and classical learning. Experience has proved the efficacy of this system, as well in imparting valuable knowledge, as in forming habits of studious thought, and improving the taste and judgment; and thus preparing the mind for the subsequent prosecution of the peculiar studies of the liberal professions.

After passing the examination for this first degree, the generality of students immediately quit the university; many of them with the intention of taking the earliest opportunity of offering themselves candidates for holy orders. That they may be fitly qualified for their intended profession, it is necessary for them to possess a competent stock of theological learning, for the acquisition of which no more than a very partial provision is made in the existing system of academical education. They have frequently to complete the requisite preparation in a very inadequate space of time, and under all the disadvantages arising from the want of systematic superintendence and efficient aid.

For supplying this deficiency, and furnishing candidates for holy orders with the degree of theological learning which is demanded both by the responsibility of their intended office and the intelligence of the age, no plan seems to be so desirable as that of superadding to the course of general study prescribed for the degree of bachelor of arts, an elementary course of theological instruction. As, however, it is manifest that any material extension of the period of residence would be attended with an increase of expense, which might be seriously inconvenient to many of the students or their friends; the only mode by which the desired plan can be carried into effect without introducing this inconvenience appears to be by abridging the period of study required for the degree of bachelor of arts, so as to reserve a portion of time which may be appropriated to the study of theology.

It is conceived that such an abridgment as would answer the proposed end, might be made without materially affecting the benefits derived from the general course of study at present pursued. For, as students now usually commence their residence at a more mature age and with greater attainments than formerly, the university would be enabled, under the proposed alteration, still to maintain a high standard of requirement in the examinations for mathematical and classical honours. Those students who are intended for the lay professions and the active business of life, would be at liberty to leave the university at a somewhat earlier, and to themselves a more convenient time than at present, and yet with such attainments of general knowledge as would amply qualify them for entering with advantage upon their intended pursuits. At the same time the institution of an elementary course of theological study, for the especial benefit of that numerous class of students who are designed for holy orders, would be in entire accordance with the great and primary objects of the university, as a seminary of sound learning and religious education; and would, it is hoped, satisfy an expectation long and anxiously entertained by many of its members and friends.

The following regulations (I) and plan (II) exhibit the modifications of the existing academical system, by which the proposed theological course may, it is conceived, be conveniently introduced and rendered effective.

I.

Proposed regulations relating to the times at which the several undermentioned examinations are to take place; so as to complete within the period of three academical years the course of study for the degree of bachelor of arts, and the examinations at present connected therewith:—

1. That in the year 1843 the previous examination of those undergraduates, who, having commenced their residence in the year 1841, shall have kept one term at least during that year, begin on the Monday preceding the first Monday in the Lent term; and similarly in subsequent years.

2. That in the year 1844, and every subsequent year, the moderators publish, at the division of the Lent term, the names of those whom they judge fit to be admitted as candidates for mathematical honours at the next following general examination for the degree of bachelor of arts.

3. That the general examination for the degree of bachelor of arts, which, according to the existing system, would take place in January 1845, do, instead thereof, commence, as respects candidates for mathematical honours, on the Wednesday in the Easter week of the preceding year; and, as respects those who are not candidates for mathematical honours, on the next following Wednesday, being the first day of the Easter term; and similarly in subsequent years.

4. That in the year 1844, and every subsequent year, the admission *ad respondendum quæstioni* of those candidates, who have passed the general examination, take place upon the second Saturday of the Easter term.

5. That in the year 1844, and every subsequent year, the examination for the classical tripos commence upon the fourth Monday of the Easter term.

6. That in the year 1844, and every subsequent year, the examination for the chancellor's medals commence upon the sixth Monday of the Easter term.

7. That all persons admitted *ad respondendum quæstioni* upon any day between Ash-Wednesday and the end of the Easter term in the year 1844, become actually bachelors of arts upon the Thursday after mid-Lent Sunday in the year 1845; and that all persons admitted *ad respondendum quæstioni* between the end of the Easter term 1844 and the end of the Easter term 1845, become actually bachelors of arts upon the Thursday after mid-Lent Sunday in the year 1846; and so on in subsequent years.

8. That the examiners, appointed in the Michaelmas term 1843 to assist in conducting the general examination for the degree of bachelor of arts in January 1844, be also then appointed to conduct, in conjunction with the moderators, the general examination for the degree of bachelor of arts, which, according to the third proposed regulation, will take place immediately after Easter 1844.

9. That each of the moderators and examiners so appointed receive 20*l.* from the common chest, in consideration of the additional services which in that particular year they will have to perform.

10. That the foregoing regulations do not affect the composition between the university and King's college.

II.

Plan of an examination in theology after admission *ad respondendum quæstioni*.

1. That in the Lent term of the year 1845, and of every subsequent year, there be an examination in theology of all persons voluntarily offering themselves, who shall have been admitted *ad respondendum quæstioni* before the end of the preceding Easter term, and shall have resided during the Michaelmas term next before the examination, and during the Lent term in which it takes place.

2. That such examination commence upon the last Monday but one in the Lent term, and be continued upon the next following Tuesday and Wednesday, and also upon the Monday, Tuesday, and Wednesday of the succeeding week.

3. That the examination be conducted by four examiners, to be annually nominated by the vice-chancellor, the regius, Margaret, and Norrisian professors of divinity, the regius professor of Hebrew, and the regius professor of Greek.

4. That the names of the persons so nominated to conduct the examination of any year be submitted to the senate for their approbation, at the first congregation in the Easter term of the preceding year.

5. That the subjects of examination be—

A portion of the Old Testament in Hebrew, to be selected by the persons who nominate the examiners.

The New Testament in Greek, or such parts of it as shall be selected by the same persons.

Scripture history.

Such of the undermentioned books, or such portions of them, as shall be selected by the same authority:—

- Gray's Key to the Old Testament.
- Beausobre's Introduction to the Reading of the New Testament.
- Allix's Reflections on the Books of Scripture.
- Butler's Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature.
- Grotius de Veritate Religionis Christianæ.
- Paley's Evidences of Christianity.
- Paley's Horæ Paulinæ.
- Lardner's History of the Apostles and Evangelists.
- Mosheim's Commentaries on the Affairs of the Christians before the time of Constantine.
- Burnet's Abridgment of his History of the Reformation of the Church of England.
- Juelli Apologia Ecclesiæ Anglicanæ.
- Noelli Catechismus.
- Burnet's Exposition of the Thirty Nine Articles of the Church of England.

6. That public notice of the subjects of examination for any year be given by the vice-chancellor on the last Saturday in the Easter term of the preceding year.

7. That the examination be conducted by means of printed papers.

8. That the candidates, who shall have passed the examination to the satisfaction of the examiners, be arranged in two classes, each in alphabetical order; the first class indicating distinguished merit, regard being had both to general proficiency and to excellence in particular branches of the examination; the second, and as may generally be expected the most numerous class, denoting a creditable measure of attainment.

9. That the classes be published on the first day of the Easter term, immediately following the examination.

10. That students in the civil law, who have resided nine terms, and also have performed the exercises and passed the examinations required for the degree of bachelor of laws, be allowed to offer themselves as candidates at the theological examination in any year; provided that, in addition to the said nine terms, they shall have also resided during the Michaelmas term next preceding such examination, and during the Lent term in which it takes place.

11. That each of the examiners receive 20*l.* from the common chest.

12. That the foregoing regulations do not affect the composition between the university and King's College.

Notice is hereby given, that at the congregation appointed for Wednesday, the 26th of May next, a grace will be offered to the senate:—

To affix the seal to a petition to her majesty the queen, praying for such an abridgment of the course of study now prescribed by the statutes of the university for the degree of bachelor of arts, as is necessary for carrying the foregoing regulations (I.) into effect; and to sanction the foregoing regulations (I.) and plan (II.), subject to the obtaining of the royal consent to the prayer of the petition above-mentioned.

ıe following document has also been circulated among the mem- of the senate :—

Cambridge, April 29, 1841.

ıe attention of members of the senate having been directed ırds a "proposal for the institution of an elementary course of logical study preparatory to holy orders," and, as connected ewith, to certain "proposed alterations in the time of examina- *ad respondendum quæstioni*," it is respectfully submitted to r consideration whether the desired advantages might not be red by a plan which would be free from some objections to ıh one part of the original proposalmay be deemed liable.

will perhaps appear that, of those students by whom the th of the university course is felt as a burdensome tax, either heir time or their pecuniary means, only a very small part are ous of obtaining academical distinctions. On the other hand, ay be thought that the time at present allotted to the cultiva- of mathematical science and classical literature, is not more sufficient for the purposes of such as pursue either (or both) of e studies in the spirit and on the scale becoming a liberal ation of the highest order; while it can hardly be doubted the estimation attached to such an education by the world at is what induces individuals of the most diverse destinations sort to the university, and what has in fact caused a degree considered one of the essential qualifications for holy orders.

nless then it be supposed that under the present system the est order of students have a greater quantity of time allowed ı than is requisite for the proper pursuit of their studies, the osed change appears necessarily to involve the debasement of standard by which such are to be tested. But, even if it be eded that such a proceeding were advantageous or harmless, means by which it might be effected are obviously so various, would meet severally with such different degrees of approbation ı different persons of undoubted judgment and experience, as to eat much difficulty (in the absence of any specific proposition ive to them), even to those who might not look unfavourably he result to be produced.

the subjoined draft of a somewhat different scheme for satis- ; the expectation which, in the printed circular of the 26th , is described as felt by many members and friends of the uni- ity, an attempt has been made to secure the opportunity of logical instruction without danger to the scientific and literary acter of the academical course, and consequently to the repu- n which academical education has long enjoyed.

ft of certain proposed regulations, relative to the times of aminations to be passed, and to other conditions to be ful- ld before proceeding to the degree of bachelor of arts.

That in the year 1844 all persons who, having entered the ersity before the last day of the Easter term of 1841, shall have ied the greater part of seven terms in the university, be compe- to offer themselves as candidates at the ordinary examination *espondendum quæstioni*, which shall be conducted by the same ainers and in the same way as at present, in the beginning of Lent term.

That such candidates as shall have acquitted themselves to the faction of the examiners, be arranged in two classes, in alpha- al order; of which classes the first (and probably the greater ıe two) shall contain the names of those who, in the opinion of examiners, shall have passed with decided credit; and the other as they consider to possess competent attainments for admission *espondendum quæstioni*.

That such candidates as have been placed in the first of these classes, who shall keep the greater part of the Lent term, 1844, and of the two following terms, and similarly in subsequent years, and shall produce certificates of having (in that interval) attended two courses of professors' lectures, shall be allowed, in the Lent term of 1845, to offer themselves as candidates for mathematical honours, and for the classical tripos.

4. That the examination for the classical tripos commence one week after the termination of that for the Smith's prizes, and that for the chancellor's medals one week after the termination of the classical tripos.

5. That all persons admitted *ad respondendum quæstioni*, between the beginning of the Lent and end of the Easter term in the year 1844, become actually bachelors of arts upon the Thursday after Mid-lent Sunday, in the year 1845; and that all persons admitted *ad respondendum quæstioni* between the end of the Easter term, 1844, to the end of the Easter term, 1845, become actually bachelors of arts upon the Thursday after Mid-lent Sunday, in the year 1846; and so on in subsequent years.

[We understand that the vice-chancellor's plan has been with- drawn; and that a grace is to be offered to the senate, for the appointing of a syndicate to consider and report upon the subject.—ED.]

May 4.—T. G. Ragland, B.A., and W. Martin, B.A., were elected fellows of Corpus Christi college.

May 8.—H. Hull, and H. Thring, were elected fellows of Magdalen college.

Senior Wranglers.—From 1741 to 1841, both inclusive, there have been 29 senior wranglers of St. John's; 22 of Trinity; 11 of Caius; 6 of Queens'; 5 of Pembroke; 4 of Christ's (one of them being archdeacon Paley, in 1763, and the last being Dr. Kaye, the present bishop of Lincoln, in 1804); 4 of Peterhouse; 3 of Corpus (the last being in 1764); 3 of Magdalen (the last being in 1778); 2 of Catharine Hall; 2 of Sidney; 1 of Emmanuel (in 1776); 1 of Clare Hall (in 1760); and 1 of Jesus (in 1775). From the institution of the classical tripos in 1824, to the present year 1841, the senior classes have been divided between Trinity and St. John's, 13 being of the former college, and 5 of the latter. Among the senior wranglers now living are Littledale (St. John's, 1787), late one of the judges of the court of queen's bench; Boteler, (St. John's, 1799), recorder of Canterbury; Inman (St. John's, 1800), mathematical professor in the royal naval college; Starkie (St. John's, 1803), Downing professor of law; Kaye (Christ's, 1804), lord bishop of Lincoln; Turton (Catharine Hall, 1805), regius professor of divinity, dean of Peterborough and prebendary of Lincoln; Pollock (Trinity, 1806), late attorney-general; Bickersteth (Caius, 1808), now lord Langdale, master of the rolls; Alderson (Caius, 1809), one of the judges of the court of exchequer; Maule (Trinity, 1810), one of the judges of the court of common pleas; Herschel (St. John's, 1813), now Sir John Herschel; Jacob (Caius, 1816), queen's counsel; King (Queens', 1819), president of Queens'; Holditch (Caius, 1822), president of Caius; Airy (Trinity, 1823), astronomer royal; Challis (Trinity, 1825), Plumian professor; Whitley (St. John's, 1830), reader in natural philosophy, Durham university; Kelland (Queen's, 1834), professor of mathematics in the university of Edinburgh; Cotterill (St. John's, 1835), chaplain to the hon. East India company; and Main (St. John's, 1838), principal of the royal naval college, Portsmouth. It will be seen that Caius, considering its size (one-sixth of Trinity), stands by far the first college in this list of honour.

N.B.—By a strange mistake of the press in our last month's register, the greater part of the Cambridge intelligence was placed under the heading of Oxford.

OXFORD.

a convocation held April 22d, the proctors of the last year re- ed their offices, and the new proctors were presented to the chancellor. Sen.—Rev. J. Foley, M.A., fell. of Wad. Jun.— W. W. Tireman, M.A., fell. of Magd. The former was pre- ed by the warden of Wad., the latter by W. Morgan, esq., M.A., of Magd. After declaration, being admitted by the vice-chan- r to the proctorship, the proctors nominated the following to be pro-proctors :—Revs. E. Cockey, M.A., and T. Brancker, M.A., fell. of Wad.; revs. J. P. Wilson, M.A., and J. B. Mozley, M.A., fell. of Magd.

Bampton Lecturer.—The heads of colleges have appointed the rev. J. Garbett, M.A., late fell. of Brasenose, rector of Clayton, near Brighton, to preach the lecture for the year 1842.

Proceedings of Societies.

IETY FOR PROMOTING CHRISTIAN KNOWLEDGE, t the general meeting, held on the 4th of May, 1841 members of the Society, who were proposed at the meeting to form the tract committee for the year ting, were elected, namely—Revs. R. G. Baker, C. B. ton, W. Dealtry, D.D., G. D'Oyly, D.D., J. Lonsdale, . Tyler, J. G. Ward. The secretaries laid before the ting the auditors' annual account, with the following parative statement :—

TOTAL RECEIPTS.

	£.	s.	d.
1 . .	95,017	16	1
0 . .	92,487	4	4
crease .	2,530	11	9

TOTAL EXPENDITURE.

	£.	s.	d.
1841 . .	115,533	1	6
1840 . .	98,361	13	3
Increase .	17,171	8	3

BENEFACTIONS.

	£.	s.	d.
1 . .	4,068	5	7
0 . .	2,654	4	11
rease .	1,414	8	10

GRATUITOUS GRANTS, BOOKS.

	£.	s.	d.
1841 . .	5,633	15	0
1840 . .	5,068	4	0
Increase .	565	11	0

SUBSCRIPTIONS.

	£.	s.	d.
1841 . .	15,178	3	8
1840 . .	14,534	11	3
Increase .	643	12	5

MONEY GRANTS VOTED.

	£.	s.	d.
1841 . .	22,596	0	0
1840 . .	13,608	0	0
Increase .	8,988	0	0

LEGACIES.

1841	1,471	13	5
1840	1,392	13	4
Increase .	79	0	1

RECEIVED FOR BOOKS.

	£.	s.	d.
1841 . .	60,067	4	2
1840 . .	58,782	13	4
Increase .	2,184	10	10

PAID FOR BOOKS.

	£.	s.	d.
1841 . .	75,751	4	1
1840 . .	74,833	0	11
Increase .	918	3	2

CIRCULATION OF BOOKS AND TRACTS.

	1841.	1840.
Bibles	144,887	119,185
New testaments . . .	136,084	113,791